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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIRST MONTH 2, 1904.

Martha J. Warner

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CONTENTS OF THIS ISSUE.

GOOD WORDS.—I., ... 1
THE STILL HOUR (Verse), ... 1
THE YORK CONFERENCE ON THE MINISTRY, ... 1
TOLSTOY AND HIS MESSAGE, ... 3
FRIENDS' CHRISTIAN HISTORY LESSON.—II. The Apostolic Fathers.—Clement of Rome, 5
EDITORIAL:
The First-day School Lessons for 1904, . . 6
Woman's Suffrage in Colorado, ... 6
Panama, ... 7
Notes, ... 7, 8
BIRTHS, MARRIAGES, DEATHS, ... 8
NOTES, ... 9
TRIBUTE OF PHILA. YOUNG FRIENDS' ASSN. TO ISAAC H. HILLBORN, . . . 9
JOURNAL OF THE FRIENDS' HISTORICAL SOCIETY, ... 10
GIVE THYSELF WHOLLY TO THEM, . . . 11
COMMUNICATIONS:
The Lesson Leaves, ... 11
THE BULL LECTURES, ... 12
UNIVERSITY EXTENSION IN PHILADELPHIA, 12
FRIENDS' ASSOCIATIONS, ... 12
LITERARY NOTES, ... 13
MISCELLANY:
The Child's Playhouse (Verse); Henry Demarest Lloyd (Verse); Hezekiah's Prayer (Verse); Crippled (Verse); Frills; The Nazarenes of Austria; The French Farmers' Market; Wearing Mourning; Be Above Suspicion 13, 14
CURRENT EVENTS, ... 15
NEWS NOTES, ... 16
CALENDAR OF MEETINGS, ... 16

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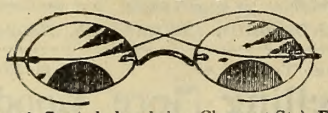
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Volume LXI. Number 1.

GOOD WORDS.—I.

The profound value felt by so many of us for our freedom from creeds, liturgies, and other safeguards of orthodoxy arises not from indifference to religious truth, but from confidence in its living power, combined with reverence for its various manifestations through individual minds.

Caroline E. Stephen.

Friends' Quarterly Examiner, Tenth month, 1903.

THE STILL HOUR.

THE NEW YEAR.

The glowing wintry sky bends softly over
The still, dark earth that waits the coming morn;
And, while the sun lags slow—belated rover—
Another year is born.

When the white moonlight hid the stars' pale glory,
And bells from many a steeple rung his knell,
Like a poor pilgrim, weary, bowed, and hoary,
The Old Year said Farewell.

And, ever ready for the fresh beginning,
Regrets for bygone days full soon are said;
Forgot are all the sorrow and the sinning;
We yearn new paths to tread.

Ah! let us do the thing we would be doing,
And let us be the thing we fain would be;
In the new paths still higher aims pursuing,
To nobler destiny.

Let it be now; real work, not idle scheming;
Our grand life-story truly, plainly, told;
Then blessed days shall come, as in our dreaming,
When this New Year is old.

—*Housekeeper's Weekly.*

THE YORK CONFERENCE ON THE MINISTRY.

[From reports in the *Friend* (London) for Twelfth month 4th, 1903.]

The conference of Friends in England on the ministry, the main results of which we gave last week, met at York from the 23d to the 25th of Eleventh month.

John S. Rowntree acted as clerk.

The total number of representatives appointed (including, besides those of London Yearly Meeting, four representing the General Meeting for Scotland, and twelve from the three Irish Quarterly Meetings), was 288, of whom 11 only were prevented from attending. No Friends besides the delegates were admitted to the conference, but the members of York Preparative Meeting were admitted to the galleries as listeners.

The sittings each morning were preceded by a short period of worship.

PREPARATION FOR MINISTRY.

The first paper was read by Henry Lloyd Wilson, on "The True Preparation of Heart and Mind for the Ministry." He said in part: "Preparation may be involuntary and unconscious. God may have been for years working out His design for us, fitting us, even when we least thought of it, for the public declaration of his truth. Or it may be conscious and deliberate on our part. We may feel something like a clear call, or have a perception of the value of vocal ministry, and may develop our powers in that direction. There is, again, the preparation of the heart, that is, the will or self, and of the mind or intellect; and there is also the preparation of the matter which will form the subject of the ministry. . . . Preparation involves both fitness and readiness. Our training and experience may have rendered us fit for the ministry, but yet we may not be ready to respond to the call. . . . It is equally important that when we are fitted to speak we should be ready and willing to remain silent should the command not be given. . . .

"One real difficulty which confronts us, is how far it is right to prepare our minds definitely for the ministry in the meeting we are about to attend. The Society seems to have tacitly agreed, that any such preparation is to be discouraged as so much prearrangement of the meeting. If a person so prepared goes to a meeting with the settled determination to speak, it is quite likely he will be wrong. But there seems to be nothing in the New Testament, and little, if anything, in the writings of early Friends, to suggest that preparation of the mind for the ministry is wrong. . . . Then may we go so far as to prepare addresses? Why should we not do so, if it makes us the more fitted for service? The ground of the objections of early Friends to prepared addresses was that it interfered with the freedom of the Holy Spirit during the meeting. But surely the unpreparedness of the worshipers to engage in vocal ministry, equally limits this freedom, for we have no right to expect miracles to be worked to produce intelligent and intelligible service, when we have not availed ourselves of the opportunities of qualifying for it. The saying that we ought to go to meeting with our minds like a blank sheet of paper has done harm, because it appealed to the spirit of indolence and *laisser faire* which is present in most of us. . . .

"Just when or where the preparation of the mind begins to interfere with the freedom of a truly spiritual gathering each one much decide for himself. If he prepares much, and is able to bring to meeting a mind stored with thoughts and words for possible use, he must remember that this very readiness . . . may be found a temptation to speak without being

Divinely guided to do so, and it makes it immensely more important that he should seek this Divine guidance. . . . As is often the case in our own Yearly Meeting, where a number of persons come together with minds prepared to speak, there is certain to be too much speaking. Let us admit this, but the cure for it will never consist in condemning preparation. . . . The failure is due to insufficient preparation instead of to an excess of it. It is because the heart is not prepared along with the mind, that we fall into error. . . .

"*What* may we prepare? How far is it allowable to make use of other men's writings and experiences? Just so far as we can make them our own. . . . Truth revealed to the conscience, however it is made known, may be handed on with sincerity. . . .

"It is not intended that anything in this paper shall make light of that immediate inspiration which will sometimes result in a full and thoughtful address by a Friend who has, it may be, come to meeting with his mind almost blank. Because this happens sometimes, it is no reason why it should be counted on. . . ."

William C. Braithwaite followed with a paper on "The Function of Vocal Ministry."

In the general discussion, of which we can give but a meager report, Thomas Hodgkin said: "The ministry among Friends has been pre-eminently the revival of the office of prophet of New Testament times. When, in the second and third century, the prophet disappeared, the priest took his place. . . . The prophetic gift was not necessarily connected with rulership in the Church. Those possessing it did not form a priesthood or a sacerdotal class. And to-day this gift, often so useful and often bestowed with great freshness and power on the young, has no necessary connection with rulership. The thought that it is so connected may have hindered some young ministers. Can we not disentangle this idea from that of the ministry, and thus make our course clearer?"

Ellen Robinson pointed out two conceptions of our meetings for worship. We meet for communion and for mutual edification. The other purpose is for teaching; and for the exercise of the gift of teaching we need preparation. There are those who can speak much better if they have thought the matter out beforehand. She had never been able to comprehend why the Holy Spirit might not guide the preparation of an address. It would not follow that an address thus prepared would always be given when we come to meeting. The prejudice against preparation had been very detrimental to the character of our ministry.

J. Marshall Sturge quoted the words of a non-Friend who wrote to him that he should expect the ministers of the Society of Friends to have an advantage over professional ministers because of their experience of daily business life, but whenever he had attended Friends' meetings he had found the ministry "vaguely general."

William Littleboy felt that there was no serious difficulty in uniting the two classes of meeting referred to by Ellen Robinson. We must recognize that in our meetings for worship there are but a very small percentage who are capable of sustaining communion.

RECORDING OF MINISTERS.

The third session opened with the reading of two papers on the recording of ministers. In the first paper Joseph Bevan Braithwaite said it must be kept in view throughout this whole deliberation that the acknowledgment does not profess to be an appointment or ordination. . . . It is simply an encouragement to the member who has received the gift, by a public expression of the approval and sympathy of his fellow members; it tends at the same time to the maintenance of order. He was decidely in favor of the existing arrangement.

Georgina King Lewis, in the second paper, was strongly in favor of laying aside the practice of recording. It is undesirable that any barrier should be raised between those who take vocal part in our meetings and those who do not. She would advocate that if the recording be given up some special means be adopted to encourage all who take acceptable part in vocal service.

In the general discussion Edward Vipont Brown said: "It is essential in a meeting for worship that each member bear an equal responsibility. The recording of ministers diminishes the sense of responsibility of the rest. It divides the meeting into two classes. . . . The recording of some is a discouragement to the unrecorded. . . ."

Charles Heath Clark opposed any record other than the record left automatically in the hearts of those who listen to a living ministry.

Barrow Cadbury suggested a plan under which an unpublished list might be kept of those whose ministry had proved acceptable to the Monthly Meeting, subject to the revision of the elders; the members on the list to be thereby members of the meeting on ministry and oversight.

William E. Turner would be prepared to see recognition limited to the area of the Quarterly Meeting in which a Friend resided at the time of his acknowledgment.

Charles G. Clark: "There were never so many unrecorded ministers as now; and this being so the barrier caused by recording is not so great."

Arthur Gravely thought the meeting for ministry and oversight [the meeting of ministers and elders in our meetings] might be enlarged by the wider recognition of varied gifts.

John William Graham regarded recording as an excrescence on our economy. . . . The increased responsibility of the minister for his utterances was altogether an evil; we did not need any greater sense of responsibility than that we had towards God. . . . He did not, however, regard the question as fundamental, and had no *conscientious* feeling against recording; but he believed we should breathe more freely without it. He had no faith in modifications, either in geographical limit or a triennial revision.

Rendal Harris spoke vigorously against the abolition of recording. "... The pressure in a building—on the pillars of the very room in which they were met—was not equally distributed and could not be. The hypothesis was false in the region of architecture, in the region of nature and in the region of grace. There were those souls among us on whom was set the care of souls by Him who has the care of souls. We did not do much for these, and it was proposed to do less. . . ."

William C. Braithwaite pointed out that in forty-eight out of sixty-nine monthly meetings no obstacles to recording were known. Were we to abolish the practice, many monthly meetings would refuse to accept the decision; they would minute their sympathy and recognition of spiritual gifts. We should have to reconstitute the meetings on ministry and oversight; a pastoral committee without specific functions allocated would be required in each congregation.

Robert Wallis said: "Ministers knew what it was to have a congregation looking to them; but would this be altered if recording were abandoned? Would there not in most meetings be one who especially exercised the ministry, and who would be looked to just as were many acknowledged ministers?"

At the opening of the session, on the morning of the 25th, the clerk minuted as the sense of the conference that the principle and practice of recording of the ministry should be continued.

Turning now from the question of recording, the conference took up the matter of possible modification of the present system, taking as a basis a suggestion of W. C. Braithwaite that meetings on ministry and oversight might be encouraged to constitute ministry committees, which would bring into touch with those meetings Friends who spoke acceptably in the ministry, without imposing on the monthly meeting the responsibility of recording.

The plan was finally embodied in a recommendation [which we quoted last week in full] that the Yearly Meeting empower such monthly meetings as might think it desirable, to appoint triennially ministry committees, consisting of members who take part in vocal ministry, but are not recorded, and also members especially concerned for the right exercise of the ministry, all members of these committees to be members of the meetings on ministry and oversight.

YOUNG FRIENDS AND THE MINISTRY.

The last session of the conference was devoted to the need of bringing to the notice of younger Friends the position of the ministry in our Society.

Edward Worsdell said: "In our addresses, which should meet the needs of younger Friends, we need not only earnestness, but (1) simplicity of thought, not childish, but lucid; (2) having a practical application to daily life; and (3) clearness of arrangement, which should allow an address to be carried away in the mind. If we could not recall an address of our own how could we expect others to? Also, we needed impressiveness of illustration and dignity of language, of which the Epistle to the Hebrews is a good example. There are laws of mind we disobey; we dare no more neglect these laws than the laws of nature. . . . These addresses of teaching should be delivered in our morning meetings."

Arthur Rowntree said that notwithstanding its 250 years' history, our free ministry was still in its experimental stage. . . . In our schools the feeling might be created that some there would have to give up their lives to the ministry, and that such a call might prevent the acquirement of wealth. Further, we need not frighten them by laying too much emphasis on the prophetic side of the ministry. Why should they not be told that every faculty can be brought into use in connection with the ministry? Everything in life came into the teaching of the greatest Teacher; and similarly all our life should be regarded as a preparation for the ministry.

It was decided that the conference send a letter on the ministry to young Friends, that full reports of its proceedings be widely distributed among them, and that a meeting of young Friends (not over thirty-five) be held at the time of Yearly Meeting to consider the subject of the ministry.

It was agreed to adjourn to the Second-day afternoon in the opening week of Yearly Meeting in Fifth month.

"TOLSTOY AND HIS MESSAGE." *

[On the occasion of a visit of a Friend to Tolstoy at his home in Russia, it turned out in the conversation that Tolstoy was well-informed about Friends in England and America, and had been much interested in their message. He said, "When is there going to be a revival of Quakerism? The world to-day needs a revival of Quakerism." An awakened Quakerism must get much inspiration from the teaching of the great Russian and more still from his doing. In a little volume by Ernest Crosby * we have the rare opportunity of studying Tolstoy's message as set forth, not by a mere interviewer of unusual people, but by one who sincerely believes in Tolstoy, and is consistently devoting himself to the welfare of mankind. The following sketch is based on Crosby's book.]

Tolstoy was a student at the University of Kazan, and had only been a few months there when he was invited to attend a ball at the house of a nobleman. It was a bitter cold winter night; the snow lay heavy upon the ground, and young Tolstoy went out from town in a sleigh driven by a peasant coachman. Tolstoy passed the night in feasting and dancing, enjoying himself as a youth of eighteen would be likely to under the circumstances, and when he came out at an early hour of the morning wrapped in his furs, he was horrified to find his coachman half frozen to death.

This scene remained graven upon his heart, and he could not dismiss it from his thoughts. Why, thought he, should I, a young nobleman, who have never been of any use to any one, and perhaps never shall, be permitted to pass the night in this great house, consuming wine and delicacies the value of many days' labor, while this poor peasant, the representative of a class that builds and heats the houses, and provides the food and drink, is shut out in the

* "Tolstoy and His Message." By E. H. Crosby. Funk & Wagnalls Co., New York. 50 cents.

cold. He saw in this a miniature picture of the civilization of to-day. He took this lesson so to heart that he abandoned his university career, and went down to his country estate, with the determination of devoting his life to the serfs.

Tolstoy was brought up in the Orthodox Russian Church, and took an actual part in the defense of Sebastopol. It was war itself that taught him to abhor war. Afterwards entering on a literary career he led for some years a more or less dissipated life, drinking, gambling and fighting duels like his companions. But he was never satisfied. His soul yearned for something better.

He turned to the people living on his estate, and became head-master of the village school, at the same time publishing an educational journal.

The crisis, which we find in the lives of men who pass through deep spiritual experiences, and are by them fitted to guide others, came to him. He turned from the learned books to the men of his own circle of society. Neither of them provided any answer to his questionings.

He sought instruction from his friends of the church, but he found no satisfaction in their doctrines, not so much on account of the unreasonable statements that were mixed with them, as because of the fact that they did not live according to the doctrines which they professed. . . . Throughout all this period of mental torment, his heart had been oppressed by a feeling which he says he cannot describe otherwise than as a searching after God, a feeling of dread, of orphanhood, of isolation. He now made every effort to apprehend what God was.

One day in the early spring, while he was walking in the woods, he was engaged as usual in such thoughts. "I do not live when I lose faith in the existence of God," he said to himself; "I only really live when I seek him." "What more, then, do you seek?" a voice seemed to cry within him, "this is He, He without whom there is no life. To know God and to live are one. God is life. Live to seek God, and life will not be without Him." "And stronger than ever," he tells us, "life rose up within me and the light that then shone forth never after left me."

When Tolstoy began to examine the record of the Gospels he was struck by the fact that the texts upon which the Church founded its dogmas were invariably obscure, while those which teach us how to live are clear and to the point. He looked particularly to the Sermon on the Mount for a solution of his doubts.

He was filled with disgust for the fashionable life he had so long been living. He was impelled by an irresistible impulse to renounce the luxuries of his position, and he began to wear the peasants' garb as a protest against the falsehoods of caste and monopoly.

Most men, he says, lead only an animal life, and among these there are always some who think themselves called upon to guide humanity. They undertake to teach the meaning of life without understanding it themselves.

Our real life begins with the waking of our consciousness, at the moment when we perceive that life lived for self cannot produce happiness.

Love is the only legitimate manifestation of life. . . . Real love is not the preference of certain persons whose presence gives one pleasure. . . . Love is the preference which we accord to other beings over ourselves. It is the natural condition of children and the wise.

Men who have renounced their individual happiness never doubt their immortality. Christ knew that He would continue to live after His death because He had already entered into the true life which cannot cease. Faith in immortality cannot be received from another; you cannot convince yourself of it by argument. To have this faith you must have established with the world in the present life the new relation of life, which the world is no longer wide enough to contain. He simply says to us: "Renounce your selfish ends; love all men—all creatures—and devote your life to them. You will then be conscious of possessing eternal life, and for you there will be no death."

Tolstoy takes as the basis of his practical moral system the five injunctions of Christ in the 5th chapter of Matthew (v., 21-22, 27-28, 33-37, 38-42, 44-48).

Are the injunctions of Christ practicable? We can only answer that they have often proved so, and we can find the clearest answer in the history of Christianity itself. If Peter's plan of defense by the sword had been adopted, Pagan Rome would have conquered in an hour, but by resolutely refusing to strike back under the severest provocation, the little band of Christians finally overcame the Empire with all its legions; the meek did actually inherit the earth.

The achievements of the Quakers must also be put down to the credit of non-resistance. What other Christian body has such a record in social matters? To them is due the agitation against war, the increased regard for the rights of women, and the abolition of slavery.

That the examples of the success of Christ's teachings should be so few is due to the fact that they have been so rarely tested. Count Tolstoy is making the experiment to-day, and "no one," says E. H. Crosby, "who has visited him in his home, as I have done, and has looked into his searching eyes, can doubt his sincerity. He has stripped his house of everything superfluous; . . . his dress is the peasants' blouse; he has become a vegetarian, and touches neither coffee, nor tea, nor sugar, nor tobacco. That there is a vein of asceticism in all this, I am not disposed to deny."

REUBEN P. KESTER.

Grampian, Pa.

There are moments, oh, how solemn, when destiny trembles in the balance, and the preponderance of either scale is by our own choice.—*Mark Hopkins.*

CHRISTIAN HISTORY LESSONS.—No. 2.

THE APOSTOLIC FATHERS—CLEMENT OF ROME.

GOLDEN TEXT.—He that has the love that is in Christ, let him keep the commandments of Christ.—I. Clement, xxi., 1.

Read as Introduction to Lesson I. Corinthians, iii., 1-23.

It is easy to find the names of those who led in great battles even more than twenty centuries ago; those who held high official position are made prominent in every history. Nero, Titus, Domitian—who has not heard something at least of these? But how is it with those who led in the great battle of Christian ideals against the many and powerful agencies which made for degeneracy or for active wickedness? Do we recognize the names of those who held official or other exalted positions in that body of people marked for persecution, torture and death? Do the names of Clement, Polycarp, Papias, evoke recognition and response?

In these lessons let us at least begin an acquaintance with those who plucked the Christian standard from the dying hands of the apostles, and who held it aloft when such a course meant loss of all that an average society holds most dear. Let it be remembered, too, that but few names have been preserved; these, therefore, must stand to us as symbols covering many heroes of faith whose names and deeds are forgotten, though the latter are builded into the eternal structure of the church of the living Christ. Those whom we may know, at least by name and place, are the few who have left writings or who have found place in the scanty records of early Christendom. Those known as the Apostolic Fathers make up the small group whose writings are of the early part of the second century. Our chief—often our only—source of information concerning them, aside from their own writings, is the "Ecclesiastical History of Eusebius," a monumental work written early in the fourth century A.D., not far from the time of Constantine's "Edict of Toleration" (313). Eusebius states it as his purpose "to relate the many important events . . . in the history of the church," "to mention those who have governed and presided over the church," and "those who have proclaimed the divine word either orally or in writing." Also, he proposes to discuss, on the one hand, the various errors and heresies which have afflicted the church, and on the other the persecutions and triumphs which it has experienced.

Clement of Rome was an overseer or bishop in the Roman Church about the end of the first century. In saying this we touch upon the difficult question of church organization and "apostolic succession" which will be treated in another lesson. Some authorities make him first, others third and fourth in succession from the apostles as bishop; still others believe that he was one of several overseers of the church at Rome. Almost all we know of him are his letter to the Corinthian church and a doubtful tradition of his martyrdom. Eusebius gives as the dates of his official position at Rome 93-101 A.D. The epistle was discovered in 1628, appended to "the Alexandrian codex of the Old and New Testaments"—one of the oldest Bibles in existence, now in the British Museum. The letter of Clement was not complete, but in 1873 a manuscript found by a Greek Ecclesiastic in an ancient monastery proved to contain the epistle with the missing chapters. Although it does not contain the name of Clement, being sent by the Church of Rome to the Church of Corinth, there is little doubt that the uniform tradition ascribing it to Clement is correct. The occasion of the letter was a church quarrel among the Christians of Corinth, "which a few headstrong and unruly persons have kindled." It seems to have been an uprising of a very few of the leading laymen against the authority of the church officials. They were apparently "actuated by jealousy and a high opinion of themselves" (Donaldson). Such condition called for a very high order of tact in dealing with it from the outside; and the letter is not found wanting in this respect. The writer's personality is not obtruded; he voices not himself, but the Roman church in urging a sister church to be in unity. While it lays blame on the individual malcontents, it also rebukes the whole church. The letter eloquently pictures the early conditions of the Corinthian Christians—their firm faith, their good works, the magnificence of their hospitality. They had been true and loyal, yet humble-minded; they were sincere, without offence, not mindful of injuries. Thus there had come to them honor and enlargement, and now emulation, strife, sedition, persecution, disorder. The writer goes on to exhort the Corinthian brethren to live in orderly fashion, and to repent of the strife and confusion among them. He urges upon them kindness, charity and humility. He persuades earnestly that they reconcile their differences and become worthy representatives of that faith which they exemplify. These exhortations are supported by examples from the Old Testament and elsewhere, and by dissertations on various matters of faith, practice and doctrine. Altogether it is a letter fully up to the New Testament standard. It seems to have been publicly read in the assemblies of many primitive churches, and to have been regarded as in the same class with the apostolic writings. It is included in at least one of the ancient collections of canonical scriptures.

Some have attempted to infer facts as to the life of Clement from the epistle; that he was a Jew—a Roman; but without much success. At least one other letter is attributed to him, but it is of very doubtful authenticity. Origen identifies him with the "Clement" of Philippians, iv., 3, but evidence is wanting.

"It is said that Edison, speaking to one of his friends of the revelation of God in nature, declared that he could almost prove his existence by chemistry alone. There are people who shake their heads over the scientific tendencies of the age; rather we should rejoice when men whose hands and brains have wrought such wonders find in each science a gateway leading back to God."

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FIRST MONTH 2, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.
Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE FIRST-DAY SCHOOL LESSONS FOR 1904.

FOUR series of lessons, prepared under the care of Friends, are available for our First-day schools for the coming year as for the year just past. The primary lessons are published in the monthly paper, "Scattered Seeds" (to be had in clubs and by First-day schools for 25 cents a year). The other three series are published in pamphlet form, each number containing the lessons for one quarter. These are published by a committee of the Friends' General Conference, and are sent to any First-day school without charge (by application to Eliza H. Worrell, 140 North Fifteenth Street, Philadelphia).

Friends' lessons on the "International" texts are adapted to "intermediate and adult classes." They take up, during the first half of the year, the life of Jesus.

Of the other two series, one is adapted to intermediate classes, the other to adult classes. The series for intermediate classes has for its general subject, Bible heroes. It is intended to be suitable for quite young children, and to follow very closely after the primary lessons. It would seem that lessons for much older children might easily be based on these simple stories, so that they could be used with classes of a wide range of ages.

The series for adult classes this year takes up Christian history, following closely upon those of last year, which dealt with the later New Testament and apostolic times. The writer says in the second of these lessons, "It is easy to find the names of those who led in great battles even more than twenty centuries ago; . . . but how is it with those who led in the great battle of Christian ideals? . . . In these lessons let us at least begin an acquaintance with those who plucked the Christian standard from the dying hands of the apostles, and who held it aloft when such a course meant loss of all that an average society holds dear." And again, in the fifth lesson, with reference to the Apostolic Fathers, "With these faint and far-away glimpses of those who helped to bridge the chasm between the land of Jesus and the world, and to carry across his world-message, we must be content. In what they write and in what is written of them, we can discern, faintly indeed, but certainly, the features of their Master. They had appropriated his teaching and had builded it into the structure of their lives."

The first quarter carries the history through the third century. This series is to be followed next year by lessons on the history and testimonies of Friends. The Christian History lessons will appear each week in the FRIENDS' INTELLIGENCER, besides being issued in pamphlet form for free distribution to schools.

WOMAN'S SUFFRAGE IN COLORADO.

AN article published in the *Outlook* Eleventh month 28th, by Elizabeth McCracken, has attracted much attention because the writer asserted that the women of Colorado have deteriorated morally since the right of suffrage was granted them. Mary G. Slocum, wife of President William Slocum, of Colorado College, has written a reply to this article, giving another point of view. She says, by way of introduction, that she has a large acquaintance with the women of Colorado, and has spent more years in the State than the writer of the first article has days.

She asserts that only a small number of women are actively engaged in politics, and that very few are aspirants for any elective office save that of county superintendent of schools. The office of greatest importance now filled by a woman is that of State Superintendent of Instruction; and when the present incumbent was re-elected a large number voted for her who had opposed her at the former election. The statement that women are engaged in philanthropic work for political reasons she says is simply not true. She admits that some women sell their votes (just as some men do), but these belong to the lowest moral stratum, a degenerate class that existed before the days of woman suffrage.

She divides the women of Colorado into three classes:

1. A small number who desired suffrage earnestly and claim it as an inherent right, believing that its exercise will be the solution of public wrongs; these vote at every possible election.

2. Women who have never given any serious thought to the subject, feel no obligation to do so, finding it uninteresting or distasteful; these do not vote at all, or only when urged by friends interested in some special election.

3. A large body of thoughtful women who did not favor the extension of suffrage (the writer belongs

to this class), but feel it their duty to exercise the right that has been given them. They do not desire to be released from this duty, and while they do not care for political office, or even a voice in the primaries, have come to "value the privilege of expressing an opinion by the casting of their vote." They do not urge other States to pass suffrage laws, "but they are not willing to say that the opinion of a large majority of men of their own State has yet been proved to be unwise."

In rural districts and in mining camps, where obstacles to the growth of spiritual life fall most heavily upon the women, the testimony comes that the women, by the use of the ballot, have forced opposing political parties to put cleaner men on their tickets for local offices and have often caused the election of the better man irrespective of party. "They have added to their dignity of life by their use of the ballot. They are conscientious, and have gained rather than lost in perspective of right and wrong."

Concerning the moral status of her sex in the State generally, the writer says: "Very many women in Colorado are more ready to admit their need of a more ideal womanhood than their critics can be to condemn them for failure to attain it. We live among many perplexing conditions, of which the brief sojourner gets but a passing glance."

PANAMA.

A MEMBER of Congress is reported by a Washington correspondent as saying, "Down our way we are so very anxious to get the canal that we would even be disposed to accept stolen property." This very frank expression is reported in a most matter-of-fact way, even with a note of admiration for this "trenchant language," as the correspondent describes it. And yet, on the editorial page of this very paper a few days before we had a ringing arraignment of the administration policy in upholding the heresy of secession, violating the Monroe Doctrine, on the verge of precipitating a deplorable war. So it is the journalism of our day mingles wisdom and folly.

The frankly unmoral Representative expresses our difficulty in one word: "We want the canal." We admire an efficient executive, and we are glad to see the canal matter handled with vigor and decision. Our interest in a good and right thing makes it not so easy for us to be clear about other things not right. This is a time when men of enlightened conscience and moral stamina are needed to stiffen the national backbone and make our government stand for common honesty toward a sister nation, however erring and anarchistic that nation may be. It is a time when we need men in high places who take too long a view to allow us to get into a contemptible "war." If those who are serving us are not enlightened enough and clear-headed enough to get through this matter of putting a canal across a strip of ground that happens to be in the possession of a partly civilized, distracted people, without pompously and ponderously murdering some of them and destroying some of the superficial civilization they have, then those we have chosen are in no wise fit to be trusted with the affairs of a great people. And if those who know that war belongs to barbarism and not to civilization, with its complex commercial arrangements to be imperilled; to savagery, not to Christianity; to the race in its undeveloped childhood, not to intelligent manhood; and who have the choosing of those who are to serve the people in high places, were always wise at the time of choosing, we need not at critical times be anxious for our national honor. Now is the time, as a Friend reminds us in a letter touching upon these matters, to speak out our sentiments, and not after our government has blundered into war. Yet these matters of our national relations with our neighbors, and especially in trying circumstances such as these, are complicated and not to be managed by any one of us at random. We cannot dictate just what is to be done; in that respect we are helpless in the hands of those we have chosen and in whom we have to trust for the time being for better, for worse. We can, however, make it known that we want no silly, childish "war" and there are enough who really know better than to want war if they would but keep the primitive savage down within them, and let the modern man have sway.

Now is the time to speak out with no uncertain voice. But after all the best time to speak and act is when we are taking our part in choosing those in whom we are to put our trust when entanglements come. That is one of the things that ought to be brought very near home to us at a time like this, and our meditations now ought to bear fruit in our civic activity hereafter.

WITH the Twelfth month issue a year is completed since the "British Friend" appeared in its new form. Its editor says: "We have every reason to be gratified with the increased support it has received, both from Friends and others."

A feature that is to be introduced with the new year is a Course of Biblical Notes, adapted to the needs of local reading circles and private students,

and intended as an aid to systematic study of the Bible.

In the editorial comment on current events some plain words are spoken about the "squalid and despicable expedition against Thibet." "For this glorified Jameson Raid," says the "British Friend," "the only real excuse that is offered is that if we do not grab—or, in politer language, become 'the paramount influence' in—Thibet, then Russia will. It is significant that this new war, like that with the Transvaal, has been prepared at a time when Parliament is not sitting, and when no effective pressure can be exercised on the government. . . . To our minds the most sorrowful feature of the situation is the fact that Thibet, a State with no foreign policy of its own, practically unarmed, and only desirous of being let alone, is to be devoured by giant Powers; and that England, calling itself a Christian nation, should be the chief devourer. One of the cardinal beliefs of the Society of Friends has been that a nation which persistently practiced righteousness towards others would be safe though unarmed. Thibet, if stagnant, has at least been inoffensive. In the light of England's action toward her, what are we to say?"

As to Chamberlainism the "British Friend," in answer to its own question, "How far is the Protectionist propaganda making headway?" says, "We find it hard to say; but certainly it appears that facts and arguments are on one side and little but rhetoric and appeals to shortsighted and sectional interest on the other" [that is, the Protectionist].

Georgina King Lewis gives an account of the Relief Work in Bulgaria, in which she is engaged on behalf of Friends in England. Joshua Rowntree concludes his review of Morley's Gladstone. M. A. W[allis] has an article on the "Needs of the Ministry," and the editor reports the "York Conference on the Ministry."

One of our readers objects to the insertion in our last issue of the article on "The Rose Valley Shops and Settlements" and to the Current Event paragraph quoting an address by Henry George, Jr. The publication of varying views is not to be understood as committing ourselves or our readers to such views. The Rose Valley Settlement is an interesting social experiment, as was, for instance, the famous "Brook Farm." Those who feel an interest in such experiments can visit it and form their own conclusions as to its practical value.

Henry George, Jr., is widely known as one who has devoted his life to the study of economic problems, and his views on the labor question may be of interest to some readers who are trying to understand the attitude of those who seem to them wrong but apparently sincere.

BIRTHS.

MICHENER.—At Michener, Bucks County, Pa., on Eleventh month 20th, 1903, to Thomas S. and Flora M. S. Michener, twin daughters, whose names are Esther Margaret and Ruth Caroline Michener.

COALE.—In Webster City, Iowa, Twelfth month 13th, 1903, to Benjamin and Bessie Coale, a daughter, who is named Margaret Ellen Coale.

WALTON.—To Salas, Jr., and Mary B. Walton, Seventh month 15th, 1903, at Hartford, N. J., a daughter, whose name is Elizabeth.

MARRIAGES.

COALE—MULLENS.—By Friends' ceremony, at Benjaminville, Ill., Ninth month 23d, 1903, George W. Coale, of Benjaminville Monthly Meeting, to Jennie Evaline Mullens.

ENGLE—TALLMAN.—At the home of the bride's parents, near Columbus, N. J., on Twelfth month 9th, 1903, under care of Medford Monthly Meeting of Friends, Charles H. Engle, son of Aaron W. and Sarah B. Engle, of Medford, and Mattie W., daughter of Joseph and Martha R. Tallman, all of Burlington County, N. J.

DEATHS.

AVERILL.—On Twelfth month 18th, 1903, at Erie, Ill., Elmina Averill, aged 76 years and 20 days. She was a lifelong member of the Society of Friends, a devoted wife, a loving mother, and a true Christian. She was well and lovingly known by Friends and her memory will be cherished by them. She was the wife of the late Sidney Averill.

BAYLIES.—Rachel M. Baylies, wife of William C. Baylies, of Montgomery County, Kansas, near Independence, at the Woodcroft Hospital, Col., Ninth month 6th, 1903, aged over 59 years.

She was descended from long lines of Quaker ancestry. She was the daughter of Henry T. and Nancy I. Butterworth, and born and raised in Warren County, Ohio. She had a birthright in Miami Monthly Meeting, and maintained the same throughout nearly her entire life, and though she had few opportunities to attend Friends' meetings, felt an interest in the Society and its work, and aided the same as she was able.

She had natural gifts of a high order; was more than usually cultured, and prior to her marriage was distinguished both as a student and teacher. She was twice married, her first husband having been Dr. William Henry. She suffered bereavement in his loss, and in the loss of several children of each husband, and is survived by two sons of the first husband and one daughter of the last. C. B.

PAXSON.—On Seventh-day, Twelfth month 19th, 1903, at Langhorne, Pa., Sarah R. Paxson, widow of Samuel H. Paxson, aged 91 years and 8 months.

PEARSON.—Near Peters' Corner, in Solebury Township, on Twelfth month 19th, 1903, Frederick Pearson, in his 81st year. Interment at Buckingham Friends' ground.

WOOD.—At the home of his son, Newton E. Wood, near Hatboro, Montgomery County, Pa., Eleventh month 23d, 1903, after an illness of only a few days, Comly Wood, in the 86th year of his age. He was a member and elder of Horsham Monthly Meeting, and is survived by a widow and four sons, Newton E., Edward, Howard S., and Dr. Alfred C. Wood.

SARAH T. PRICE.

At a stated meeting of the Mutual Aid Association of Friends, held Twelfth month 18th, 1903, the following minute was adopted:

"In the death of Sarah T. Price the association has lost one of its most faithful active members. Her interest in the organization was sufficient, throughout the seventeen years of her membership, to insure her presence quite regularly at its meetings, even in stormy weather. Her advice in matters under consideration was always sound, and given in a quiet, pleasant and impartial manner. All the members with whom she was associated entertained for her a high personal regard, and

realize that she has passed from the labors of this present world to the great rewards of the life immortal."

A copy of this minute was directed to be forwarded to her son, George W. Price, in Salem, N. J., and one was also directed to be handed to FRIENDS' INTELLIGENCER.

ELLWOOD HEACOCK, Secretary.

NOTES.

Isaac Wilson and his wife, Ruth C. Wilson, were in attendance at Fishing Creek Half-Yearly Meeting, Millville, Pa., and went to Yardley, Pa., to spend a few days in company with two of their children. From Yardley they expect to go to Washington, D. C., to remain until time for Fairfax Quarterly Meeting at Waterford, Va. They expect to be absent from home about two months, having a minute from Bloomfield Monthly Meeting, Ontario, to visit quarterly and other meetings within the limits of Philadelphia and Baltimore Yearly Meetings.

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The "Lynching" Committee of the Meeting for Sufferings of London Yearly Meeting, by whom the "Plea for Humanity" which was widely distributed in this country, and which was published in the FRIENDS' INTELLIGENCER, was issued, has received a letter from Dr. Richard H. Thomas, of Baltimore, pointing out that the next year, being full of excitement preceding the Presidential election, would not be a favorable time for any deputation to attempt to arouse public opinion on the matter; but that a commission sent for purposes of quiet inquiry and conference might be useful. The committee has the matter under consideration.

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On First-day, the 25th of Tenth month last, the first meeting of the Society of Friends was held at Cape Town, South Africa. Bad weather prevented some of the older Friends being present. Eight members were in attendance. "It was felt that a rich blessing had attended the meeting, and Friends were unanimous in their decision to continue the services."

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The first term of the Woodbrooke Settlement closed on the 21st of Twelfth month. There were 26 resident students, 10 of these having remained the whole term. Six were men and 20 women. Three were from Ireland. In addition, 6 non-resident day students attended the lectures. A vacation course is to run from First month 4th to 16th, the spring term opening on First month 18th, when Joshua and Isabella A. Rowntree give place to William and Margaret Littleboy as temporary wardens.

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The annual report of the Schofield Normal and Industrial School has a frontispiece which gives a good view of the schoolhouse, containing the chapel and library; Carter Hall, in which are the girls' dormitories and Deborah F. Wharton Industrial Hall, containing the industrial shops and boys' dormitories. The school now has an endowment fund of $33,452.25, and the voluntary contributions during the year amounted to $14,584.33. All of this money has been used to good purpose, and more pupils would be trained for useful citizenship if more funds were available.

Mention is made of the loss the school has sustained by the death of Charles M. Wharton, a large contributor; Howard M. Jenkins, one of the trustees; Enoch Lewis, a regular contributor; and Mary R. Fox, of Philadelphia, who has sent a liberal donation and most of the Christmas box yearly since 1866.

TRIBUTE OF PHILADELPHIA YOUNG FRIENDS' ASSOCIATION TO ISAAC H. HILLBORN.

Paper read at a Memorial Meeting of the Association, Twelfth month 14, 1903.

It is my belief that this meeting would meet with the approval of Isaac H. Hillborn, not for a moment by reason of any personal aggrandizement or praise, but on the other hand, that by and through it, the service to which his life was dedicated would to an extent be continued. Therefore my reason for presenting this paper to-night.

The depth of my esteem and regard for him as a man, and my profound belief in his righteousness and his calling, makes it difficult to determine which of his many virtues and completed works to emphasize.

It is a source of regret to many that his sermons were not recorded, but his precept and example will in a large measure compensate, and the testimonies* just read will be handed down to succeeding generations as one of, if not the ablest, compilations of the beliefs and principles of our society ever written.

But it is to the man and his great, broad, generous and loving nature that I want to call particularly our attention. What was it that made him so beloved of all? It was his sterling worth, his humbleness and his exceptional kindness of heart. "His gentleness and courage so nobly joined they seemed a seamless garment—worn with all dignity and kindliness."

There has lived no Friend who has touched the spirit life of our Society at so many points and over such a short range of years, and one of the most striking features of his character was his humanity, and his sympathy and charity toward all those whose views and beliefs differed from his. In this lay his power and strength.

> So calm, so constant was his rectitude,
> That by his loss alone we know its worth,
> And feel how true a man
> Has walked with us on earth."

It was at the solemnization of marriages, and upon the occasions of funerals, that his gift was particularly felt, and the words of wisdom imparted and of comfort extended, will pass into the history of our Society as a part of our rich inheritance from this life of faithfulness.

To those of us who observed him as clerk of our last yearly meeting, he was a tower of intellectual strength, wisdom and discernment. As he stood before the meeting in his exceptional physical height, and addressed it in that particularly clear, strong voice, and administered to the business with such precision, promptness and accuracy of judgment, it could but be admitted that another of those many gifts with which he was endowed enabled him to fill this office with exceptional efficiency.

In his life work he put into operation that element of original Quakerism whereby he only performed that service or attended this meeting or that gathering, as he felt it right or his duty to do, regardless of urgent invitations, the size or importance of the occasion. In this rested one of his strongest characteristics.

> He was a Quaker of the olden time—
> How calm, and firm and true,
> Unspotted by its wrong and crime
> He walked the dark earth through.
> The lust of power, the love of gain,
> The thousand lures of sin—
> Around him, had no power to stain
> The purity within.

* "Views and Testimonies of Friends." An address by Isaac H. Hillborn, delivered at a meeting of Friends and others, held in Girard Avenue Meeting House, under the auspices of the Committee on Membership of the Monthly Meeting of Friends of Philadelphia. 32 pages. Paper. 5 cents. Friends' Book Association, Philadelphia.

With that deep insight which detects
All great things in the small,
And knows how each man's life affects
The spirit life of all.
He walked by faith and not by sight,
By love and not by law,
The presence of the wrong or right
He rather felt than saw."

It was my privilege to stand by his bedside a few moments while he was at the hospital, and during my stay he said, with entire calmness, "I am perfectly comfortable in mind. If my work is finished, I am entirely willing and ready to lay it down. If not, I am prepared to take it up again and complete it." This was the final test. His human will in complete surrender to that of his *God*. In this rested the proof of his teachings and works, and gave to his life its beautiful completeness.

The thought that now arises is, who is there to take up and continue the work which he has laid down? Which small portion can I endeavor to carry on and which part thee? His work, as far as our human minds can estimate, was finished, was completed. But should not we who are gathered here, and who profess to hold him and his memory in such high regard, prove that regard and esteem by shouldering individually and collectively, if in ever so feeble a manner, the manifold works of righteousness in which he was engaged, making it our duty to see that they are continued, and by so doing build day by day to his memory a monument of good works, kindly acts and loving deeds which he so clearly and beautifully during his life showed us how to perform?

As has been said of another: He was "in all the affairs of life modest and retiring; he had no wish to advance himself at the expense of or in competition with others, perfectly content to perform his service here quietly, leaving whatever portion of reward might be his to the result of his own labors.

"Conscientious to a marked degree, he exercised this attribute in every relation of life.

"Spotlessly pure in his own personality, in his inclinations, his tastes, his thoughts, his actions and his life, loving gentleness in man, and passionately fond of everything beautiful in nature.

"Believing in all men, unswerving in loyalty to his friends, with malice toward none, appreciative of every little kindness, uncomplaining in the various trials of life, charitable toward all, his pure and gentle spirit mellowing as the years advanced, ever striving, steadfast in its childhood's faith, reverent in its final trust, he passed away in peace and love."

Surely this is not an occasion for only sadness that the life so fully lived has come to an end, but should be one of praise that we have been permitted to have him for so many years in our midst, and have had left to us such a rich inheritance of noble achievements and words of rare counsel and wisdom for our future guidance.

In conclusion, what was the impelling force which drew this man to all men, and all men to him? It was the light of God on his countenance, the love of Jesus Christ in his soul.

ROWLAND COMLY.

JOURNAL OF THE FRIENDS' HISTORICAL SOCIETY.

[We have received the first number of the *Journal of the Friends' Historical Society*. The object of the "Journal" is stated in a foreword by John S. Rowntree, which we publish in full below. Two pages are devoted to Notes and Queries; then follows an article by Isaac Sharp on "The Handwriting of George Fox," illustrated by a facsimile of his writing and a reproduction of his signature. Four of the articles are signed simply by the editors. One is on "Grangerized Books," that is, books illustrated by pictures gathered from various sources and pasted in, the process taking its name from one James Granger. Mention is made of a grangerized "George Fox" in the Swarthmore College Library, and the desire expressed that some one send to the "Journal" a description of it. Another is about "The Case of William Gibson," who gave trouble to Friends in 1724 both by the manner and matter of his preaching.

Norman Penney contributes a sketch of Ellis Hookes, the first "clerk to Friends," in which capacity he served for twenty-four years, the article being the first of a series on "Our Recording Clerks." Norman Penney also has a page of Book Notes, in which he comments, among others, on Macmillan's school edition of Woolman and the forthcoming work, "George Fox, An Autobiography," being selections from Fox's Journal, edited by Dr. Rufus M. Jones, of Haverford College.

A list of the members of the society is given, and the hope is expressed that many additional names of members in the States and Canada may be inserted in the next issue.

The "Journal" will be issued not oftener than four times a year. It is sent to all members of the Friends' Historical Society, and may be had by any one else at fifty cents a number. "Published by Headley Brothers, London. American address, 718 Arch Street, Philadelphia.).]

FOREWORD TO THE FIRST NUMBER.

The *Journal of the Friends' Historical Society* does not present itself as a rival of, or as a competitor for public favor with, any existing publication. The Historical Society has been formed for promoting research in a field hitherto but imperfectly worked. How much of publication it may be able to undertake is uncertain, and must largely depend upon the funds placed at its disposal; but for the present its organ will be a quarterly Journal, informing subscribers of its proceedings, and printing such historical data relating to the Society of Friends as may be suitable for publication.

Experience has proved the existence of much historical lore, that can hardly be made available for public use except through the action of bodies possessing funds, other than those obtainable from sales in the ordinary channels of trade. Historical documents of the highest intrinsic value are nevertheless frequently uninteresting and tedious, except to a restricted class of readers; such are many of the State and civic documents which have been published by government authority and by the older municipal corporations, as well as voluntary bodies like the Surtees Society, and the Congregational Historical Society, and by many local and archæological and historical associations. Through these efforts a great deal of historical information, much of it curious, and some of it valuable, has been made public in recent years. The new Society proposes to do a similar work within the narrower area of the Society of Friends, for which it is believed there is ample room, notwithstanding the important services rendered to the study of denominational history, through the publication of much informing matter, in the pages

of the *Friends' Quarterly Examiner*, *The Friend* (of London and Philadelphia), *The British Friend*, *Quakeriana*, and at an earlier period in Luke Howard's *Yorkshireman*. The literature of Friends, including much still unpublished, is probably not inferior in importance and interest to that of other religious bodies, and there appears to be a requirement for a Society and a Journal devoted to this department of literary research.

The collection of printed and manuscript documents in the archives of Devonshire House is of great and constantly increasing value, the importance of which has now happily been recognized by its being placed under the charge of a competent librarian. The Society has received the approval of the Meeting for Sufferings, and of its Library Committee, who are officially represented upon the Council; it has also been welcomed by some not themselves Friends, who are interested in their history from various causes. In addition to the stores at Devonshire House, and those in the British Museum, connected with the history and doings of Friends, important collections, belonging to local congregations, exist in Birmingham, Bristol, Manchester, Kendal, York and elsewhere, the contents of which are known to only a very restricted range of readers. Other documents of great value are in the hands of private individuals. It is believed that the Historical Society may have a useful service in promoting the care and preservation of documents which are apt to gather dust and become forgotten, unless they are under the eye of custodians possessing some antiquarian taste.

The Friends of the seventeenth century were commonly too busy, or suffering too severely from persecution, to devote much time to historical questions; yet it is interesting to recall how George Fox incited some of its more learned colleagues to investigate the ecclesiastical history of the marriage ceremony, when he himself engaged in framing the Friends' marriage procedure.

Towards the close of the Seventeenth century, and the beginning of the eighteenth, London Yearly Meeting took steps to collect information about the "first breaking forth of truth" in different districts. Many of the returns then made by monthly or quarterly meetings are still in existence, some of which it is intended to publish in this Journal. Notwithstanding all that has been written respecting the history of Friends, questions present from time to time which invite further investigation. For instance, the genesis of the term "Society of Friends" has, we believe, never been quite adequately determined, and several differing derivations do duty in Friends' books. Again, sundry inquiries have recently been made as to the history of the procedure affecting the recording of ministers, and whilst the main lines of this history are well known, some of the minor details remain obscure.

The new Journal will, it is understood, regularly devote some space to notes and queries, in which correspondents will be able to ask and answer historical questions. At the recently-held meeting of the Provisional Council, when Isaac Sharp and Norman Penney kindly undertook the editorship of the present number, numerous suggestions were made respecting matter suitable for insertion, and it is probable that the difficulty of selection and discrimination will be far greater than that of finding material for the Journal. We bespeak for it a wide and cordial support. JOHN S. ROWNTREE.

"GIVE THYSELF WHOLLY TO THEM."

Passing through the chambers of the factory at Sevres, we observed an artist drawing a picture upon a vase. We watched him for several minutes, but he appeared to be quite unconscious of our observation. Parties of visitors passed through the room, glanced at his work more or less hurriedly, and made remarks, but he as a deaf man heard not, and as a dead man regarded not. Why should he? Had he not royal work on hand? What mattered to him the approbation or the criticism of passers-by? They did not get between him and the light, and therefore they were no hindrance, though they certainly were no help.

"Well," thought we, "after this fashion should we devote our heart and soul to the ministry which we have received. This one thing I do." Bowing over our work, and laying on each line and tint with careful, prayerful hand, we would finish the work which the Lord has given us to do without regard to friend or foe. The Sevres vase retained no impress of the onlooker's gaze; the result of the worker's skill would have been the same if he had been altogether unseen; human criticism can help but little, and human approbation may damage our work most seriously. Let us forget that we are judged of men, and henceforth live only as in the great Master's eye, absorbed in doing His will.—*C. H. Spurgeon.*

COMMUNICATIONS.

THE LESSON LEAVES.

The INTELLIGENCER is just received, and on looking over contents I note the communication on Friends' Lesson Leaves by Charles E. Clevenger. In the main I endorse his thought, but would go a little farther. There are so many of our schools that are discarding all of them because they do not follow the International Lessons. Some of the Friends hold the idea that in having the International Lessons we have to follow the interpretation of some international committee; but this is not the case. Rather, it enables us to present our own views on the critical points in such way that the world may be learning more rapidly the great truths we hold. I have been attending the Universalist School for fifteen years (as some of the members of our own meeting here are not ready to consent to our joining in the First-day School movement as a meeting), and I feel I must be connected with some organization that I might have the benefit of the work. I have been a teacher in this school for seven years, and if I had the lesson as the Friends teach it, all can readily see the force of thought it would give to my teaching. I know that the members of our organization do not all view things alike; still, in the main, we do. I trust that lessons on international topics may be the line of work of our committee in the future.

Again, we hear some, yes, many of our members, say that they do not like the Old Testament lessons, that they would rather have the new; but let us examine this a little. There is in this connection a great underlying thought which we lose

in the study of the one without the other. Jesus taught by parables and symbols, and, as we read the Old Testament we find so many beautiful lessons throughout the history, and sometimes in that part, the whole of which some would eliminate, declaring it to be impossible. So it may be, but we may limit God's possibilities through us by setting ourselves against all we do not clearly understand. Dear Friends, there is much we do not understand; still we move on. Sometimes we retard the spiritual in others, shutting off their just opportunities because they do not see as we think they ought to. I should be very glad to have the privilege of working in a Friends' First-day School, but as I cannot I shall go on where I am, believing it is better to work there than not to work at all. I am a Friend as I understand Friends' principles, and will carry them out to the best of my opportunities.

. . . . . .

I do not feel that I can close this writing without giving my testimony to the life and labor of our mutual friend and father in Israel, Joshua L. Mills. For twenty years we have been very intimate in the social and spiritual life. We have traveled in close felowship for the advancement of our meetings, visiting at one time all the meetings and members in reach, through Iowa, and frequently in the borders of our own Quarterly Meeting. I have felt greatly honored to be in such near relationship with a man of such broad-mindedness as he, and to have him as a spiritual counselor in many of the trials of life. Many people are the better by coming in contact with this just man. We have lost a father, a friend and a brother, but we must move on and do our best.

MARY G. SMITH.

316 E. Main Street, Hoopeston, Ill.

Editors FRIENDS' INTELLIGENCER:

I have always been, and continue to be, most heartily in favor of using the portions of Scripture, selected by the International Committee, entirely. Our committee has been very much favored of late years, and our lesson leaves will no doubt be sought, in this way, by those of other denominations for reference, and, again, I do not think we can well afford to lose the inspiration to be gained by studying the same passages with all other Christians at the same time.

I am heartily in accord with the article written by Charles E. Clevenger in INTELLIGENCER for Twelfth month 19th, and the individual sentiments of very many of our members who are not writers, but good interested workers.

Avondale, Chester County, Pa FRANCIS W. HICKS.

THE BULL LECTURES.

The first of the William Levi Bull lectures on Christian Sociology for the season of 1904, to which a cordial invitation to all is given by the Episcopal Divinity School of Philadelphia, will be given on Third-day evening of next week, First month 5th, in the New Century Drawing Room, 124 S. Twelfth Street, Philadelphia, by Dr. Washington Gladden, minister of the Congregational Church, of Columbus, O., and the second on Sixth-day evening, First month 8th, in the same place, by Dr. Talcott Williams, of Philadelphia. Dr. Gladden opens the series, which is described as a "Symposium on the Labor Question," by a review of "The Past," and Dr. Williams' part of the general subject relates to "The Corporation." On Third-day, First month 12th, "The Union" will be discussed by Dean George Hodges, D.C.L., of the Cambridge, Mass., Episcopal Theological School, and on Fifth-day, First month 14th, Dean Francis Greenwood Peabody, LL.D., of the Harvard Divinity School, will speak of "The People." All the speakers have done much original and special study of the contemporary problems of labor and capital. Dr. Gladden, both in Massachusetts and in Ohio, has been an industrious and painstaking investigator of actual social conditions. Dr. Williams is too well known to all readers of the Philadelphia "Press" by his exhaustive articles on every important social subject to need local introduction. Dean Hodges is warmly interested in every movement for the advancement of righteousness and for the study and practical application of social problems. He is enthusiastic in his encouragement of settlement work, and it was largely through his interest that Kingsley House was established in Pittsburg. In the organization of a branch of the Christian Social Union he took a leading part. In 1894 Dr. Hodges was elected dean of the Episcopal Theological School at Cambridge, Mass. He was for several years the secretary of the Christian Social Union, and has also been a delegate to the General Convention from both the Dioceses of Pittsburg and Massachusetts. Among his published works is one that deals especially with social problems: "Faith and Social Service." Dr. Peabody is not only dean, but also Plummer Professor of Christian Morals in the Divinity School of Harvard University, and his lectures on "Jesus Christ and the Social Question," published two years ago, rank among the foremost discussions of this aspect of Christianity.

UNIVERSITY EXTENSION IN PHILADELPHIA.

The autumn series of University Extension Lectures at Fifteenth and Chestnut Streets closed on the evening of Twelfth month 15th, with an address by William Garrott Brown, on "Andrew Jackson and the New Democracy." Next week the course is to be resumed, when E. L. S. Horsburgh, of Oxford University, England, is to begin his work. He is to deliver eighteen illustrated lectures in Association Hall during the next three months, and the subjects as announced seem very attractive. His first course will consist of six illustrated lectures on "The French Revolution" on Third-day evenings, beginning First month 5th. This will be followed by an illustrated course on "The Age of Napoleon," beginning Third-day evening, Second month 16th. Besides these evening lectures, he will deliver a course of six illustrated lectures on Fifth-day afternoons, beginning First month 7th, on "Renaissance Art." These will be followed by six other Fifth-day afternoon lectures by Frederick H. Sykes, Ph.D., of Columbia University, on "Victorian Poets."

E. L. S. Horsburgh is staff lecturer for the Oxford University Extension Society, and for the American Society for the Extension of University Teaching. For twelve years he has given up all other occupation and has employed himself altogether in University Extension lecturing. In his entire devotion of his time for so long a period to public lecturing, E. L. S. Horsburgh stands unique among University Extension lecturers in England. Splendidly equipped for his work, with an attractive personality, a fine enthusiastic spirit, he impresses his audiences with his intense earnestness, and commands for the subjects of his lectures a sympathetic hearing. His great success in the University Extension movement in England renders it fitting that he should take up this year in Philadelphia the work so admirably done last winter by W. Hudson Shaw.

FRIENDS' ASSOCIATIONS.

LANGHORNE, PA.—A large meeting of the Young Friends' Association was held at the home of Edward Palmer, at Langhorne, on Fifth-day evening, when the paper of the evening on "The Higher Criticism of the Bible," by William Ivins, excited much favorable comment.

He said: "The purpose of the Bible was not to secure infallible dates, but to interpret God's dealings with his people. Friends particularly, who interpret the Bible spiritually, not literally, in the earnest search for truth, would find by the aid of the so-called higher criticism a beauty and consolation they did not dream of."

Dr. Harvey Lovell remarked that true spirituality and science agree, and that true science was the right interpretation of nature and God.

A paper from the Philadelphia Friends on the subject of "Inspiration," was read.

Charles F. Palmer recited the "Landing of the Pilgrims," and Grace LeCompte from "Thanatopsis."

The question box brought forth the following queries: "Is it always best to tell the whole truth?" assigned to Dr. Harvey Lovell, who thought in many cases it was not advisable.

"How can we make life more pleasant?" was answered by Mrs. Anna Mather, who advocated being pleasant yourself and thus making it bright for some one else.

Arthur Bye answered "How can we make our association more interesting?" by a few suggestions. Music would give life; one particular subject for a meeting and service, phases given by different people, making a deeper and not so superficial study of a topic, also the study of ancient religions would be most interesting and broadening.—*Doylestown Intelligencer.*

YORK, PA.—Professor Benjamin F. Battin, of Swarthmore College, attended the Friends' meeting in this city on the 20th of Twelfth month.

Owing to the extreme inclemency of the weather, the attendance was small, but those who were so favored to be present were deeply interested. After the regular meeting for worship, Professor Battin gave an address on the subject, "The Philosophy of Quakerism."

After an impressive silence, the meeting closed, each Friend feeling more of a Friend, and others wishing to know more of Friends. B. K. C.

KENNETT SQUARE.—A meeting of the Young Friends' Association was held the evening of Twelfth month 9th at the home of John and Sarah Myers.

The president, Sharpless Lewis, opened the meeting by reading the 7th chapter of Jeremiah.

The minutes of the last meeting were read and approved.

Sarah Myers read the chapter on Meetings for Worship from the Discipline.

Elizabeth Hicks presented a paper on the "Life of John Woolman," showing his great influence against slavery, not only in the Society of Friends, but everywhere. He visited the homes of more than 1,100 slave-owners.

A new edition of Woolman's work, published last year, shows that the interest in him still lives.

Mae Myers gave a five-minute talk on Jacob Riis. She also read a paper of Robert Janney from the "Asbury Park Journal."

After a short silence, the meeting adjourned, to meet First month 6th at the home of Harry Hicks.

WOODSTOWN, N. J.—The regular monthly meeting of the Young Friends' Association met in the meeting house Fifth-day evening, Eleventh month 19th. Abbie Woolman opened the meeting with a Bible reading. After the reading of the minutes Joel and Mary Borton gave a very interesting report of the General Conference of Young Friends' Associations, held at Wilmington, Del., Eleventh month 14th, this concluding the business.

Edith Flitcraft read a sermon by Dr. David Gregg, delivered in the Lafayette Avenue Presbyterian Church, Brooklyn, the subject of which was "The Quakers as Makers of America," which was published in FRIENDS' INTELLIGENCER for First month 19th, 1903.

Annie E. Pancoast prepared a quiz of thirteen questions on this paper. These, being distributed among the members, were answered as the names were called. This proved a very effective way of bringing out the strong points of the sermon.

After a few moments' silence, the meeting adjourned.

MARTH C. MILLER, Secretary.

LITERARY NOTES.

"The Elizabethan Lyric" (Macmillan) is a study in a fascinating subject, by John Erskine, Fellow in Columbia University. The author traces the development of English song through its idyllic, lyric and dramatic periods, taking up in turn the pre-Shakespearean lyric writers, the sonneteers and the playwrights. He says many good things of the great poets of that stately age. Thus, in considering the pastoral period, he writes that Spenser's "serious and lofty spirit represents the age with most dignity." And he refers to the "stray Elizabethans" of our own day who, "perhaps in vague imitation of Herrick," are composing "a type of pseudo-Elizabethan lyric, light in subject, dainty and musical in manner, and sentimental in mood."

In "the spacious time of Great Elizabeth" the art of song-writing was in the air. We have a beautiful rhymed Latin prayer from the pen of Mary Queen of Scots. Queen Elizabeth herself had her lyric moods, and we possess one of her sonnets which, with prerogative surely royal in its generosity, she spread out into 44 lines! Her father, too, concerned himself with musical composition and song writing. Here is a seasonable strophe from a song by bluff King Hal:

"Greene groweth the Holly, so doth the Ivy;
Though Winter blasts blowe never so high,
Greene groweth the Holly. . . .
The Holly groweth greene with Ivy all alone,
When Flowerys cannot be seene, and
Greenewoode Leaves be gone."

In the "Century" for First month an article on "An American Palace of Art" describes Fenway Court, the "Isabella Stewart Gardner Museum in the Fenway," in Boston. Some idea of the beauties of this Italian palace with its wealth of valuable paintings and treasures from many lands can be gathered from the articles and from the excellent photographs which illustrate it.

Among other good things may be mentioned "An Unexpected Strike," being the amusing story of an employer who struck, and Maurice Maeterlinck's little dissertation on "Our Friend, the Dog," in which the trials of a dog in learning the ways of man's world, his relation and devotion to his master, are told in an amusing, novel and whimsical way. "The Latest News from Lhasa," an account of the sojourn of a Japanese priest, Ekai Kawaguchi, in the capital of the forbidden country, is interesting and in the nick of time in view of the British expedition now in Thibet.

"St. Nicholas" opens with a story, founded on facts, of Jimmy Dandy, who was made "An Officer of the Court" by a wise judge and helped reform a trying neighborhood. It also contains an account of "How We Bought Louisiana," with a full-page map of the United States, showing the Louisiana purchase.

In "Scribner's Magazine" F. S. Delienbagh describes "A New Valley of Wonders" in Southern Utah, which seems by the illustrations to rival in beauty and grandeur the Yosemite and the Yellowstone. "The Seven Studious Sisters," by Margaret Sherwood, is a pleasing satire on the higher education for women.

Prof. T. Atkinson Jenkins, of the Department of Romance Languages and Literature of the University of Chicago, has, in "The University Record" for Eleventh month, an appreciation of "Gaston Paris; the Scholar and the Man," a paper read before the Romance Club of Chicago. Dr. Jenkins says of this French Academician and greatest as well as pioneer among students of neo-Latin linguistics, "His marvelous industry, aided by a memory of exceptional power, enabled him to stand at the head of his profession. But he maintained himself there, it should not be forgotten, by a scrupulous attention to duties, large and small." And again, "As a man also his life was in the truest sense a success, and we are putting the words of Shakespeare to a worthy use when we say of Gaston Paris:

"His life was gentle, and the elements
So mix'd in him that Nature might stand up
And say to all the world, 'This is a man!'"

THE CHILD'S PLAYHOUSE.

This poem, written years ago for the "Pennsylvania Freeman," is published by request.

Who has not been a child and made
A playhouse 'neath the trees?
And who so old but groweth young
When passing one of these?

I saw one in a cool, green nook
Anear a cottage wall,
Built cunningly, with many rooms,
And stored with playthings small.

Prompt little hands had built stone walls,
And swept the mossy floors;
And sticks, across the openings laid,
Were gravely called "the doors."

On showy shelves, which oft would fall,
Were treasures rare, I ween;
The broken china glistened there,
In blue, and red, and green.

The golden light of childhood's morn,
While gazing, round me stole,
And fragrance from its far sweet shores
Swept, breeze-like o'er my soul.

Once more I trod the green-mossed bank,
Where 'neath a school-house tree,
From tiny acorn cups we drank,
And called it "taking tea."

We played our "meeting" o'er again,
And I was preacher there,
And with mock gravity we wore
Our serious Quaker air.

But thou who put on matron airs
And played the "mother" then;
The fairest one of all our school,
Now walketh not with men.

Thou, too, whose dark eyes proudly beamed,
The queenliest of that band
Mid summer toils, hast gone away
Unto the spirit land.

Those mosses still their little cheeks
'Gainst sister mosses lay;
While of the three who leaned on them
But I, the weakest, stay.

Oh, earth would be one funeral vale
And life a thing of pain,
If beauty did not live for aye,
And God and love remain!

—*Ann Preston, in Pennsylvania Freeman.*

HENRY DEMAREST LLOYD.

Calmly, calmly, lay him down,
He hath fought the noble fight;
He hath battled for the right;
He hath won the unfading crown.

Memories, all too bright for tears,
Crowd around us from the past.
Faithful toiled he to the last,
Faithful through unflagging years.

All that makes for human good,
Freedom, righteousness, and truth,
Objects of aspiring youth,
Firm to age he still pursued.

Kind and gentle was his soul,
Yet it glowed with glorious might;
Filling clouded minds with light,
Making wounded spirits whole.

Dying, he can never die!
To the dust his dust we give;
In our hearts his heart shall live,
Moving, guiding, working aye.

—*William Gaskell, in Unity.*

HEZEKIAH'S PRAYER.

"And Hezekiah prayed before the Lord."
II. Kings, xix., 15.

Lord, let me lay the tinsel down—
The senseless scepter and the crown
That I must bear;
The ermined robe of purple hue,
The gauds and rings and jewels, too,
That I must wear.

Let me but cast them in a heap—
All these; each is but poor and cheap—
An idle thing.
The robe, the scepter, crown and all
But form a covering and pall
To hide a king.

I know the people bend the knees
And bare their heads. It is to these—
To this—this stuff;
To ermine, velvet and to gold,
To jewels glittering and cold,
'Tis not enough.

'Tis not enough that they should deem
The crown and trappings, with their gleam,
A royal thing.
Lord, were these piled upon the throne
The cry would be for them alone;
"This is the king!"

Lord, let me lay this tinsel down—
Be more than a mere gilded clown,
Or jeweled sham.
Let me aside these baubles throw
That me they all may see and know
For what I am.

Let them but see my mind and soul
Forever striving to the goal!
But let me fling
Away the purpled pomp, the throne,
And hear them hailing me, alone;
"Behold, the king!"

—*F. D. Nesbit, in Chicago Tribune.*

CRIPPLED.

Why hast Thou bound my feet,
Then bade me toil ceaselessly after Thee?
How should a thing so broken, incomplete—
Ah, how should I, Lord! plant these faltering feet
Where shifting sands of Earth so baffle me?

Have I not set thy limits? Who should know
Better than I, what sloughs I lead thee through?
Mine is the power to hinder—and make free:
Walk thou with me!

—*Florence Earle Coates, in "The Reader."*

FRILLS.

A pale-faced, delicate-looking little girl was wandering listlessly over the lawn in front of her beautiful home when the doctor's buggy whirled by.

"A pretty child, but so fragile!" we commented. "She doesn't look strong."

"Never will be. Too many ruffles, and has to live up to them," explained the doctor, briefly, with a frown at the floating sash, and dainty embroideries.

"Foolish mother!" we began, but the old doctor cut us short with a wider condemnation.

"Foolish world! It is the same thing that is the matter with half the sick, discontented, broken-down mortals around us—they have put on too many ruffles, and are wearing themselves out with trying to live up to them. There are society frills that are keeping half the women breathless in their effort to compass them all; educational frills that are wearing out the lives of overworked teachers and crammed and harassed pupils, and business frills that are just as bad as any of the others. It really doesn't matter much whether it is the mother who chooses to dress her child like a doll, instead of allowing her to enjoy herself like a healthy youngster, or the people who are trying to keep up a twenty-thousand-dollar style on a five-thousand-dollar income—it is all alike a sacrifice of life and happiness to ruffles."

THE NAZARENES OF AUSTRIA.

The sect of the Nazarenes in Austria has many points of contact with Quakerism. Its adherents are Protestant in their tendencies and aims, somewhat resembling the Russian Stundists, as that body appeared at first. They are diligent Bible students, and persistently refuse to bear arms. On this account, says the "Christian World," they are subjected to horrible forms of torture. The number of Nazarenes in Austria-Hungary is estimated at 50,000.—*British Friend.*

THE FRENCH FARMER'S MARKET.

The French farmer usually operates on a smaller scale than does the American farmer, and markets his produce in a different manner. Instead of selling his chickens, eggs, sheep, pigs or cows to a traveling purchaser, or to a distant commission merchant, he takes them to market and sells them himself. The market is consequently a conspicuous part of every town. It is a wide-open square where, on market days, one may buy every sort of country produce. In the rural districts the more important railroad station towns are the market centers; the market exists not so much to supply the inhabitants as to give the assembled farmers the opportunity of selling their produce to the dealers who have come there for the occasion.

The writer happened to be in the town of Lemastre, in the south of France, on a market day in April, and had the opportunity of seeing the farmers and their produce, and the dealers who had assembled to buy and forward to the cities. As I stepped from the train, bleats of kids and lambs greeted my ears. They represented early morning purchases, and were boxed up ready to go out on the next train. The town of about 1,000 inhabitants was at the end of a branch line railroad, and lay at the junction of three valleys in the Cevennes mountains, thus making it the center of a considerable territory. The large market square was thronged with carts and cow teams, with people and live stock and with things to sell. It was not unlike an agricultural fair crowded into close quarters.

The most striking thing about it was the orderliness of it all, even including the live stock. Everything stood without

hitching. A bunch of sheep waited by a store porch, and nobody seemed to be watching them. A group of spotlessly clean white hogs, having been hauled to market in a wagon, a straw bed was made for them on the dry ground, and there they slept with scores of people walking around and small boys and dogs threading their way about among them. A few yards distant other wagonloads of porkers were sleeping in comfortable groups. The animals are tame, because the French peasant, or small farmer, almost makes his live stock members of his family.

Besides being a place at which to sell produce, this market was a place to buy supplies. Traveling merchants had collected there, and they had an interesting collection of shops on wheels from which they displayed their wares. They had everything—cheese, sausages, great loaves of bread, looking glasses, suspenders, rakes, rope, dishes, dress goods, ready-made clothing, hats, wooden shoes, books and notions. Even the crockery merchant had laid out a large stock in an untraveled place and had a watch dog to help him. The market day seems to fill much the same social function that court day does in Virginia; everybody sees his friends as well as makes bargains; he also settles his debts, pays taxes if he desires to do so, and hears the latest news.—*J. Russell Smith, in American Agriculturist.*

WEARING MOURNING.

The New York *Times* recently gave space to the plaint of a correspondent relative to the present fashion of wearing mourning. Part of it ran as follows:

"Why, when, where and how did the custom originate? Of all the years in my life there never was a time when what I wore interested me as little as when my beloved father passed away. Does not the world appear dark and gloomy enough when such a blow is dealt us without the donning of such awful black? To have friends or relatives attend to wearing apparel in such sad, serious hours seems useless, positively absurd.

"Are we considered so weak-minded that the thought of our modiste or milliner is supposed to take from us our heart-rending sorrow? Is it worn to advertise our bereavement?"

There is just one excuse for the wearing of black as mourning, and that is "advertisement." A friend of the writer's, who had always strongly condemned the custom, determined to ignore it, and adhered to the determination when she sustained her first bereavement in the loss of her mother. She says that her experiences were very painful. Every time she encountered a friend or acquaintance unseen for a short time previously the question was inevitably asked: "How is your mother?" and, of course, the resulting explanations were distressing to the last degree. She was the victim of this innocent persecution for more than a year, and every repetition of the incident seemed to re-open her wound. One can readily see how the sombre garb, proclaiming, as it does, bereavement, inspires acquaintances to show tact and saves the feelings correspondingly.

This purpose, however, would be served just as well by the wearing of a black band around the arm, or by some other slight sign, instead of swathing the entire figure in mourning garb. It would seem, as the above quotation seems to allege, that the custom is largely dictated by affectation. It is particularly to be deprecated where the young are concerned, yet one frequently sees mere children attired in crepy garments. We hope to see the day when common sense will be deferred to in this as in other things.—From "Woman's Interests" in Philadelphia *Ledger*.

BE ABOVE SUSPICION.

The pastor of a church in Chicago received from the National Surety Company, of that city, a circular letter regarding the character and habits of a young man who had applied to the company for surety on a valuable bond.

Among the numerous questions requiring answers was the following most significant query:

"Have you ever heard that applicant was suspected of

(a) Intemperance?

(b) Gambling?

(c) Speculating?

(d) Dishonorable conduct?

Here it will be noticed that the young man who aspires to a position of trust is required not only to be free from guilt, but even from mere suspicion of moral crookedness.

Here is a lesson to every young man. Even a suspicion of immorality is a bar to positions of trust by responsible houses. —*National Temperance Advocate.*

CURRENT EVENTS.

The American Historical and the American Economic Associations met in New Orleans.

Christmas week has been the time of meeting of many of the great scientific associations.

The fifty-third annual meeting of the American Association for the Advancement of Science began on the 28th ult. at St. Louis, with between 700 and 1,000 members present. President Ira Remsen, of the Johns Hopkins University, the retiring president, called the meeting to order, and introduced the new president of the association, Carroll D. Wright, Commissioner of Labor.

The Affiliated Scientific Societies of America held their annual meetings at the University of Pennsylvania, Philadelphia. The organizations represented were the American Society of Zoologists, the American Society of Anatomists, the American Society of Physiologists, the Society for Plant Morphology and Physiology and the Society of American Bacteriologists.

The third meeting of the American Philosophical Association was held at Princeton University. The program included papers by Dr. William T. Harris, William James, and the address of the president, Prof. Josiah Royce, subject, "The Eternal and the Practical."

The Carnegie Institution has since its foundation received 1,042 applications for grants. The grants called for $2,200,398. There were eleven applications for grants to carry on investigations in the line of religion. Astronomy claimed fifty-eight applications, with a total called for of $567,750, and in amount far exceeded the calls of any of the other sciences.

The note given to Secretary Hay by General Reyes demands that the United States Government shall restore the State of Panama to its former condition, and keep hands off while Colombia reduces the revolutionists to subjection. Should these demands not be accepted, Colombia asks that the United States shall pay damages to her for the loss of valuable territory, and that the amount of damages shall be determined by The Hague Court.

A recent dispatch from St. Petersburg predicts that the Czar will make such concessions as will prevent war between Russia and Japan, "provided no unforeseen events force the hands of the governments concerned." In the meantime both countries are making warlike preparations; Japan is getting ready to safeguard Korea, and Russia has ordered 1,000,000 pounds of extra mess meat to be shipped from San Francisco for the War Department. Great Britain is taking advantage of the strained situation, and is hoping, by way of Thibet, to extend the railroad to a point in the Yang-tse Valley which is accessible to gunboats from the sea.

In a recent address by Sir Norman Luckyer on the subject of "Education in England," he said England had a commerce to defend and was determined to defend it; that we had gone about that task in a common-sense way and were resolved to be twice as strong as our neighbors, and, carrying out that principle, had built a two-power navy; and he would simply suggest that universities were as important in one direction as battleships in another; it seemed rather a pity that, if in the matter of battleships England was going to be twice as strong as one power, she should be content to remain only half as strong as another power in regard to universities. He suggested that £24,000,000 be invested, the income to be devoted to the establishment of universities in England.

The Mayor-elect of New York city, the young Tammany man, McClellan, has appointed as Police Commissioner, William McAdoo, who was Assistant Secretary of the Navy under Cleveland. He made a distinct impression in Congress, where he served for four terms, and was then defeated because of his hostility to a local "boss." He is a man of whom it is said that "he will have to change his nature if he fail in devotion to the public interests or yield to the evil influence of a corrupt political organization." Other of the early appointments were from among the best men in Tammany. But the good impression made by these promising selections was largely dissipated by the appointment as Bridge Commissioner of a man but little experienced in that profession and connected with a firm of Tammany contractors. Another particularly disap-

pointing selection was that of John T. Oakley for Water Commissioner, a "typical Tammany saloon-keeper."

The Governor-General of Finland has been empowered to remove administrative officials and school teachers, excepting university teachers, without waiting for an inquiry into their conduct. This action is taken because of the continued obstruction of Russian measures by officials. The "Russification" of Finland, which had enjoyed constitutional liberty since 1442, began in 1899, when the Czar issued a decree making a knowledge of Russian obligatory for Senators, and requiring new Finnish laws to be confirmed by the Imperial State Council at St. Petersburg. Additional measures established a drastic censorship, and compulsory military service, and curtailed the right of assembly. Officials resigned rather than carry out the odious regulations, and serious riots occurred in the principal towns. Finally, in 1902, the Senate was subordinated to the Governor-General, and that official was given power to dismiss Judges and other officers. A large emigration from Finland has resulted from this oppressive policy.

NEWS NOTES.

Rockefeller's latest donation to the University of Chicago aggregates $1,850,000.

Former Premier Zanardelli, Italy's great leader, died on the 26th, at the age of 77.

Another section of the great Murray English dictionary is nearly ready, completing the letter "O."

An international petroleum pool has been arranged between oil interests of the United States, Austria and Russia.

Ruth Miller Hoar, wife of Senator Hoar, of Massachusetts, died suddenly at her home in Washington on the 24th.

A private library valued at $100,000 has been bequeathed to the University of Virginia by Bernard Shipp, a literary recluse of Louisville, Ky.

Dr. Henry Thomas, translator at the State Department, Washington, a master of many languages, died on the 28th at the age of 68.

The death-rate of New York city is reported to be as low as 18.15 for each 1,000 of the population. This is the lowest in the history of the city.

Dr. G. Sims Woodhead, Professor of Pathology at Cambridge University, England, one of the most famous tuberculosis specialists in the world, is in this country.

As Assistant Secretary of Commerce and Labor, the President has selected Lawrence O. Murray, of Chicago, a lawyer and at present secretary and trust officer of a trust company.

Secretary Root has forwarded to the House of Representatives, through the Treasury Department, a supplemental estimate of $2,526,100 for the defenses "urgently needed" for the island possessions of the United States.

The treaty of arbitration between France and Italy was signed at Paris on Christmas Day by the French Foreign Minister and the Italian Ambassador. The treaty is identical with that between France and Great Britain.

Two of the alleged leaders in the Kischeneff massacres—Gentschin and Marosjeik—have been sentenced to seven and five years, respectively, at penal servitude. Twenty-two others have received sentences of one to two years.

The issue of $7,230,784 four per cent. bonds are to be issued to pay for the friars' lands in the Philippines. The amount is to be paid to the Pope, not to the friars, but is to be used in the islands for church extension and charities.

Dispatches from Somaliland report an engagement in which 700 British and native troops surprised 2,000 dervishes, the battle lasting three hours, with 80 killed and 100 wounded. The British loss was 2 killed, 4 wounded and 1 missing.

The metric system has been again brought up by a bill introduced in the House of Representatives. It calls for the adoption of the metric system by all departments of Government from First month, 1905, and throughout the country from 1906.

The shipments of anthracite coal for the past year show a total of nearly 59,000,000 tons, more than 5,000,000 over the best previous year, the tidewater price of which was about $270,000,000, and for which the mine workers received in wages about $75,000,000.

The new salary schedule of Philadelphia public school teachers is based on a ten-years' period of service during which the grade teachers in the elementary schools, beginning at a minimum of $470 a year, are advanced $30 annually, making the maximum $770.

Word comes by way of London that the Transvaal will be unable to take up its share of the war loan in Second month. The stagnation in mining and the scarcity of labor are at the bottom of the hard times. Many are favoring the importation of Chinese as the only solution of the labor difficulty.

The business done by the State dispensaries of South Carolina for the year amounted to $2,817,998, an increase over 1902 of over $411,785. The net profits to towns and counties were $512,216; the net profits for the school fund, $126,266. "This may be business," says the Philadelphia "Ledger," "but is it reform?"

Governor Taft left Manila to return to the United States, Twelfth month 24th, going first to Tokyo to see the Japanese Emperor. It is expected that on his return to this country he will succeed Secretary Root as head of the War Department. While Governor of the Philippines he was earnest in his efforts to prepare the people of those islands for self-government.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m. First-day School, 11.30 a.m.

Thirty-fifth Street and Lancaster Avenue.
Meeting for worship, 11 a.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fair Hill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m., 7.30 p.m. First-day School, 9.30 a.m.

First month 1st (Sixth-day).—Plymouth Friends' Association.

First month 2d (Seventh-day).—Girard Avenue Friends' Association. Topic, "Tolstoy."

First month 3d (First-day).—Columbus, O., Friends' Association at the home of Isaac Butterworth.

First month 3d (First-day).—The Friends of White Plains will meet at the home of Wm. Moore, 78 Fisher Avenue, at 11 a.m.

First month 3d (First-day).—Byberry Friends' Association, at the meeting house, at 2.30 p.m.

First month 6th (Fourth-day.—Kennett Square Young Friends' Association, at the home of Harry Hicks.

First month 7th (Fifth-day).—President Jordan, of Leland Stanford, Jr., University, lectures at Swarthmore College, at 8 p.m.

First month 8th (Sixth-day).—Chester Friends' Association.

First month 9th (Seventh-day).—New York Monthly Meeting at Rutherfurd Place, New York, at 2.30 p.m.

First month 10th (First-day).—Philadelphia Quarterly Meeting's committee to visit smaller branches will attend Reading Meeting at 11 a.m.

"The year is closed, the record made,
The last deed done, the last word said;
The memory alone remains
Of all its joys, its griefs, its gains;
And now with purpose full and clear
I turn to meet another year."

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Messrs. Gregory & Son are sending out their annual catalogue for 1904, which contains many new improved varieties in vegetables, small fruits and flowers, and a vast number of farm and garden facts, which should be of great utility to every one who plants seed. This valuable book will be sent free for the asking.

A writer in "Harper's Weekly" laments the passing of the American pie habit as it flourished a generation ago. Americans, he thinks, eat other foods than pie now. Patent breakfast foods compete audaciously with pie for the supremacy of the breakfast-table. Pie does not advertise, and a food that does not advertise cannot expect to maintain its tyranny over the digestive apparatus of a nation of readers. Pie is no longer the champion of the food list. "But what seems especially remarkable about it is the lack of individuality about the pie of commerce. The lunch-room keeper recognizes only two kinds of pie—good pie and spoiled pie. Consumers must be equally undiscriminating. In the age when pie was king it was not so. Then there were pies and pies."

At a temperance meeting where several related their experiences, a humorous Irishman made the hit of the evening. He had on a pair of fine new boots. Said he: "A week after I signed the pledge I met an old friend, and he says:

"'Them's a fine pair of boots you have on.'

"'They are,' says I, 'and by the same token 'twas the saloonkeeper who gave them to me.'

"'That was generous of him,' says he.

"'It was,' says I, 'but I made a bargain with him. He was to keep his drink and I was to keep my money. My money bought me these fine boots. I got the best of the bargain, and I'm going to stick to it.'"—*National Temperance Advocate.*

Rain in the morning—that's all right,
Afternoon will turn out bright!
Rain comes later—don't repine,
Wasn't the morning fresh and fine?
Rain all day—it's been right dry;
Things'll grow when the clouds pass by!
Rain or shine, or dry or wet,
Never a brave heart grumbled yet!

Fate herself can't help but grin
At a happy soul that won't give in!
And bad luck turns to good straightway
When such a soul sits in to play!
Wet or dry, rain or shine,
It's in the heart where the weather's fine!
Sun or cloud, gray sky or blue,
It's the soul's mood makes your day for you.

—*Ripley D. Saunders, in St. Louis Republican.*

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WEEKLIES.

Periodicals.	*Price for both.*
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Literary Digest, ($3),	4.50
Christian Register, ($2),	4.00
Scientific American, ($3),	4.60
Sunday School Times, ($1),	2.85
Journal of Education, ($2.50),	4.35
The New Voice, ($1), new subs.,	2.65
Renewals,	2.95
City and State, ($2),	3.60
The Outlook, ($3),	5.00
The Youths' Companion, ($1.75),	
New subscriptions,	3.35
Renewals,	3.75

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Periodicals.	*Price for both.*
British Friend, (6s, 6d & postage),	$3.75
Scribner's Magazine, ($3),	4.85
The Century Magazine, ($4),	5.60
Harper's Magazine, ($4),	5.30
Atlantic Monthly, ($4),	5.30
North American Review, ($5),	6.10
St. Nicholas, ($3),	4.60
Lippincott's Magazine, ($2.50),	3.80
The Chautauquan, ($2),	3.90
Scattered Seeds, ($0.50),	2.35
The Farm Journal, ($0.50),	2.40
Table Talk, ($1),	2.85
Harper's Bazar, ($1),	2.90

Persons wishing other periodicals than those named above should write to us and we will give prices.

Where several periodicals in the list are wanted, find the net price of each (if ordered through us), by subtracting $2.00 from the rate given under the heading "price for both."

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Unsecured Overdrafts	797.86	Deposits	135,517.52
Real Estate	1,299.09	Time Deposits	6,316.45
Due from Banks	16,573.88	Bills Payable	6,000.00
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		Certified Checks	564.02
	$228,630.39		$228,630 39

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIRST MONTH 9, 1904.

Merrill & Warner

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CONTENTS OF THIS ISSUE.

GOOD WORDS.—II., ... 17
DWELL DEEP (Verse), ... 17
MYSTICISM AS A BACKGROUND TO QUAKERISM 17
IS THE SABBATH SCHOOL A SCHOOL? . . 19
FRIENDS' CHRISTIAN HISTORY LESSON.—III. Polycarp, Papias, ... 20
EDITORIAL:
Circulation of the FRIENDS' INTELLIGENCER, ... 22
"Lend a Hand," 22
BIRTHS, MARRIAGES, DEATHS, ... 23
NOTES, ... 24
FISHING CREEK HALF-YEAR MEETING, . 25
MEMORIES OF PLYMOUTH MEETING, (Illustration), ... 25
A FRIENDLY READING LIST, ... 27
COMMUNICATIONS:
First-day School Lesson, ... 27
FIRST-DAY SCHOOL CONFERENCES, ... 27
FRIENDS' ASSOCIATIONS, ... 28
LITERARY NOTES, ... 28
MISCELLANY:
To Thomas Wentworth Higginson on His Eightieth Birth-day (Verse), Zeus and the Divine Law (Verse), Pat's Possessions and Mine (Verse), A Moral Substitute for War, Every-day Heroes, Little Truancy Among Colored Children, . . . 29-31
CURRENT EVENTS, ... 32
NEWS NOTES, ... 32
CALENDAR OF MEETINGS, ... iii

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PHILADELPHIA, FIRST MONTH 9, 1904.

Volume LXI. Number 2.

GOOD WORDS.—II.

Selfish men may possess the earth: it is the meek alone who inherit it from the Heavenly Father free from all defilements and perplexities of unrighteousness. *John Woolman.*

DWELL DEEP.

Dwell deep! The little things that chafe and fret,
O waste not golden hours to give them heed!
The slight, the thoughtless wrong, do thou forget,
Be self-forgot in serving others' need.
Thou faith in God through love for man shalt keep.
Dwell deep, my soul, dwell deep!

Dwell deep! Forego the pleasure if it bring
Neglect of duty; consecrate each thought;
Believe thou in the good of everything,
And trust that all unto the wisest end is wrought.
Bring thou this comfort unto all who weep,
Dwell deep, my soul, dwell deep!

—*James Buchanan.*

MYSTICISM AS A BACKGROUND TO QUAKERISM.

[Stenographic report of an address by Dr. Joseph S. Walton at a meeting, held Twelfth month 2d, at Seventeenth Street and Girard Avenue Meeting House, Philadelphia, under the care of the Membership Committee of Philadelphia Monthly Meeting.]

All revelation is a mystery, and immediate revelation becomes more of a mystery, because he who experiences a knowledge of truth at first hand, or who sees things as self-evident, or who has his heart enriched and enlarged, so that the glow illuminates what comes to him as direct and immediate, finds it almost impossible to explain to his credulous audience what he experiences in a full sense; consequently, the enthusiasm of such has been termed mysticism.

The uncertainty of the term and the varied uses to which it has been put, has left in the public mind the impression that mysticism is some vague, incomprehensible, misty uncertainty.

The student who ponders over a proposition in geometry until he knows it, and can explain it to his own satisfaction and to the satisfaction of his instructors, realizes, sometimes often long afterward, that the truth of the proposition becomes self-evident; it gleams in upon him like a light—he sees it. Before, he knew it.

Lowell, in speaking of Thoreau and his life, and his mystical tendency, said: "All things that are misty are not necessarily mystic"; and then hinted that the ascetical habit of Thoreau, leading him away from the world, was not the kind of mysticism that the ancient brethren in the Church and the prophets in the Old Testament experienced. "The old mystics had a wiser sense of what the world was worth. They ordained a severe aprenticeship to law, and even ceremonial, in order to the gaining of freedom and mastery over these. Active life was to them the only path to the contemplative." Emerson tells us, "That mysticism gives a quite arbitrary and accidental picture of the truth—a fraction of the truth, but not the whole truth." In pondering over these we ask the question, Did Emerson and Lowell understand mysticism?

All revelation is a mystery, and this evening we will make no attempt to explain the mystery, but merely endeavor to throw sufficient light and illumination upon it to show that while it is a mystery, and while it is in the distance, far off, as it were, from our everyday experiences, yet it gives distance to our views with respect to the proportion, the manner and the way in which we look at things. The prophet says: "Where there is no vision the people perish?" And what is vision? A slight explanation will enable us to see how mysticism stood in its relation to what the world has called Quakerism. Looking at the experiences of men historically, some one has said, if he were to write the songs of a nation, he would direct the thought and politics of a country, but I would like to say that back of the songs of the people, back of the mirth of the people, back of the ordinary feelings of the race, or church, there are a certain set of ideas—just why they are there we cannot see—which determines the character of their music and their art. There was a time in the history of the Christian Church when there could be no songs written but sad songs, because of the current thought of the people. There was a time in the history of the Roman Church when no artist painted the face of Jesus unless he painted a happy face, benevolent, fatherly face—the face of one like the shepherd with the lamb in his bosom. Passing the period of the tenth century, on to the time when the dark pall and shadow known as witchcraft fell upon the people, no artist painted the face of Jesus unless he painted not a happy but a melancholy face, full of sadness, misery and wearing a crown of thorns. Why did the artists paint one way for six or eight centuries, and in another manner for six or eight centuries? Simply because back of all this art there was a tendency of thought, and that tendency of thought was sad in the one case, full of despair and misery, and happy, jubilant, and full of joy in the other instance. Could you compare the art to-day taken from the youthful country called New South Wales in Australia, with the art that comes from Spain; could we hang the pictures up before our eyes to-night, we could show a picture full of hope in one instance, and

full of darkness, misery and hopelessness in the other, because in the one country there is an undercurrent of thought that produces hope, just as there is in the other country that which produces despair. So mysticism plays over the surface of an undercurrent of subtle thought, and playing over the surface plays ever in the distance. It is not anything tangible that we can place our fingers upon; it is not something we can explain in terms of the understanding; yet one of the defenses of mysticism is, that it stands in open opposition to what rationalism would claim could be explained. That is why I attempt to show that mysticism is something out of the reach of the senses; and yet in following this figure there is something in the distance which furnishes a background to the activities of our life.

Mysticism, pure and simple, exalts feeling above knowledge. It becomes a phase of religious life that exalts spiritual illumination above the product of the understanding. It becomes the endeavor of the human mind to grasp the Divine essence, the ultimate reality of things, and to enjoy the blessedness of actual communication with the Highest. It is a sort of religious belief that is founded upon spiritual experience, and not necessarily discriminated, or tested, or systematized in thought.

For this reason the Society of Friends declines to formulate a creed. The Book of Discipline is something definite, something in print, something in the foreground, clear, exact, on which we can place a finger, something we can see, something we can explain in the terms of the understanding, something that would fit the manifestations of rationalism. Now, every man or woman, every person here to-night, has in his experience a foreground and a background. Between these is the space where faith and belief stretch out from the practical activities of the foreground, into the uncertainties of the distance, and we are enabled to get adequate proportions for experience.

How do we learn in a material way to know when we see a man coming up the street four blocks off that it is a man? How do we know it? When we see some one crossing the landscape, or the campus before us, how do we know that it is a person? The infant, before he has learned these things, sees his mother a little distance beyond the window, expects to touch her when he touches the glass; the infant expects to touch the moon when he touches the glass, and it is a long process of careful education before the young child begins to realize the distance between the glass and the moon.

It is something incomprehensible. We used distance in our early training to learn the shape of things, the relation of things, and to get the proportion of things; and as a man comes in across the landscape I realize that it is a man. Still later I have some idea of his clothing, and still later I am able to name him. There was a point where I could name him as he came out of the distance, as he came up out of that realm where I am not able to touch him; but whoever touched the glory of the sunset? Whoever touched the mystic distance that enables us to interpret the foreground of our life? A man comes into my experience spiritually—comes out of this distance towards me. I look at him; he seems like a speck. I scarcely know that it is a man—merely an evidence of activity. He approaches closer, and I recognize him as one who can speak to the people. I finally recognize him as one who can lead the people. I recognize him as one inspired to speak among the people. How did I recognize him? If my life had been all foreground I would not have been able to recognize whether His was the face of a prophet, poet or preacher. If my life was all foreground, I would simply ask Him what He had in store for me? What was He worth to me? What could I do with His friendship? For how much can I sell it, and where can I trade it? In our vision, unfortunately, some of us have very little distance. For them all I can say about mysticism would be a waste of words. Some of us are all foreground; but if we go back to the age of the early Friends, we live in an age when the foreground was not so much as distance. "One class of men are always looking up, another class are always looking down," some one says. The wise man is he who looks between the one who looks up and the one who looks down, seeing thereby all the horizon. He can see the truth of things. So to-night, let us think of mysticism as we endeavor to explain it, as the distance in the Quaker horizon, and the practical Christianity of Christ, with its activities as stretching from the foreground back into this distance.

Mysticism is not confined to any one person, teacher or writer; it is not confined to any one age; it is not confined to any one church. Protestantism always has been willing to make room for it. Catholicism has always been able and willing to make room for it. We had a phase of mysticism in India long before the days of Christianity, long before the time of Israel, where the belief was that so long as a person was an individual, so long as he retained his individuality, he was, in a measure, alienated from Brahma. The individual, like the drop of water, is unhappy and out of his element, until once more the drop is absorbed in the great ocean from whence it came. This is the central thought of ancient mysticism. The mysticism of India put a high value on God, and a low value on the individual, and what he was capable of doing.

Over in contrast with that, in order to somewhat clarify our thought, we find that Confucianism put a high value upon the individual and what he could accomplish, and a low value, if any, on God. If in the early days rationalism could have flourished, it would have flourished among the Chinese. They placed a high estimate on culture, morals and ethics, and a low estimate upon God. They put a high estimate on what man could do with these psychological faculties of his, and denied that he needed God, either in the form of Father or Law-Giver to perfect his nature. Confucianism stands just opposite to that which placed a low estimate on these psychological endow-

ments with which a man finds himself equipped, and a high value on Brahma, or god. Only by thinking could they please him—not by acting; only by contemplation could they approach him, only by abstraction from self could the individual become absorbed and fade back into the great ocean of love for Brahma, from which he came. Two great peoples struggled with these central ideas, and we see what they made of them. We have the crumbled ruins of them before us to-day. One people denying the powers of God and exalting man; one people crystallized into the traditions of the past; another people absorbed in the contemplation of God and ignoring man. These two ideas have gone further than China and India were able to carry them.

Consequently, when mysticism sprang up in mediæval Europe, whether it knew it or not, it had its counterpart in India; and, on the other hand, when rationalism sprang up in the wake of Martin Luther, whether it knew it or not, it had its counterpart in the followers of Confucius. And we have two tremendous forces from Luther's day down to this—mysticism on the one side, treated in its most elevated and broadest sense, and rationalism on the other, treated also in an open, broad and reasonable sense. They stand out like two powerful influences from Luther's time down to to-day.

It is our purpose, in order to understand the birth of our own religious society, simply to show how Luther guided his followers, as he found himself between these two antagonistic forces; simply to show, in bare outline, how John Calvin conducted himself, when, at a later period, he stood between these two great forces, one on his right hand, and the other on his left; and then how George Fox conducted himself, and his people, as they stood between these two forces; and at this point I feel how difficult it is to accomplish such a task; how impossible it would be to make it clear, as I yearn to do, just how those three great leaders—Luther, Calvin and Fox—marked out the avenue between those powerful influences without, in a measure, being entirely conscious of their presence; and yet, like a planet in its orbit, being influenced by the one or the other, as the case might be.

Before Luther struck the keynote of the Reformation he read the works of Tauler, the Mystic, and said he could place them next to his Bible. He said they were rich in the knowledge of God, of Christ and of men. In reading them he found no place or time where he cared to deny the presence of an inspeaking Voice, of which Tauler speaks. He found no place where he cared to contradict the guidings of the Spirit, the illumination of the Spirit, of which Tauler speaks, and in less than two years he struck the blow that echoed all over the religious world, and he ceased to be a mystic. Luther was too much of a fighter to be a mystic. The contemplative life did not appeal to him; he saw no power in silent suffering.

The Church of Rome made Scriptures and tradition the supreme rule of faith, laying the chief stress on tradition. That is the teaching of an infallible Church headed by an infallible Pope, as the judge of the meaning of both. "I am the tradition," said Pope Pius IX.

(Continued next week.)

IS THE SABBATH SCHOOL A SCHOOL?

[The following article from *The American Friend* for Twelfth month 31st, 1903, is of especial interest as coming from a body of active and earnest First-day School workers who have very generally, if not exclusively, used the International Text lessons.]

Three factors enter prominently into all school work—something to teach, a plan for teaching it, and a place in which to do the teaching. Writers on educational subjects speak of them in the convenient terms, subject matter, pedagogical method and material equipment. Any great change for the better in Sabbath School work will come along one of these three lines.

Many Christian men and women are becoming convinced that in the Sabbath School lies a great power for good if rightly applied by virtue of more effective methods; or, in other words, if the Sabbath School were made more truly a school.

MATERIAL EQUIPMENT.

One of the great revolutions in the history of public schools has been marked by the disappearance of "the little red school house." A generation ago the school house was a structure devoid of almost every convenience, and was to be found perched upon the barren hill slope where land was least valuable; whereas to-day we find the modern school house standing in its beauty as the pride and adornment of the neighborhood. It is a structure in which a mind, trained to such work, has solved the problems of beauty and convenience, bearing always in mind the single object for which the school house was intended, and the desks, blackboards, maps, charts, specimens and laboratory, all contribute to make it a powerful factor in the work of education. This is material equipment as applied to public schools, and it is an achievement of which all are proud, but has a corresponding improvement been made in the material equipment of meeting houses which are the seat of the Sabbath School? While a few meeting houses have separate class rooms, the great majority are greatly deficient in this respect, although a truly well-ordered Sabbath School is impossible without several rooms. When we notice also the scarcity of blackboards, archæological specimens, etc., we are impressed with the need of better material equipment for Sabbath School work.

PEDAGOGICAL METHOD.

No teacher ever existed without a corresponding learner. In other words, no person is ever actually engaged in the work of teaching, for a single moment, unless some one else is learning at the same moment as a direct result. Where it is otherwise the so-called teacher is simply trying to teach. Although spiritual power is the supreme qualification in a teacher, zeal without proper methods for applying it is largely

wasted, and nowhere more certainly than in trying to teach. Certain laws of the mind, divinely ordained, must be observed, no matter whether the lesson is about the deep things of the Spirit, or a problem in mathematics. Therefore it should be unnecessary to urge the study of methods of instruction upon the part of teachers in the Sabbath School, as well as in the secular schools. Many failures in discipline are due to bad methods of introduction.

THE SUBJECT MATTER.

But the greatest possibility of immediate improvement in Sabbath School work seems to lie in the growing demand for a change in the subject matter; or, in other words, in the character of the Sabbath School lessons. This sentiment is voicing itself in various ways, and, under the writer's own observation, has already led to the adoption of resolutions favoring such reform in the Assembly for Bible Schools and Christian Endeavor of Western Yearly Meeting, on two occasions, and in the Hamilton County, Indiana, Sunday School Convention. Public speakers of note and educators in general are beginning to point out the necessity for a set of lessons graded to suit the varying capacities of the different learners in the Sabbath School. Yet while criticising the lessons put out for study, the present method of selection by an international committee is strongly endorsed.

That the criticism above referred to is well founded may be seen upon consideration of the following facts:

1. The lessons, as now used, do not form parts of a greater whole or unit, into which they fit so logically and vitally as to arouse interest, without which good teaching is impossible. They seem more like the scattered arcs of a broken circle or the ends of a meaningless tangle than like living parts of a living whole. The mind is directed in rapid succession from Abraham to Paul, from poetry to theological abstractions, from the tents of the patriarchs to the halls of the Roman, without any justifiable relation either established or hinted at. History becomes an interesting and valuable study only when a continuous and unbroken chain of events is studied in the light of cause and effect, and the mind expands with the growing subject. Bible teaching is subject to the same law, as a continuous study of the life of Abraham or Joseph or the entire books of Ruth or Esther would demonstrate.

2. Not only do the separate lessons fail when considered as parts of a larger unit, but often they are not teachable units in themselves. They do not possess that completeness, styled literary unity, which alone could make them suitable to serve as isolated objects of study. In other words, no dominating central thought stands out, subordinating all other thoughts to its own purpose, and thus giving a vital unity and wholeness to the piece. This absence of literary unity in the text and ignorance of correct methods of instruction have been largely instrumental in bringing about that method of Bible study so widely prevalent, and which has been aptly styled "the method of the pious comment," according to which each member of the class reads in his turn a verse and offers as many pious remarks as can be connected to it by some slender thread of association. Those who pursue this method most are least to blame for it, the causes being found in the inappropriateness of the text presented by the lesson, and a mistaken belief on the part of the teacher that pious zeal can make poor methods of instruction effective for God.

Not only are the lessons sometimes unteachable; they are always scrappy and insufficient. They ignore the truth enunciated by the philosopher Herbart, that the mind and character grow only by the mastery of complete thought-wholes. The makers of public school text books have abandoned their former folly of presenting to children mutilated scraps of masterpieces of literature, and to-day the school reader contains only complete works, or portions complete in themselves, as the ballad of "Alice Brand" in "Lady of the Lake." The result has been a great inspiration to reading in the common schools. The Sabbath School is suffering for a similar reform. The complete life of Joseph would be as enjoyable in the Sabbath School quarterly as it is in the Indiana Fourth Reader.

3. The lessons are not graded according to the age of the pupils. Why would it not increase the interest of all if the little ones were given the tales of the patriarchs, and the interesting historical portions of the Old Testament; older classes a comparative study of the parables and the drama of Job; and those in active life a study of all the social institutions, as family, church and State, as to their origin, history and relation to Christian teaching? Special text books upon these subjects would doubtless increase the interest.

In conclusion, one has but to witness the vast number who have attended Sabbath School for years and have no intelligent grasp of the Bible as a whole, in order to believe that the time has come for a reform in methods of Bible teaching and a revolution that will make the Sabbath School really a school.

Noblesville, Ind. CLARENCE M. CASE.

CHRISTIAN HISTORY LESSONS.—No. 3.

THE APOSTOLIC FATHERS—POLYCARP, PAPIAS.

GOLDEN TEXT.—I did not delight in those who rehearsed the commands of others, but in those who rehearsed the commands given by the Lord to faith, and proceeding from truth itself.—Papias.

Read as Introduction to Lesson Isaiah xliii., 1-13.

Polycarp was an overseer or bishop of the church of Smyrna, in Asia Minor, only a little distance from Ephesus. Our information concerning him is derived from two sources: the writings of Irenaeus of the church of Lyons, as preserved by Eusebius, and a letter sent by the church at Smyrna to that at Philippi. Of these sources the former is the more important. It consists of three extracts from a doctrinal letter sent by Irenæus to one Florinus. In the first of these he says: "I saw you in Lower Asia with

Polycarp, pursuing a brilliant career in the royal court. . . I can tell the very spot in which the blessed Polycarp sat and conversed, and his out-goings and in-comings, and the character of his life . . .; and how he related his familiar intercourse with John and the rest who had seen the Lord, and how he rehearsed their sayings, and what things they were which he had heard from them with regard to the Lord and his miracles and teachings" (Eusebius). Another extract tells that he was instructed by apostles and by them appointed overseer of the church at Smyrna. It goes on to say that he spent his life in teaching what he had learned from the apostles and in opposing heresies; that he visited Rome, where he converted many; and that he lived to "an exceeding old age." The third extract relates that Polycarp had a difference with a fellow Christian about the passover feast, and states that Polycarp "had always observed it with John the disciple of our Lord and the other disciples." Yet he "did not persuade Anicetus to keep it, saying that he ought to retain the custom of those who were presbyters before him." The letter from Smyrna to Philippi seems to have been written by the overseer; "Polycarp, and the presbyters that are with him, to the church of God which is at Philippi." It is in the main a simple, friendly letter, commending the loyalty of the Philippians, exhorting them against covetousness and other forms of evil, and urging them to be faithful, enduring trial with patience and humility. The case is mentioned of Valeus, a presbyter who had fallen into the sin of covetousness. They are urged to be moderate in their condemnation, looking not upon offenders as enemies, but as members of the Christian body to be saved if possible. There is also a promise to send as soon as possible various letters of Ignatius, for which the Philippians had made request.

A letter claiming to be written by Ignatius of Antioch to Polycarp and the church at Smyrna, is also in existence; but its authenticity and its date are both doubtful, and it adds little to our knowledge, even if we accept it.

We have, then, a picture of a sweet-spirited, kind-hearted man, one who had caught by direct contagion the spirit of those who had known Jesus, one who was an intimate of the "beloved disciple" John in his old age at Ephesus. We may think of Polycarp as carrying on the work of evangelism in Western Asia and in Europe, telling the simple, touching stories of the life of Jesus and of his companions, struggling against encroaching evils; a loyal, hardworking, faithful Christian. Like many of the early leaders, he seems to have been rather a simple-minded man, not interested in the subtleties of logical distinction, not over-insistent on his own view, as in the matter of the Passover.

A wholly unreliable tradition tells with many wonderful and miraculous details the story of his martyrdom by fire. The date of his death is given variously, but it probably took place after the middle of the second century. As a friend of the apostles, his birth must be placed not long after the middle of the first century.

Contemporary with Polycarp was Papias, "bishop" of Hieropolis, a city of Phrygia, and the birthplace of the slave-philosopher Epictetus. This is about all we know of his life on good authority. As usual, we have to depend on Eusebius, who in this case quotes Irenæus. The quotation mentions Papias as "a companion of Polycarp," and "a hearer of John." Eusebius does not understand this "John" to be John the apostle, but another, known as John the elder. His evidence for this is drawn from a work of Papias himself, now lost except for these quotations. Papias says, "If any one who attended on the elders came, I inquired diligently as to the words of the elders; what Andrew or what Peter said, or Philip or Thomas, or James or John or Matthew . . .; and what things Aristion and the elder John, the disciples of the Lord, say." Eusebius infers from the double mention of John that there were two, the later the teacher of Papias. This is supported by the quotation which implies that Papias was obliged to "inquire diligently" of others to hear what the apostles said. Eusebius describes Papias as "most learned in all things and well acquainted with the scriptures." Irenæus mentions that he wrote five books. Eusebius states that he wrote "an exposition of the Lord's sayings," and on the doctrine of a millennium after the resurrection. The most important tradition preserved by Papias concerns the authorship of the gospels of Mark and Matthew. He writes: "And the elder said this: Mark, having become the interpreter of Peter, wrote accurately what things he remembered. He did not, however, relate in exact order the things spoken or done by Christ. For he neither heard the Lord nor accompanied him. But afterward . . . he accompanied Peter . . ." And again he says that Matthew "wrote the sayings in the Hebrew (probably Aramaic) language, and each one interpreted them as best he could."

Elsewhere Papias relates two miracles of the apostolic age and tells a curious tradition concerning the death of Jesus. Other doubtful writings are attributed to him, but none of especial importance.

Various stories are told of his death by martyrdom.

TOPICS.

Epistle of Polycarp to the Philippians.
Origin and Authorship of Mark and Matthew.
What is Heresy?
What are the Qualities of a Religious Leader?
Geography of Smyrna, of Hieropolis.
Martyrdom, Ancient and Modern.

REFERENCES.

Donaldson's "The Apostolic Father," Apocryphal New Testament, Waterman's "The Post-Apostolic Age" (Scribner's, $2.00.)

The Apostle Paul believed in a resurrection which took place whenever any one ascended into the spiritual part of his nature. That ascension was to him a passage from the death of the perishing body to the life of the unfolding spirit.—*Christian Register.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FIRST MONTH 9, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

CIRCULATION OF THE FRIENDS' INTELLIGENCER.

At the beginning of last year the FRIENDS' INTELLIGENCER had 3,424 subscribers; during the year 667 new subscriptions were received; making in all for the year Nineteen Hundred and Three 4,091 subscribers. During the year 337 subscriptions were discontinued, leaving our circulation, on the thirty-first of Twelfth month, just past, 3,754.

The total membership of our seven yearly meetings is about 25,000. If we were figuring on the circulation of a paper, the only one appealing directly and exclusively to a body of people of this number we would expect that it would have, counting one subscription to a family, and an average of five persons to a family, something like 5,000 subscribers. There are probably a great many more than 5,000 families, one or more members of which are interested in things Friendly, and in the principles and testimonies of the Society of Friends.

We have no paid agents to canvass for subscriptions for us, nor is the FRIENDS' INTELLIGENCER brought to the attention of large denominational meetings; but we have in many Friendly neighborhoods Friends who volunteer to see that the paper is brought to the attention of all who might be interested in it. Perhaps no paper has more devoted and loyal workers than has the FRIENDS' INTELLIGENCER, and their work is very much appreciated by those who have the interests of the paper at heart. If every neighborhood could be covered in a thorough and business-like way as many are then the FRIENDS' INTELLIGENCER would get into a great many homes that do not now have it, but that would appreciate it if they did have it, and we should soon reach the 5,000 mark.

Not only in Friendly neighborhoods might the circulation be extended, but also among those Friends who are scattered and out of reach of the home meeting or of any meeting. With these the INTELLIGENCER may be the only means of keeping in touch with the affairs of the Society at large, and even with the news of the home meeting. It would be a good thing if some Friend in each meeting would make it his concern to see that the FRIENDS' INTELLIGENCER is from time to time brought to the attention of every non-resident member and every member who, because of distance, or for any other reason, does not often get to meeting.

"LEND A HAND."

In recent years great advances have been made in the intelligent application of philanthropy to better the conditions of erring and unfortunate humanity. The organization of charity and its consequent general expression, according to fixed laws of demand and supply, has greatly reduced the sporadic outbursts of sympathetic giving in cases which would often be better without direct aid, and the business of professional begging finds its profits materially reduced. The thought that our poor and distressed population needs instruction in thrift, and the interests and arts of civilization, more than almsgiving, has opened new and ever-widening fields of effort to the disciples of philanthropy. Some students of sociology conclude that we need not charity, but justice, to reclaim the population of the slums. Many hold that direct financial aid, except in cases of illness, only intensifies the problem, and it is generally believed that in-so-far as education toward better moral and economic standards is possible, this presents the most hopeful field of labor for the long outlook.

Coincident with the increase of organized charity, and the intelligent study of the problems of poverty and crime on the part of the few, there is danger of the development of a feeling of personal irresponsibility on the part of the many. We find it easy to feel that the organized charities will take care of the poor; it is not our business. The busy, absorbed man is satisfied that there is ample provision being made by somebody for the care, instruction and restraint of the children of need without his being troubled about such things. We wish earnestly to call the attention of our readers to the danger of excusing ourselves individually from the responsibility which rests upon us all for the well-being of those less fortunate than ourselves. The organized charities do not take the place of individual effort and financial aid; they are designed only to increase and render more effective all individual effort by giving it direction.

The lack of money and personal service is now limiting the usefulness of every society organized for

human betterment. Hospitals and asylums are generously endowed, but the little settlements, guilds and missions, whose main work is that of education, are circumscribed by lack of money to extend their work. The amount which they at present need calls not so much for some munificent benefactor as for the small contributions from many interested people. For the work here cannot be pushed with money only. That is only rendered a valuable aid when men and women enough to attend to its wise expenditure can be found, who can and will sacrifice some part of their time and social pleasure to meeting with and instructing the morally degraded and financially irresponsible and incapable, who form "our other half." Donations of money usually are secured if enough interested people are pushing on a work obviously useful. We therefore plead for an extension of that interest which causes the donor to give himself with his gift, which will lead to the sacrifice of leisure for now and then an hour's work for the children of need, and for such subversion of social barriers, whenever possible, as shall bring what we call the lower strata of society into occasional contact with the lives of men and women calculated to inspire in them a desire for better things. The improvement in the social conditions of a large part of our population seems to rest primarily upon the willingness on the part of the more enlightened portion of our citizens, to come, to some extent, personally in contact with the conditions of life which produce crime and degeneracy, and by patient effort strive to turn the tendency of life among the lowly upward toward better conditions. Society will never be better than it wants to be, and ideals among the ignorant and depraved can be no better than the best influences of their lives inspire.

BIRTHS.

BRICK.—At Crosswicks, N. J., Twelfth month 30th, 1903, to Charles W. and Alice E. Brick, a daughter, who is named Susan Coles.

FELL.—Near Chatham, Pa., Twelfth month 13th, 1903, to Abner G. and Mary M. G. Fell, a son, who is named Edwin Reuben.

MILLS.—At McNabb, Ill., on Eleventh month 24th, 1903, to William L. and Edith M. P. Mills, a daughter, whose name is Gladys Emma Mills.

SHREVE.—At Johnstown, Pa., First month 1st, 1904, to . E. and Esther Kille Shreve, a son, who is named B. Anrews Shreve.

THOMAS.—At Wilmington, Del., Eleventh month 29th, 1903, o Sterling H. and Edith N. T. Thomas, a son, who is named awrence Newbold Thomas.

WALTON.—Near Moorestown, N. J., Twelfth month 8th, 903, to Aubrey S. and Mabel S. Walton, a daughter, who is amed Sara D.

ZELLEY.—In Philadelphia, Pa., Twelfth month 9th, 1903, to eander Shreve and Agnes Smith Zelley, a son, whose name George W. Smith Zelley.

MARRIAGES.

BAILY—AMBLER.—At Girard Avenue Meeting House, Philadelphia, Twelfth month 26th, 1903, under the care of Green Street Monthly Meeting of Friends, Joseph J. Baily and Anna M. Ambler, both of Philadelphia.

DEATHS.

BRADNAY.—On Eleventh month 19th, 1903, at his home in Salem, N. J., Edward Bradnay, in his 85th year. A life-long and consistent member of the Society of Friends.

GRIEST.—At her home in Bendersville, Adams Co., Pa., Tenth month 20th, 1903, Louisa E., wife of Hiram Griest, in the 79th year of her age.

She was a great sufferer for many years, but she bore her afflictions with fortitude and Christian resignation. In her quiet home life she taught by precept and example, "it is more blessed to give than receive," and when strength permitted, her hands were ever occupied in doing some helpful service for others, to which all who knew her can lovingly testify.

MARSHALL.—At the home of her son, Ezra J. Marshall, Hartford, Conn., Twelfth month 24th, 1903, of pneumonia, Philena C., widow of Ezra Marshall, formerly of Chester Co., Pa., in the 80th year of her age. She was a lifelong member with Friends, her membership being at West Chester, Pa.

NEEDLES.—At her home in Baltimore, Twelfth month 19th, 1903, after a brief illness, Sarah, daughter of the late John and Eliza Matthews Needles, in the 73d year of her age. A birthright member of Baltimore Meeting. Interment at Friends' Burial Ground, Harford Road, Baltimore.

SEAMAN.—At Jericho, N. Y., Fourth-day, Twelfth month 23d, 1903, Phebe, wife of Elias H. Seaman, in the 74th year of her age.

SPEAKMAN.—In Philadelphia, First month 5th, 1904, Thomas H. Speakman, in his 84th year. The funeral service will be held on Seventh-day, the 9th, at 11 a.m., in Friends' Meeting-house, Fifteenth and Race Streets. Interment private.

SQUIER.—At his home in South Orange, N. J., on Second-day, First month 4th, 1904, Lucien B. Squier, in his 75th year. A member of New York Monthly Meeting.

BARCLAY J. SMITH.

A funeral service was held at the home of Barclay J. Smith, in San Francisco, on Twelfth month 15th, 1903. There was a large attendance of friends and relatives. The principal speaker was R. Esther Smith, whom he regarded as a daughter, and under whose ministry he always loved to sit.

His life was much given to hospitality; there was always room in his heart and home for the friendless and homeless. He was a man of gracious beauty of speech. When his friends or visitors saw discouragement he saw encouragement; when another saw faults he saw only good qualities. When his friends saw ominous clouds his vision pierced the darkness and caught a glimpse of the sun beyond. His was a spirit of friendship and toleration. The absent always fared well in his presence; he said the kindest and best things or nothing at all. Truly there is a vacancy left in the homes and hearts of relatives and friends and the monthly meeting of San Francisco will miss him most of all. T. J. O.

MARY MAC VEAGH THOMAS.

A SISTER'S TRIBUTE.

On the 15th of Ninth month, 1903, at Abington Friends' Boarding Home, Norristown, Pa., Mary MacVeagh Thomas passed to the higher life. She was the daughter of Abijah and Eliza Moore Stephens, and was born on the 25th of Sixth month, 1819, at the old Stephens (now Fisher) Homestead, in Tredyffrin Township, Chester County, Pa., near Valley Forge. It was on and near this place that many of both her paternal and maternal ancestors lived and died.

At the early age of sixteen she was bereft of three of the greatest blessings heaven can bestow—a father and a mother, and a home—with two younger brothers, and the writer, still younger, to face the stern realities of such a bereavement. This, perhaps, more than aught else, early taught her the weight of personal responsibility, for though kind friends were at hand, to proffer their aid and sympathy, they could not entirely supply the place of the blessings she had lost. When about twenty-two years of age she became a member of the Society of Friends, changing her gay attire for their more sober costume; and adhering conscientiously to their plainness of

speech and manner. The principles of the Society were dear to her heart, and she was sensitive, morbidly sensitive, as some have thought, to the slightest departure from those principles.

Soon after becoming a member she made her first appearance in the ministry, and after her recommendation as a minister made numerous gospel visits, her chief concern seeming to be amongst the aged and afflicted. In the autumn of 1861 she became the second wife of Charles Thomas, a prominent member of the Society, and during the fourteen years of their married life, their home, in Chester Valley, was the scene of unlimited hospitality and tranquil enjoyment, as many who have shared thereof can abundantly testify. After her husband's death she returned to Norristown, where she had formerly resided, transferring her certificate fom Philadelphia to Abington Quarterly Meeting.

Among the many concerns that from time to time she felt called upon to lay before her meetings, was that of the establishment of Friends' Boarding Homes. Of Abington Friends' Home she became a resident, and after living there six years, in the latter part of which she became much enfeebled, both in body and mind, she passed away. Her funeral was largely attended, both at the Home and the place of interment, Valley Friends' Meeting, and testimonies were borne by relatives and friends.

In reviewing her long and useful life, and in consideration of our common human frailties, may we not say in conclusion, "Give her of the fruit of her hands, and let her own works praise her in the gates"? Prov. 31st chapter, 31st verse.

NOTES.

The Dolington Friends held a sociable at Makefield Meeting House on Seventh-day afternoon from one to four. A literary program of half an hour was enjoyed. M. Ellen Longshore announced the following program: Reading, "En Voyage," Albert Balderston; reading, "Seeing Things at Night," Beulah Griscom; recitation, "The Convict's Christmas Eve," Laura Balderston; reading, "Great Things," Howard Griscom; reading, "Won't You Help?" Margaret B. Longshore; essay, "The Christmas That Remains," Kate H. Alcott; reading, "Giving and Keeping," Edith Ely; recitation, "Santa's Helpers," Stanley Balderston; sentiments.

There was an hour or two of real social enjoyment, after which refreshments of cake, cocoa and apples were served.

This is the first meeting of the kind that was ever held at this place, and was originated by one of the faithful members of the meeting. As the meeting is small this coming together may awaken an interest that will increase the numbers, and so revive the spirituality of the members, that all may feel the necessity of convening regularly for Divine worship.—*Doylestown Intelligencer.*

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At the regular meeting of the Philadelphia Young Friends' Association in Young Friends' Association Building, Fifteenth and Cherry Streets, on Second-day evening, First month 11th, at 8 p.m., George A. Barton, Ph.D., Professor of Biblical Literature and Semitic Languages at Bryn Mawr College, will give an illustrated lecture, "A Year Spent in Jerusalem and the Holy Land," followed by a social half-hour. It is especially desired that all who can will attend the meeting. Dr. Barton's years of study and biblical research have given him the material for a lecture of great value.

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A lecture of special interest will be that of President Jordon, of Leland Stanford, Jr., University, at Swarthmore College, on Seventh-day evening (8 o'clock), First month 9th. All are invited to attend.

Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—*Henry van Dyke.*

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The long-standing dispute between Brazil and Bolivia over the Acre territory, about the headwaters of the Amazon tributaries, important for its rubber industry, and where for a time an independent republic was set up, has been settled, a treaty having been signed on the 24th.

FISHING CREEK HALF-YEAR'S MEETING.

The several meeting of this Half-Year's Meeting were held at Millville, Pa., beginning Twelfth month 23d. We were favored with the company of our Friends, Isaac and Ruth Wilson and Joel Borton. The providence of the Lord was again manifested in sending these his servants to labor amongst us, to stir up the pure mind by way of remembrance, that the weary ones pressing Zionward might renew their strength, that the sorrowful might experience consolation, and that all those dubious of their way might increase their faith in the Divine Power and its ability to direct their footsteps.

The Half-Year's Meeting assembled on the 24th, Isaac Wilson and Joel Borton engaged in the ministry to the edification of those present. William P. John and William Burgess spoke very feelingly of the loss sustained by the Society and by all whose privilege it was to be acquainted with him, in the death of Isaac H. Hillborn, a man whose noble qualities endeared him to a wide circle of loving friends. Frances M. Eves, also, at the close of the business meeting, offered a touching tribute to his memory, conveyed in the beautiful language of poetry.

The public meeting on the 25th was well attended. Our visiting Friends delivered effective discourses, starting out with allusions to what the day was intended to commemorate. Also, William U. John, William Burgess and R. Anna Kester spoke very appropriately on the occasion.

The writer here adds a few thoughts which have been in his mind regarding the third Query, the first part of which inquires whether we maintain a faithful testimony in favor of the free ministry of the gospel.

It is evident that the same methods need not be employed that our early Friends made use of to combat the hierarchy of the Established Church in England. It was perfectly in accord with the principles of right and justice for a protest to be made against the supremacy of one Church in the land; for George Fox to enter the houses of worship and call the clergy and religious professors to account for being out of the way that Christ and the apostles were in, as he had cut loose from this organization which wrongfully claimed his fealty and support. But conditions have greatly changed since that day, and we stand in a changed relationship to the ministers of other denominations, so that what was then in order for the furthering of the great cause of religious liberty, and freeing the human mind from sectarian bias and intolerance, is now no longer necessary, as the wave of advancing civilization has lifted all denominations from the position occupied by them at that time.

We must proceed in the spirit of love to maintain this testimony, recognizing the fact that many worthy men are in the clerical ranks, struggling under a system they did not originate, to promote the cause of truth and righteousness in the land.

We must hold up to the view of the world the working of our ministerial system, which is not limited to an order, and which springs from a deep re-

ligious sense in individuals waiting upon the Lord, who depend or should depend upon Divine guidance for the utterance of thoughts that seem to arise spontaneously in the mind, and affords a ministry suited in its application to the natural and spiritual condition of the hearers. We must let it be seen that in a religious Society, unburdened by an ecclesiastical establishment, there is greater flexibility and freedom of movement, and that Christian work and the responsibility for its accomplishment is thrown equally upon all. With attention drawn to the subject, the thoughtful observer would note these and many other advantages which would go far to form a strong argument in favor of such a system. But bringing ourselves into the light of publicity, could we intensify our religious vigor and each one become a living example, showing the traits which shine so brightly in the character of good people, in which we may include loyalty to each other and to the Society to which we belong, we would then stand before all, the strongest testimony possible, in favor of the free ministry of the gospel. G. J.

Paxinos, Pa.

MEMORIES OF PLYMOUTH MEETING.

[Paper read Third month 21st, 1902, before the Plymouth, Pa., Friends' Association by William P. Livezey.]

Among the cherished memories of my boyhood days are those which carry me back over half a century and set me down upon the hard, uncushioned benches in the old meeting house at Plymouth amid the worthies, whose bones now lie crumbling in the graveyard adjoining, but whose spirits, I trust, are reaping the reward due to their well-spent lives. I recall them as they sat upon the gallery benches, with their broad-brim hats upon their heads, apparently lost to all earthly things in silent meditation upon things spiritual. Vividly I can picture them now: Jacob Ritter, Samuel Livezey, Harmon Yerkes, Cadwallader Foulke, Isaac Jones, David Harry and Benjamin Hallowell, on the back bench. In front of them George Wilson, Benjamin Jones, William Jeans, Sr., William Potts, Charles Sheppard, Peter Evans, Alan Corson and many others, who, emerging from the shadowy past, seem to take their accustomed places in the meeting.

And just here I want to call attention to one of the contrasts which time, in his rapid march, has brought to our meeting. In those days (large as the assemblies were) among both old and young, not an uncovered head could be seen, unless, perhaps, in the sultry days of midsummer. Some of the younger men and boys would remove their hats, while the elders would sit and suffer under the belief that they were upholding a principle. And perhaps they were, for who can tell but that the faithful following of their light in these things, which appear to us as trivial, has been the lever which has turned the thought of the world upon religious matters, which is so plainly apparent throughout all christendom to-day?

Often while sitting in the meeting the camera of my recollection reproduces the scene of those days long gone: The bare oaken floor, the old Franklin stoves, with their blazing hickory logs; Jonathan Adamson, the sexton, his tall figure stooping with age, and his long gray hair straggling from under his beaver hat, rising from his seat and interrupting the deep silence as he replaced a half-consumed ember which had fallen from its position and threatened to roll upon the floor.

The old, hard, uncomfortable benches, on whose backs were carved the initials of the veterans who had occupied them in their youthful days, but whose loyal service had advanced them to the position they then filled as ministers and elders in the meeting.

Well do I remember my boyish wonderment when tracing the initials "J. L.," cut upon the back of the bench before which I sat, and then looking upon the venerable form of Joel Lare as he stood at the head of the meeting delivering his inspired message. Well do I remember my speculations as to who would take his place when he should be called from work to reward. Let the present answer.

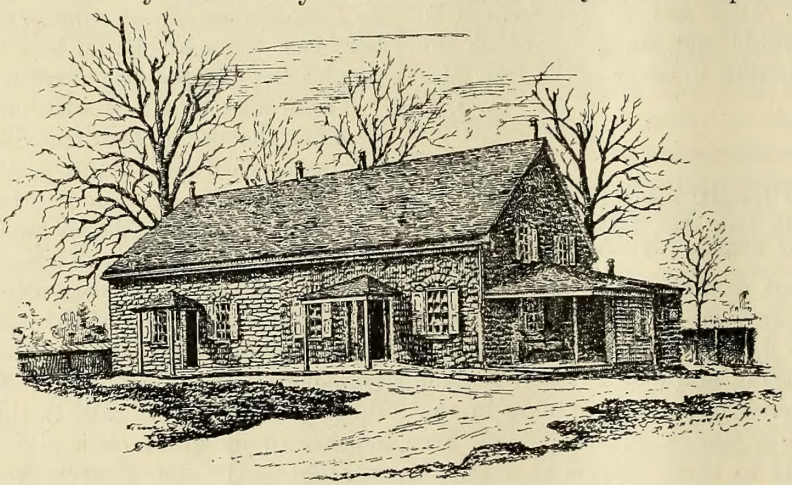
There may be a few still left with us who can remember the stone platform which stood in the meeting house yard until a few years ago. You who now ride to meeting in your comfortable carriages, and you who consider it irksome and unprofitable to come and sit through an hour of silent contemplation at the shrine where your progenitors worshiped—could you but have the vista of the past thrown open to you, could you but see your ancestors as the eye of my memory sees them riding up to the "horse block" (as these platforms were called), the father in the saddle, mother or daughter on a pillion behind him in fair weather or in foul—surely you would realize that compared to theirs, your lives are laid in pleasant places, that they, faithful and willing to sacrifice comfort to duty, are worthy examples which you would do well to emulate.

One of the changes which time has wrought in our meeting is the great decrease in the number who assemble, and incidentally I cannot think this is to be attributed to a corresponding decrease in our membership. We have at this day on the roll of members of Plymouth Meeting over 200. The question why they do not attend should appeal to all who sincerely love the faith in which they have been reared and the associations which cling around the historical place. It is within my recollection when at First-day meeting the house was nearly filled, the galleries upstairs being as a rule well occupied, while many remained outside to discuss their business or social affairs, not entering the house during the session.

Sometimes when I attend one of our quarterly meetings, held at present at Abington or Gwynedd, I am reminded of a First-day meeting at Plymouth in the olden time. In those primitive days the old buttonball trees, some of which still rear their majestic limbs and afford shade from the summer sun (but many have long since decayed and have been removed), were used as public bulletins upon which notices of vendues, political meetings, elections, etc., were posted.

Again, in the rear of the meeting house stood the old octagonial (or, as better known then), the eight-square school house, with desks arranged around seven of its sides, at which were seated some forty or fifty boys and girls, with their faces toward the wall and their backs toward the teacher, who presided with imperial dignity from his desk on the eighth side, with the insignia of his office—a rod sufficiently long to reach and instill education into the backs, if not heads, of the dullest and laziest of his subjects. Oh! Benjamin Conard, how I remember and cherish thy precepts, revere thy memory, and still feel the sting of thy rod!

In jotting down these recollections of our old meeting house and its grounds, I have confined myself, as you will observe, to the men's end of the meeting, the women's meeting being separated in all business matters to a degree which we of to-day can scarcely realize. To illustrate this I cannot refrain from relating an incident that occurred under my own observation in my youthful days. Coming home from monthly meeting, with an uncle and aunt, one day, during the ride uncle says, "Well, auntie, what did you do in your meeting to-day?" She replies, "Lewis, that is not for thee to know. I do not question thee; question thou not me."



THE PLYMOUTH MEETING HOUSE

By courtesy of Ellwood Roberts, author of "Plymouth Meeting."

It may be of interest to some of you to know that the dissensions which culminated in the division of the Society of Friends had their origin in our old meeting house. Although this deplorable strife occurred before my time, it was still so recent as to strongly impress upon my youthful mind its direful effects, the estrangement of families, the destruction of social ties, the separation of brothers and sisters who had been simply Friends, but who were now either "Orthodox" or "Hicksite," cherishing an enmity against each other which in the light of these later days seems incomprehensible. Is it not your duty, you younger men and women, as descendants from the families who organized and established the Friends' meeting at Plymouth, who were known to their neighbors as a peculiar people, distinguished from the world by their love for each other, and so they were—who were regarded as an aristocratic people, who held a position above those around them, and so they did, but it was not an aristocracy of wealth in worldly possessions, nor of noble lineage, inherited from a long line of warriors, whose laurels were stained with the blood of their fellowmen, but an aristocracy of righteousness, of plain living, of honest dealing, of sympathy for the suffering, of labor with the fallen, of brotherly love to all; is it not for you, who represent in this generation those heroes of the peaceful army of the past; is it not for you, who are proud of the Quaker blood that flows through your veins, to take up their burden, to follow in their footsteps and to see to it that the walls of their Zion do not crumble into dust?

A FRIENDLY READING LIST.

[From the Bulletin of the Friends' Association of Cincinnati.]

A reading list of the more important magazine articles concerning Friends, which have appeared in the last twenty years, is herewith given. Most of these articles may be obtained for reference use in the study room of the Cincinnati Public Library.

Applegarth, A. C. "Quakers in Pennsylvania, 1682-1776." Magazine American History, Vol. 28, page 353.

"Attraction of Quakerism." Spectator, Vol. 84, page 801.

Bates, C. F. "Whittier: His Faith and Character." McClure's, Vol. 2, page 125.

Briggs, C. A. "The Quakers: Have They Prevailed?" Bib. Sacra., Vol. 47, page 325.

Chase, E. B. "Social Life of Rhode Island Quakers, 1810-1825." New England Magazine (new series), Vol. 16, page 655.

Colbern, C. M. "Religious Beliefs of Whittier." Methodist Review, Vol. 55, page 245.

"Confessions of a Quaker." Forum, Vol. 3, page 199.

Cornell, J. J. "What Makes a Friend?" Chautauqua, Vol. 19, page 45.

Dieffenderfer, F. R. "Quakers and Palatines as Commonwealth Builders." Reformed Church Review, Vol. 46, page 145.

Earle, A. M. "Customs of Quakers." New England Magazine (new series), Vol. 19, page 18.

Ferguson, H. "Quakers in New England." Church Review, Vol. 53, page 82.

"Friends and Their Foes." All the Year, Vol. 59, page 174.

Grubb, E. "Present Position of Quakerism." London Quarterly, Vol. 95, page 61.

Gummere, A. M. "Oxford and Quakers." Pennsylvania Magazine," Vol. 23, page 273.

Hilton, J. D. "A Vanished Race." Sunday Magazine, Vol. 27, page 586.

Hinsdale, B. A. "Hazard on Quakers." Dial, Vol. 28, page 11.

Holmes, B. "Haunts of London Quakers." Antiquary (new series), Vol. 35, pages 11-334.

Latchford, H. "William Penn and Peter the Great." Arena, Vol. 11, page 80.

Levick, J. J. "Early Welsh Quakers and Their Emigration to Pennsylvania." Pennsylvania Magazine, Vol. 17, page 385.

"Nantucket Quaker in France." Atlantic Monthly, Vol. 72, page 431.

"Power and Function of Quakerism." Spectator, Vol. 86, page 416.

Pyne, E. "Quakers' Meeting." National Review, Vol. 18, page 362. Also in Living Age, Vol. 192, page 36.

Raleigh, T. "Some Quaker Biographies." Macmillan, Vol. 59, page 368.

"Revival of Quakerism," Edinburgh Review, Vol. 174, page 194. Same in Living Age, Vol. 190, page 707. Same in Spectator, Vol. 67, page 154.

"Richardson Family Records." Saturday Review, Vol. 69, page 611.
Robinson, S. E. "Recollections of a Quaker Boy." Atlantic Monthly, Vol. 88, page 100.
Rowlands, L. B. "The Quaker's Brother: A Story." Sunday Magazine, Vol. 19, page 678.
Savage, W. H. "Religion of Whittier." Arena, Vol. 10, page 153.
Smith, E. B. "Persecution of the Quakers, 1662." New England Magazine (new series), Vol. 22, page 159.
Smith, L. P., and Robinson, R. E. "Two Generations of Quakers." Atlantic Monthly, Vol. 88, page 92.
Tangye, R. "Anecdotes of the Quakers." Chambers Journal, Vol. 78, page 90.
Tucker, G. F. "Persecution of the Quakers by the Pilgrims." National Magazine, New York, '91, Vol. 15, page 371.
"Turner's Study of the Quakers." Spectator, Vol. 64, page 377.
Wharton, T. "Philadelphia Quakers." Lippincott's Magazine, Vol. 60, page 683.
"Why Am I a Quaker?" North American Review, Vol. 148, page 761.

COMMUNICATION.

FIRST-DAY SCHOOL LESSONS.

Editors of FRIENDS' INTELLIGENCER:

My opinions concerning the International Lessons differ radically from those expressed by much-respected Friends in recent issues. I believe the most thoughtful and active workers in denominational schools are themselves beginning to look with disfavor upon the lessons as now arranged, and are earnestly considering changes which will make them more effective because more in accordance with approved educational methods.

The non-Friendly manner of treatment is not the only objection to these lessons; they do not accomplish one of the most important purposes for which they are prepared, i. e., to give pupils a thorough knowledge of the Bible. Many years of experience in secular schools has proved to me that few pupils in any Sabbath School have an accurate or extended knowledge of the contents of the Bible.

What we need is a graded course of lessons, presented in an attractive manner, which will give the pupils the facts and lessons they are able to comprehend, and which in the course of their progress through the school will bring to their notice a broad range of subjects and cover the main points of Biblical history.

Moreover, with such a course in use, where the lessons contain definite and connected facts which the pupils can fully comprehend, more thorough work can be insisted upon and positive knowledge of past and present lessons be required of the pupils. Until we arrange such lessons and require our pupils really to learn them, we cannot escape their condemnation in later years for not having taught them as we should.

M. H. W.

FIRST-DAY SCHOOL CONFERENCES.

HADDONFIELD.—The following essay was read at Haddonfield First-day School union held at Medford in Tenth month, 1903, and was felt by those who heard it to be so excellent that it would be well if others could read it:

HOW SHOULD WE DIVERSIFY OUR TEACHING IN THE FIRST-DAY SCHOOL?

"We should diversify our teaching as fully as possible, but only far enough to keep the subject interesting. We should guard against taking up more ideas than are likely to hold the pupils' interest. When we find the pupils are losing interest, then it is time to close as speedily and gracefully as possible. No one ever gained anything by trying to make pupils listen when not interested.

"I think all moral subjects are allowable. Our religion is to teach us to lead moral lives. This subject cannot be too broad. It should be enlarged upon in all directions. Temperance, to use as a subject on which to give a lesson, is not a very broad subject. To many people it is a very tiresome one, but the right-minded teacher will succeed in impressing the pupils with the benefits derived from being temperate if she so desire.

"The use of good moral behavior, also, cannot be too fully impressed on the pupils. If we do not know the parents we know not what teaching may be neglected, so let us in a pleasing way lead our pupils to see how much better it is to grow up upright, honorable men and women than to be a disgrace to mankind. Teach them to see that it is much better to keep our good name than it is to struggle back into man's respect. This one part of the moral subject alone can be diversified in many directions; we can bring up theft, falsehood, bad language, improper actions on the street and elsewhere, being polite, kind and helpful to one another; in short, to do to others as you would have them do to you. All these things I consider useful as well as moral, but there are other useful subjects that I think are not needful in the First-day school. History and geographical description of countries should be very brief. I do not care for them in a lesson. That should be done, when possible, at home.

"The time we have for the real good of a lesson should not be given up to these useful subjects. I think the teacher can, when it is really required, in a very brief way, describe the position of a country sufficiently for the child's good.

"So let us be very careful to stick to the moral part of the subject; this part the world in general will be in no hurry to teach our pupils. If we expect to gain any good results we must do this ourselves. Let us teach them to 'Fear God and keep his commandments, for this is the whole duty of man.'

"L. G. C."

FRIENDS' ASSOCIATIONS.

HOPEWELL, VA.—The regular meeting of the Hopewell Young Friends' Association was held Twelfth month 27th. The president opened the meeting by reading a short selection from Elbert Hubbard's *Philistine*, after which the minutes were read and approved, roll called, etc. Tacy B. Doing read a most interesting selection entitled, "Zion; The Capital of a Jewish Nation." The "Kingship of Self-control" was read by Lewis Pidgeon, and thoroughly enjoyed by the association. Lydia W. Irish had a good selection of current events. Susan T. Pidgeon read a paper on "Charity and the Inner Light," which had been prepared and read by Charles Pidgeon at a meeting of the Young Friends' Association at Woodlawn, Va. This was followed by interesting remarks from several of the members.

A Nominating Committee to present names for officers for the ensuing year was appointed.

After a period of silence, the meeting adjourned, to meet First month 24th, 1904. BERTHA B. CLEVENGER,
Stephenson, Va., Twelfth month 28th, 1903. Secretary.

LINCOLN, VA.—The Young Friends' Association held its second meeting, First-day afternoon, Twelfth month 27th.

After reading of minutes, singing and scripture reading, the officers for this year were installed—Elisha Holmes, president; Wm. T. Brown, vice-president; Sara Brown, secretary; Agnes W. Gregg and Wm. T. Smith to constitute, with the officers named, the Executive Committee.

The first discussion on "True Success and How to Obtain It" was opened by Martha J. Brown, with a brief but interesting and pointed paper. The subject was further discussed by Phineas J. Nichols, Hugh R. Holmes and Agnes W. Gregg. Considerable latitude was assumed in this discussion. The general thought was that true success does not often lie in the visible appearances nor in immediate results, but is mostly the slow accretion resulting from the workings of a devoted life in an intelligent and patient pursuit of high ideals and lofty purposes.

The subject, "The Place of Religion in Business," was discussed by John W. Gregg, William Brown, Henry B. Taylor, Wm. T. Smith, Cornelia J. Shoemaker, and perhaps others. This discussion also took a wide range, and was able and interesting. The conclusions might be summed up perhaps by saying that in his religion one should find his work, and on it as a basis he should establish and conduct his business.

A brief magazine article was read by Bertha J. Smith on the "Other Side of Christmas," showing the suffering from overwork imposed upon clerks, messengers, errand boys and other employees by the present methods of shopping and other Christmas business, and calling for relief in this direction.

A reading from the Asbury Park Conference report was given by Thomas R. Smith. He read extracts from the different speakers in the discussion on the "Greatest Need of the Society of Friends."

A recitation was beautifully given by Lena B. Nichols, and the meeting closed with singing.

The attendance was good, and the meeting was regarded as highly successful. A pleasant feature was the participation of both young and elderly friends in the exercises. Some of those taking part were "ministers and elders" who sit in the gallery in meetings for worship. J. H. B.

Lincoln, Va., First month 1st, 1904.

Byberry, Pa.—Byberry Friends' Association was held on First-day afternoon, First month 3d, with a small attendance, owing to the exceedingly cold weather, but a most excellent meeting was enjoyed.

In the absence of the newly-elected president, James Bonner, William P. Bonner was asked to preside, and he opened the session by reading the 5th chapter of Matthew. The minutes of the previous session were read by the new secretary, Anna B. Hawkins, which completed the record of the four years of the organization's existence.

This meeting was announced to be a Benjamin Hallowell meeting, and it well fulfilled expectations. Four papers were given, treating the subject in different lights. The first, "Benjamin Hallowell, the Man," was prepared and read by Edw. Comly, and very interestingly he portrayed his life as a boy, a young man and in advanced years. This was followed by Rebecca John's paper on "Benjamin Hallowell—the Teacher." In this we saw him as he entered upon his first engagement as teacher at Burlington, when, but 19 years of age, he taught eighty pupils, many of whom were older than himself. Then, at Fairhill, Va.; at Westtown (which he considered the happiest period of his life); in Alexandria, Washington and Philadelphia. During the last year at Alexandria he refused admission to 100 pupils for lack of room, so popular had his school become and so widespread his fame as a teacher.

"Benjamin Hallowell—the Minister" was then treated by Nathaniel Richardson, who said, "If to minister means to serve, then he was truly great." He spoke of his unselfishness, his faith and his patience as among the main factors of his successful ministry. He had asked a number of Benjamin Hallowell's pupils, now men of nearly 70, their opinion of him as a minister, and all save one had favorable comments to make, though some felt his ministry was not so valuable or so great as his teaching. He quoted a description of him as he appeared in the gallery, from the pen of one who saw him for the first time and realized his greatness in that capacity. He closed this interesting account by saying, "Benjamin Hallowell was great as a minister because he was great as a man."

Arabella Carter followed with an article on "Benjamin Hallowell—the Practical Peace Man," in which she spoke of his consistent teaching along this line, which was always illustrated by his daily living. Incidents expressive of his never-failing desire for peace were given, and the quotation, "Mark the perfect man and behold the upright, for the end of that man is peace," appropriately closed the paper.

Further remarks and comments on the papers and the subject were made. Edward Comly mentioned an incident of his boyhood, and referred to the "Young Friends' Manual," reading an extract therefrom. Nathaniel Richardson spoke of his methods of punishment, which were unique, and touched also upon a personal meeting with him at Atlantic City near the close of his life.

Sentiments from Benjamin Hallowell's writings were then given by Hannah Comly, Carrie J. Atkinson, Sarah W. Knight and Rebecca John.

Announcement was made that the next meeting would be devoted to "Friendly Literature," with perhaps some reviews of recent books dealing with Friendly subjects or written by Friends. This will occur on Second month 7th.

After a period of silence the meeting adjourned. A. C.

Cincinnati, O.—The meeting of the Cincinnati Friends' Association for Twelfth month was held at the home of Cora Murray, First-day afternoon, the 27th instant, with a fair attendance of members, and several guests. After the opening silence, the clerk read the seventh chapter of Matthew. The topic for the afternoon was "Character," and the reading was given by Della Foster from Emerson's essay on the subject. Some remarks followed the reading, and, after the usual business meeting, the program closed with a poem entitled "Along the Road," selected and read by Corinne Murray.

Grace D. Hall, Assistant Clerk.

Cincinnati, First month 3d, 1904.

LITERARY NOTES.

THE MAGAZINES.

The *North American Review*, in its First month number, deals in several of its articles with current questions of the first magnitude. William Henry Hudson, who for several years was the private secretary of Herbert Spencer, contributes a character study of Spencer. Arnold White discusses "The Jewish Question: How to Solve It." Horace White gives his opinion as to what may be expected of "The School of Journalism." Thomas Nelson Page treats, with grim frankness, of "Lynching of Negroes: Its Cause and Prevention." Goldwin Smith concludes his brilliant review of "Morley's Life of Gladstone." Thomas Barclay writes of "Two Treaties of Arbitration," suggesting the negotiation of a treaty, similar to the Anglo-French arbitration treaty, between Great Britain and the United State. Lawrence Gilman gives his view of "'Parsifal' and Its Significance." Churton Collins, the distinguished English critic, begins a series of studies of the "Poetry and Poets of America." Annie Nathan Meyer challenges the correctness of "Woman's Assumption of Sex Superiority." Francisco Escobar, a prominent Colombian, considers "The President's Message and the Isthmian Canal," severely criticising some of the statements made by President Roosevelt to Congress. The number closes with the first part of W. D. Howells's new novel, "The Son of Royal Langbrith."

The contents of *Harper's* for First month include a frontispiece in color, by Howard Pyle; "The Tragedy of King Richary III.," critical comment by Ernest Rhys; pictures by Edwin A. Abbey, R.A.; "Walt Whitman," a poem, by William Sharp; "Is English Becoming Corrupt?" by Thomas R. Lounsbury; "America's Unconquered Mountain" (Mt. McKinley), by Frederick A. Cook, M.D., illustrated from photographs.

In the First month *McClure's* is an article by Carl Schurz, "Can the South Solve the Negro Question?" The second chapter of Part Two of Ida Tarbell's "History of the Standard Oil Company" takes up "The Fight for the Pipe Lines." Other articles are: A. W. Rolker's "Zoo" animal stories, "The Wild-Animal Surgeon and His Patients," and an account of "Tunneling Out of the Libby Prison," by James M. Wells, one of the survivors. The cover of this issue is by Jessie Wilcox Smith, a beautiful child drawing.

The "toast-master" of the *Atlantic* for First month opens the feast with a genial talk on "Catering for the Public," the tasks and troubles of a literary purveyor. Thomas Wentworth Higginson resumes his reminiscent papers with a characteristic account of "The Sunny Side of the Transcendental Period," full of entertaining description and anecdote. Andrew D. White contributes a paper (the first half) on "Fra Paolo Sarpi," the sixteenth century controversialist and defender of his native Venice against the Vatican. The first of several papers on some phases of contemporary advertising is furnished by Professor Walter D. Scott, who writes on "The Psychology of Advertising." Jack London contributes an entertaining paper on "The Scab" in his various relations, and goes to prove that everybody, all the world, is a scab or non-scab at intervals, or alternately, as circumstances may induce. Edwin Burritt Smith discusses "Street Railway Legislation in Illinois." Professor T. J. J. See treats and explains "The Blue Color of the Sky," its cause and character. Elizabeth W. H. Wright furnishes a paper on Singapore, and R. Brimley Johnson sends a letter from London upon "The Issue of Protection." Biographical and literary essays and reviews are: "Morley's Gladstone," by Rollo Ogden; "Laura Bridgman," by Professor William James; "Some Nineteenth Century Americans," by M. A. DeWolfe Howe; "The Meaning of Rhode Island," by G. P. Winship; "Two Books about New England," "Platonic Poetry," by F. G., and "Books New and Old." Poems are contributed by Henry van Dyke, Mabel Earle and M. Glennah, and the Contributors' Club is entertaining and amusing.

The *Review of Reviews* devotes a large part of its First month number to a survey of the business situation. "The New Year: Prosperity or Depression?" is the title of a group of articles in which C. Kirchhoff, the editor of the *The Iron Age*, treats of "The Outlook for Steel and Iron"; R. W. Martin of "The Prospect for Railway Earnings"; Charles M. Harger of "Good Crops and Good Times in the West," and F. W. Hawthorne of "The Promise of 1904 for Trade in General." The same number has an illustrated article on "The Status of the Southwestern Oil Industry," by Day Allen Willey; an

count of the long and successful fight waged by science against the Texas cattle fever, by Professor Charles S. Potts; and the story of English walnut culture in Southern California, by Elizabeth A. Ward. The number also has a character sketch of Elihu Root, the retiring Secretary of War, by Walter Wellman, and the career of Fourth Assistant Postmaster-General Bristow, the investigator of the postal frauds, is presented by Clarence H. Matson; the life and work of the late Herbert Spencer, the great English philosopher, by Professor F. J. E. Woodbridge. The threatened war between Japan and Russia claims attention in the editorial department, as does the Panama situation, while the cartoon department supplements the editor's paragraphs on current American politics.

The issue for First month of *The Southern Workman* (published by the Hampton Institute Press, Hampton, Va.,) has besides editorial and local matter, articles on Indians, negroes, home gardens, the social settlement and Alabama folk lore. A contribution on "The Alaskan Indians" is accompanied by interesting illustrations. Under the heading, "A Race Rich in Spiritual Content," H. T. Kealing, editor of the *A. M. E. Church Review*, discusses what he considers the negro's leading and saving traits—his cheerfulness and buoyancy—in which he finds the key to the negro's persistence in growth. It is a refreshing contribution to the bright side of the race question. The busy day of the social settlement worker in New York is graphically described by Margaret Gold Batchelder, a former resident; and the home-garden movement under the auspices of the Southern industrial classes, is set forth by its promoter, Ellen Taylor. "The Songs of the Ojibwas" is by Frederick Burton, who has made a study of the music of these Indians by living among them, and has published a number of their beautiful folk-songs.

Several of the best judges pronounced Lady Gregory's translation of the Irish sagas of "Cuchulain of Muirthemne," the most notable book of the year 1902. A second book has now come from Lady Gregory, "Poets and Dreamers: Studies and Translations from the Irish" (imported by Scribner's; printed in Dublin). The author has gathered her material from the lips of old world, broken men and women, in the work-houses and villages of Western Ireland. These people, who can still speak the ancient Gaelic, cheer their poverty with a wealth of fancy and native romance. Workers in bogs, dwellers in thatched cottages, these old-time people are the heritors and holders of the myths of early Ireland. Lady Gregory found herself "moved by the strange contrast between the poverty of the tellers and the splendors of the tales. These men who had failed in life, and were old and withered, or sickly, or crippled, had not laid up dreams of good houses and fields. The stories that they love are of quite visionary things." And the author hints at the spiritual recompense of the down-trodden Irish peasantry, when she writes, "I think it has always been to such poor people, with little of wealth or comfort to keep their thoughts bound to the things about them, that dreams and visions have been given. It is from a deep, narrow well the stars can be seen at noonday." J. R. H.

"Wonderfolk in Wonderland" (Boston: Small, Maynard & Co.) is an engaging book of fables of our animal friends, from the walrus and bear to the little field-mouse and squirrel. Edith Guerrier wrote the fables and Edith Brown made the pictures. The book might well be used to prepare a child for the delights of the great series of the old beast-epic, "Reynard the Fox."

We pass this way but once. We have but one life to live. The present only is ours. Now is our opportunity. Now is our "Day of Salvation." Wisdom lies in making the most of present opportunities, or in so laboring to-day that we may be ready for the opportunities that will come to-morrow or the day after. To-day is always a high and holy day. For a good and intelligent man there are no common days.—*Reformed Church Messenger.*

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence out to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks, there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates.—*Chalmers.*

TO THOMAS W. HIGGINSON ON HIS EIGHTIETH BIRTHDAY.

I.

How oft, returning from the exiled years,
I've sought in vain the vanished charm that clung
Around that gracious past when we were young,
Whose memory many a shaded street endears,—
The courtecus mien that made our friends the peers
Of all that chivalry the poets sung,
The music of their gentler English tongue
That sang of souls without reproach or fears.
Alas! What time is left for gracious ways,
The poet's calm, the scholar's saner view,
In these our care-filled nights and breathless days?
So 'mid this whirl I sighed; but then, dear friend,
You brought them all, the charm returned; with you
Came Grace and Youth that knows no saddening end.

II.

Who faltered not when clanging trumpets pealed
Their challenge to the dauntless from afar;
And o'er that sweet peace dashed mad waves of war
And filled with carnage many a quiet field;
When groaned the dying, and the slave appealed
For liberty unto a higher law,
And that new covenant the prophets saw
In flame was signed, by heroes blood was sealed?
With marble urn and deathless bronze men now
Proclaim their homage to that nobler age,
When knightly hearts forsook the desk and plough.
Ah! say not that his life is lived in vain,
Whose monument is many a graceful page,
Whose deed's inscribed in our most sacred fane!

—*William P. Andrews, in the Christian Register.*

ZEUS AND HIS DIVINE LAW.

[We reprint the following version of an ancient Greek poem at the suggestion of our friend David Newport. Paul may well have had this in mind when he said, "In him we live and move and have our being, as certain even of your own poets have said" (Acts 17: 28.).]

Greatest of the gods, God with many names, God ever-ruling,
and ruling all things!
Zeus, origin of nature, governing the universe by law,
All hail! For it is right for mortals to address thee;
Since we are thy offspring, and we alone of all
That live and creep on the earth have power of imitative
speech.
Therefore will I praise thee, and hymn forever thy power.
Thee the wide heaven, which surrounds the earth, obeys.
Following where thou wilt, willingly obeying thy law,
Thou holdest at thy service, in thy mighty hands,
The two-edged, flaming, immortal thunderbolt,
Before whose flash all nature trembles.
Thou rulest in the common reason, which goes through all,
And appears in all things, great and small,
Which, filling all nature, is king of all existences,
Not without thee, O Deity, does anything happen in the world,
From the eternal pole to the great ocean,
Except only the evil prepared by the senseless wicked.
But thou also art able to bring to order that which is chaotic,
Giving form to that which is formless, and making the discordant friendly;
So reducing all variety to unity, and even making good out
of evil.
Thus through all nature is one great law,
Which only the wicked seek to disobey,—
Poor fools! Who long for happiness,
But will not see nor hear the divine commands.

—*Cleanthes, B. C.* 260.

The Philippine Islands have a general coast line of about 11,444 statute miles, or double that of the main part of the United States, while the total area is 115,026 square miles, or less than that of New Mexico. There is a mile of coast line to every ten miles of area, while in the United States the proportion is 1 to 555. There are nearly 1,700 islands having names, and it is possible to count 3,000 islands and islets on the charts. Even the larger land masses are so elongated in figure that no point in any island is more than sixty miles distant from some part of the coast.—*National Geographic Magazine.*

PAT'S POSSESSIONS AND MINE.

[Published in *Unity* (Chicago) with this note of explanation: Otho F. Pearee practiced law at Pontiac, Ill., where he died in the spring of 1897, in the 61st year of his age. He was a true lover of nature and a true poet in every sense of the word. The following poem was read by him before a farmer's convention at Pontiac some years before he died:]

Stretching away on every side
A fair domain you see.
A part belongs to Pat McBride,
A part belongs to me.
I own the golden light of morn,
With all its tints that play
Upon the springing grass and corn—
Pat owns the corn and hay.

I own the catbird, thrush and jay,
The larks that sing and soar—
Pat owns the barnyard fowls that stay
About his stable door.
But where the shadows on yon stream
Are changing every hour,
I own the right to float and dream—
Pat owns the water power.

Mine is the murmur of this rill,
Whose sweet tones never cease,
But all the air with music fill—
Pat owns that flock of geese.
I own yon creamy summer cloud,
That o'er the meadow floats
Like some pure angel in a shroud—
Pat owns those Berkshire shoats.

Mine are these drops of dew that shine
And fill my wild rose full;
These tiny violets are mine—
Pat owns that mighty bull.
Where such things can be got for pelf
Pat buys the finest breeds;
I hold communion with myself—
Pat holds the title deeds.

Pat rises when the morn is new,
And so, sometimes, do I;
I see he has enough to do
As I am passing by.
His muscles seem to be of steel,
But mine sometimes relax;
While he so sturdy seems to feel
I let him pay the tax.

My golden profits ne'er escape;
I hide them in my breast;
Pat takes his gold in different shape
And sticks it in his vest.
I count my treasures o'er and o'er
As higher still they mount;
Pat's go with those that went before
To swell his bank account.

Pat owns that clover field in fact,
And so I sadly fear
That love of gain will make him act
Just as he did last year.
The crimson blooms I prized so high
He cut without remorse,
And sold the seed off, by-and-by,
And bought a Norman horse.

No man has wealth enough to buy
My part in this domain.
I would not sell my clouds and sky,
My shadows on the plain;
I would not sell this golden light,
These tales the breezes tell.
Gold has no power to buy my right—
For money Pat would sell.

I gaze at ease on every hand,
At our possessions fair;
Pat plows and sows and reaps the land
And keeps it in repair.

So Pat does me a world of good,
While I do Pat no harm,
And on these terms, well understood,
We both enjoy the farm.

A MORAL SUBSTITUTE FOR WAR.

"Have we as a nation enough moral courage, high enough ideals to become more than mere imitators, or will we simply follow the example of history and England in the matter of war?" asked Jane Addams, of the Hull House, Chicago.

In answering her own question Jane Addams said:

"Let us imagine the German Emperor destitute of all his military power, with no sword at his side and living with his peasants. Imagine him living with the lowest class of his people and sharing their poor lives for ten years. At the end of that experience what a change would have come over him! He would see that his nation rests on labor and commerce, and not on his army and navy. With this vision of social righteousness he would feel bound to disband his army and navy, to turn to the vast strength of the German military régime into the paths of peaceful industry. Would not this require real courage?

"Change the environment of the Czar of Russia in a similar manner. The Czar would then understand and no longer fear the movement among the Russian peasants to refuse to enter his armies. Who can tell at what hour that great multitude of peasants will decide that the time has come for them to put into operation Christ's principles even as Tolstoi has decided?

"The mere size of the opportunity now before America ought to pull up our courage and stretch out our ideals beyond the old warlike ideas. The non-military conception of life and commerce requires a higher kind of courage than it does to fight. The soldier is not equal to it. I do not believe in non-resistance. Do not let things alone, but take hold with a firm hand, guided by a higher, finer morality than the code of war requires."

EVERYDAY HEROES.

While fire was destroying two floors of the tenement at 105 Division Street six children and Rabbi Solomon Levin climbed through windows and stood on the fire-escape. Extension ladders that quickly were raised fell six feet short of the imperiled group. Firemen stationed themselves on the top rounds below and then the Rabbi took the children, and, lifting them over the railing, dropped them one by one to the firemen, who caught them and passed them on down. So intent upon the rescue and so thrilled by its heroism had been the crowd that it was not until the threatened children were safe that the wailings of a panic-stricken woman became intelligible. Her husband, Jacob Frank, she said, and her little daughter were on the top floor. Louis C. Beyer, a fireman, with his head covered with wet cloths, ran into the building to the top floor. He stumbled into the place, and falling to the floor for the little air left, crawled through one room after another until he came upon the prostrate form of a man. A comrade who had been waiting on the ladder took the unconscious man from Beyer and carried him to the street.—*The Public.*

LITTLE TRUANCY AMONG COLORED CHILDREN.

The school statistics compiled by Superintendent of Truancy in Chicago, bearing upon the number of truants arrested by the compulsory education officials during the last year and the number of black children reported absent from the school show that the negroes attend school more regularly, are more punctual, and, in general, better disciplined than the white pupils.

It is rare that a colored child is reported for truancy. Of the 238 truants committed to the Parental School since it was opened, only twelve have been colored. The attendance of the negro pupils throughout the city is excellent. There seldom is a morning that all are not to be found at their desks.

I attribute this fact largely to the desire of the parents of colored children to have their boys given the education which was denied themselves. The negroes manifest deep interest in the progress of their children in school and seldom send them to the factories and workshops instead of to school. No matter how poor the black man may be he usually finds some way by which he can afford to send his boys and girls to school.—*Unity.*

CHRISTIANITY IN EDUCATION.

"Education! What an idea! Generalized, it covers all time, affects all eternity!" exclaimed Dr. Samuel Hanson Cox. What is education? It is not schools. Benjamin Franklin, wisest of our statesmen; Henry Clay, most magnetic of our orators; Horace Greeley, most influential of our editors; Abraham Lincoln, most sagacious of our Presidents, owed nothing to schools. They grew great without them. Our boys and girls return after spending four years at college, unable to speak or write, read or reflect, and enter upon a fashionable routine of parties and amusements. This is not education; this is dissipation. Young people with a liberal education should be a power in the home, in society, in the world. Any young person who leaves school without an enthusiasm for learning, an ambition to be wiser and better, is a failure. And yet education is often pronounced "finished." "O Liberty! what crimes are committed in thy name!" exclaimed Madame Roland, at the guillotine. Education finished! It never ends. It simply begins in this life, and goes through eternity. Is anything finished? Is Chicago finished? Is music finished? Is your love for your child finished? When can you lay the top-stone on this busy brain and say, It is enough! Did the Almighty ever say to this soaring intellect, peering into the skies, "Thus far shalt thou go, and no further?"

Education is not books. John Bunyan had no book but the Bible in writing "Pilgrim's Progress," most popular of all stories, ancient or modern. Of the thousands of books taken from our public libraries, how few quicken, instruct, inspire! They are used for the entertainment of the passing hour. We are suffering under an epidemic of the novel, and the disease is so malignant that no remedy seems available.

Education is power, growth, achievement. Education is muscle. It is Blondin crossing Niagara on a tight-rope. Education is the melodious ear. It is Handel, composing the "Messiah." Education is thought. It is Newton, solving the secret of the planets. Education is conscience. It is Paul writing to the Ephesians. Education is preparation. It is Lincoln signing the Emancipation Proclamation.

Christianity and education have gone hand in hand since the days of Paul, the scholar of the early church. All our older colleges were founded under religious influence; Harvard and Yale, Williams and Amherst, Columbia and Princeton. The great teachers, Dr. Arnold, of England; Timothy Dwight, Theodore Woolsey, the Alexanders, Asa Gray, Emma Willard, Mary Lyon, were animated by the noblest spirit. Any system of training that does not develop the Christian character is a signal failure.

Education is three-fold—of the heart, of the mind, of the body. Any one, without the other two, is defective. Many a Christian is narrow, many a scholar is dreamy, many a gymnast is a brute. Complete symmetrical education means the development of the whole man. Gladstone, Christian, scholar, statesman, orator, athlete, is England's crowning glory of the nineteenth century.

What is Christianity? Sometimes a word is better than a sentence. If you ask me, What is oratory? I reply, Demosthenes. What is painting? Raphael. What is philosophy? Plato. What is tragedy? Shakespeare. What is history? Gibbon. What is poetry? Tennyson.

What, then, is Christianity? It is Christ. It is the loving heart, the gentle spirit, the tender conscience. Whatsoever things are just, whatscever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—this is Christianity.

Christianity is consecration. In the familiar hymn of Frances Ridley Havergal:

> "Take my life and let it be,
> Consecrated, Lord, to thee.
> Take my hands and let them move
> At the impulse of Thy love.
> Take my feet and let them be
> Swift and beautiful for thee.
> Take my voice and let me sing
> Always, only for my King."

Right education seeks the best development of all the faculties. Christianity seeks their noblest exercise. Both fit man for supreme service upon the earth. To grow in knowledge, truth, wisdom, faith, hope, love—this, says Bishop Spalding, is to walk in the way of heaven. As Webster in his great oration associated union and liberty, so let us ever associate Christianity and education, now and forever, one and inseparable!—A. W. Davis, in *Lutheran Observer.*

THE PASTORAL CALL.

Pastoral calling is a relic. It perpetuates a thing that has ceased to be. There is no relation between the two save in name. Pastoral calls were once purely religious; now they are largely social. Once the topic of conversation was temperance, righteousness and a judgment to come; now it is anything but that. The minister no longer calls as a minister, but as a friend. This, we believe, is the prevalent way. That there are exceptions we know. Some ministers, and possibly not a few, have prayers in almost every house where they call. When the pastor begins that way it is easily continued, but not so easily introduced after another custom has been established.

Pastoral calling, as we remember it, was no light matter. The minister announced on the previous Sabbath that he would visit certain families on certain days. He always came. There were household preparations that marked the advent of a great man. The house was swept in every corner, and the children drilled for the occasion. The catechism was rehearsed from beginning to end. Not to know it would have been a humiliation. The children sat about in dread expectancy before the catechetical process began. It was an ordeal not easily forgotten. Those were pastoral calls. They did good, no doubt, but for some reason have retreated into the shadows. To revive them would require the resurrection of much else.

Every minister can do some good, and also a corresponding amount of harm through his official calls. Just here the wisdom of the serpent finds abundant exercise. We knew a great preacher who used to note every little incident in connection with each particular visit. When he called again, in a year possibly, he would refer to the fact. The people wondered at the tenacity of his memory, and were also flattered by his interest. This side of the ministry has its lights as well as its shadows. It is no unusual thing for the caller to be greeted by a head thrust from a third-story window with a demand to state his business then and there. And sometimes, especially in the case of strangers, it is not the easiest thing to do. But it belongs to the system. With all its defects and objections, pastoral calling pays. The pastor who ignores it loses much of his power. Much may be said for it, and but little against it. As churches are constituted, it is a necessity not to be discussed.—*The Presbyterian Journal.*

CURRENT EVENTS.

The Pope has insisted on the displacement of the present theatrical style of music in some of the church services by a simpler form, in which the congregation will be at liberty to join. He also enjoins the daily study in all Roman seminaries and colleges of the Gregorian chant in its original and simplest form, so that the college chapels may stand as models for imitation elsewhere. The Pope earnestly desires to impart a more congregational and universally devotional character to public worship in Rome.

—

The United States expedition to Abyssinia under Consul-General Skinner, of Marseilles, has successfully carried out the principal features of the mission. A treaty between the United States and the empire of Ethiopia, opening for the first time friendly commercial relations, has been negotiated and signed. Emperor Menelik has also given his formal acceptance of the invitation to participate in the St. Louis Exposition.

—

Dr. G. Lewis Woodhead, the tuberculosis specialist, of Cambridge University, England, recently lectured in Witherspoon Hall, Philadelphia, upon invitation of the Henry Phipps Institute for the Study, Treatment and Prevention of Tuberculosis. He said that this dreaded disease, long regarded as incurable, may be looked upon as one of the most curable, when taken early enough, treated under proper conditions and for a sufficiently long period. He said that in old people who have died of other diseases healed tuberculosis lesions are found in one out of every three who come to the post-mortem table. The conditions most favorable to recovery are rest, fresh air and simple and nourishing food.

—

The London *Times,* in reviewing the year in China, says that no great changes have taken place. The court remains unchanged, showing no indication of reform, which indeed is impossible under the Dowager Empress as she now is advised. The internal condition of the country has improved, and the general tranquillity is satisfactory. Trade, despite increased taxation and the rapacity of the central government and po-

litical uncertainties, is better than in 1902. The country has had no difficulty in meeting its financial obligations, but still refuses to sign the gold indemnity bonds. Japan everywhere has developed commercial intercourse with China, and the Japanese are now the principal instructors of China, and there is a steady movement of Chinese students to Japan. Railway construction has made considerable progress during the year, notably on the Belgian line, from Pekin to Hankau.

—

The Danish Minister of the Interior has submitted to the Folkething, or lower House of the Danish Parliament, a proposal which, if adopted, will "emancipate" women at one stroke. Under the terms of the bill the suffrage is to be granted to every citizen 25 years old who has paid taxes for the year preceding the election and who has a fixed homestead. Farm hands, domestics and others who have no homesteads are excepted, as are also those who are in bankruptcy. The bill provides that "every one who has the right to vote is eligible to office." The aristocratic and conservative Estrup, or upper House, may offer some opposition to the bill, but observers on the ground declare that public sentiment favors the change strongly.

—

President Roosevelt has sent a special message to Congress concerning the Panama situation. He denies that the United States Government encouraged the revolution in Panama, and says that it interfered only to protect the freedom of transit and the lives of American citizens. He admits that the instant recognition of the independence of Panama was not according to international usage or precedent, but claims that it was justified by the circumstances of the case, and he "will not for one moment discuss the possibility of the United States committing an act of such baseness as to abandon the new republic." He contends that an inter-oceanic canal is necessary for the world's commerce, that it must be constructed by the United States, and preferably through the Isthmus of Panama, and that Colombia was blocking the way unreasonably, and thus hindering the world's progress.

—

The negroes of Raleigh, N. C., celebrating Emancipation Day with an immense gathering, passed resolutions approving Governor Aycock's Baltimore speech in which he said that the negro needed to be left alone to "tote his own skillet," and self-reliantly to work out his own development, that we need to do the fair thing by him, and then stop talking about him and writing about him. Further resolutions expressed appreciation for the educational policy of North Carolina, saying it gives all children, regardless of race, an opportunity for education. In reference to the race question the following was said: "We appreciate the friendly feeling that exists in this State between the races, and desire this feeling to grow."

—

Estell Reel, superintendent of Indian Schools, in her annual report to the Commissioner of Indian Affairs, calls attention to the advancement made by Indians in civilization, and urges teachers to study the Indian character as an aid in teaching self-support in the shortest possible time. The enrollment of pupils last year was nearly 29,000, and the number of employees in Indian schools has increased from 221 in 1877 to almost 3,000. The Indians have under cultivation 25 per cent. more land than in 1890. Those wearing citizens' dress have increased in the same time from 118,196 to 143,974; the number that can speak English from 27,822 to 62,616, and the number of dwelling houses from 19,104 to 26,629.

—

A newspaper has been started in London by W. T. Stead, of the *Review of Reviews*, which he intends shall tell the news and discuss affairs in a way to interest the women and children of the family. It is to be called simply *The Daily Paper*. It is not to devote itself merely to the inanities of the familiar woman's page, nor is it to confine itself to finery and cookery; but is to present the significant news of the world from the point of view of the home. The first issue came out on the 4th.

—

On the afternoon of Twelfth month 30th over 500 people were burned or trampled to death at the Iroquois Theater in Chicago, the greater part of the audience being women and children. This theater had just been thrown open to the public, and was considered the safest one in the city. The cause of the fire is not certainly known; one theory is that sparks from an arc light set fire to the edge of a drop curtain. The asbestos curtain between the stage and the audience caught when half way down, and the mass of flame that burst into the body of the building, as soon as the outer doors were opened, burned to death those in the front row of the balcony before they could leave their seats. Owing to the great grief that rested upon the city, all New Year's Eve festivities were omitted. The Mayor has since closed nineteen of Chicago's theaters because they are not provided with asbestos curtains in working order.

NEWS NOTES.

The extraordinary session of the French Parliament was adjourned in both branches on the 30th.

A revolution has broken out in Uraguay, and a state of siege has been proclaimed throughout the republic.

The Senate Committee on Military Affairs, by a vote of 8 to 2, decided to report favorably the nomination of General Wood to be Major-General.

The Cathedral of the Most Precious Blood of Our Lord Jesus Christ, at Westminster, the first Roman Catholic cathedral to stand in London since the Reformation, was consecrated on the 29th.

President D. C. Gilman, of the Carnegie Institution, will resign his office, to take effect one year hence. Increasing age and the onerous duties of his position are given as reasons for his resignation.

Dr. Alexander Graham Bell, who is now in Genoa, will convey to the Smithsonian Institution at Washington, D. C., the remains of James Smithson, founder of the Institution, who died in Genoa in 1829.

Oscar G. Murray, first vice-president of the Baltimore and Ohio Railroad Company, was, on the 29th, elected president of the road, to succeed L. F. Loree, who resigned to accept the presidency of the Rock Island Railroad.

The President sent to the Senate on the 4th the nomination of William Taft, of Ohio, to be Secretary of War, and of Luke E. Wright, of Tennessee, vice-governor of the Philippines, to succeed Judge Taft as governor of the islands.

The Legislative Council at Pretoria, South Africa, has decided by a vote of 22 to 4 to admit Asiatic labor. This was decided upon as the only escape from the disaster that threatened the country because of the scarcity of labor since the war.

According to the annual report of the Interstate Commerce Commission, 164 passengers were killed in train accidents during the year ending Sixth month 30th last. In two train accidents of last week some ninety passengers were killed or mortally hurt. It is evidently to be a very bad record in this particular which the current fiscal year will have placed against it.

There will be but two eclipses this year, both of the sun. This is the least number that can occur in a single year, and when this does happen both must be of the sun. They are: (1) An annular eclipse of the sun Third month 17th, invisible in the United States, except in the Philippine Islands and Guam; and (2) a total eclipse of the sun Ninth month 9th, invisible in the United States, except in Hawaii.

James Gordon Bennett has perfected a plan to lay out and adorn a large park to be dedicated to the public use and pleasure of the citizens of New York in memory of his father, the founder of the New York *Herald*. The park will lie between the Boulevard Lafayette and Broadway, north of One Hundred and Eighty-second Street, and land now owned by James Bennett will be devoted to this end. Landscape architects and gardeners are working on the designs. Upon the highest elevation within its bounds will be reared a monument to James Gordon Bennett, the elder.

Cremation is making its way slowly, but surely, as a method of disposition of the dead. It may or may not be the better way, but many, especially in the cities, prefer it. This is owing, in part, to sanitary conditions, besides, the growth of cities in late years has so encroached upon our cemeteries that a final rest seems almost impossible. Whether it be dust to dust or ashes to ashes makes no difference to the dead, but the living ought to be considered. One may believe in cremation for himself, but if his friends are to suffer an additional pang, he ought to forego his preference. A selfishness that survives death is the worst kind.—*The Presbyterian Journal.*

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If we would gain light either on the theory or the practice of religion, we must sincerely desire the light. We must use the light we already have. We must patiently seek light in the double way of prayer and rational inquiry. Never, as long as the world stands, will any religiously benighted soul thus patiently desire and pray and labor for the break of day without at last seeing the eyelids of the morn unsealed and the painfully dusky east gradually redden into the sun.—E. F. Burr.

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CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m. First-day School, 11.30 a.m.

Thirty-fifth Street and Lancaster Avenue.
Meeting for worship, 11 a.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fair Hill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m., 7.30 p.m. First-day School, 9.30 a.m.

First month 8th (Sixth-day).—Chester Friends' Association.

First month 9th (Seventh-day).—New York Monthly Meeting at Rutherfurd Place, New York, at 2.30 p.m.

First month 9th (Seventh-day).—President Jordan, of Leland Stanford, Jr., University, lectures at Swarthmore College, at 8 p.m.

First month 10th (First-day).—Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches will attend Reading Meeting at 11 a.m.

First month 11th (Second-day).—Young Friends' Association, Philadelphia, at Young Friends' Association Building, Fifteenth and Cherry Streets, at 8 p.m., Dr. George A. Barton, Professor of Biblical Literature and Semitic Languages at Bryn Mawr College, will give an illustrated lecture, "A Year Spent in Jerusalem and the Holy Land," followed by a social half-hour.

HOW TO BE HAPPY IN 1904.

Burgess Charles H. Pennypacker issued the following New Year's resolutions, which he commends to the citizens of West Chester, Pa.:

First. Don't get "mad."

Second. Walk a mile a day.

Third. Abstain from pork. Few Jews have cancer, tuberculosis or smallpox.

Fourth. Be clean—in person, abode and conversation.

Fifth. Eat moderately of good food. Get bread baked at home from Chester County flour, made by the millstone process. Get butter from some honest farmer. Eat all the apples you can.

Sixth. Don't forget to speak to everybody. The salutation of a good remembrance is joy to the soul.

Seventh. Stand up straight; look people in the eye when conversing and speak the truth.

Eighth. Respect age, honor age; treat all older people courteously. Their hearts are tender and true, and they wish you well. Seek the advice of old people.

Ninth. Get to heaven by staying home and making your heaven there. Make comrades of your children. You don't need to go from home to get good fellowship. No club, no society can supply the place of the fireside, by the evening lamp at home.

Tenth. Sleep in a well-ventilated room, doors and windows wide open.—*Philadelphia Ledger.*

No large growth in holiness was ever gained by one who did not take time to be often and long alone with God.—Austin Phelps.

Club Rates: Other Periodicals, 1904.

We announce our Club Rates for other Periodicals for 1904. Read the figures given, and also read the notes below.

We will send FRIENDS' INTELLIGENCER one year, with any of the periodicals named below, for the amount stated "for both."

WEEKLIES.

Periodicals.	*Price for both.*
Springfield Republican, ($1),	$2.90
The Nation, ($3),	4.80
Literary Digest, ($3),	4.50
Christian Register, ($2),	4.00
Scientific American, ($3),	4.60
Sunday School Times, ($1),	2.85
The American Cooperator, ($1),	2.70
The New Voice, ($1), new subs.,	2.65
Renewals,	2.95
City and State, ($2),	3.60
The Outlook, ($3),	5.00
The Youths' Companion, ($1.75),	
New subscriptions,	3.35
Renewals,	3.75

MONTHLIES.

Periodicals.	*Price for both.*
British Friend, (6s, 6d & postage),	$3.75
Scribner's Magazine, ($3),	4.85
The Century Magazine, ($4),	5.60
Harper's Magazine, ($4),	5.30
Atlantic Monthly, ($4),	5.30
North American Review, ($5),	6.10
St. Nicholas, ($3),	4.60
Lippincott's Magazine, ($2.50),	3.80
The Chautauquan, ($2),	3.90
Scattered Seeds, ($0.50),	2.35
The Farm Journal, ($0.50),	2.40
Table Talk, ($1),	2.85
Harper's Bazar, ($1),	2.90

Persons wishing other periodicals than those named above should write to us and we will give prices.

Where several periodicals in the list are wanted, find the net price of each (if ordered through us), by subtracting $2.00 from the rate given under the heading "price for both."

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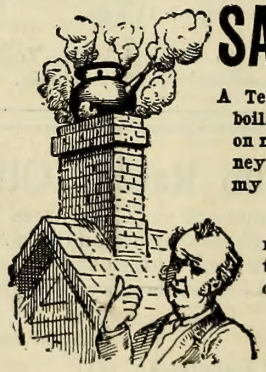
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Unsecured Overdrafts	797.86	Deposits	135,517.52
Real Estate	1,299.09	Time Deposits	6,316.45
Due from Banks	16,573,88	Bills Payable	6,000.00
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		Certified Checks	564.02
	$228,630.39		$228,630 39

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PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIRST MONTH 16, 1904.

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CONTENTS OF THIS ISSUE.

GOOD WORDS.—III., ... 33
STRENGTH FOR THE DAY (Verse), ... 33
JOSHUA L. MILLS (Illustration), ... 33
MYSTICISM AS A BACKGROUND OF QUAKERISM (Concluded), ... 34
FRIENDS' CHRISTIAN HISTORY LESSON.—IV. The Apostolic Fathers, ... 37
EDITORIAL:
Self-Control, ... 38
Christians not Opposing War, ... 38
Notes, ... 39
BIRTHS, DEATHS, ... 39
NOTES, ... 40
COMMUNICATIONS:
A Book for First-day School Workers, . . 41
THOMAS H. SPEAKMAN, ... 42
MINISTRY AMONG FRIENDS AND OTHERS AT MILLVILLE, PA., ... 44
MORAL TRAINING OF THE YOUNG, ... 45
EDUCATIONAL, ... 46
FRIENDS' ASSOCIATIONS, ... 46
LITERARY NOTES, ... 47
CURRENT EVENTS, ... 47
NEWS NOTES, ... 48
CALENDAR OF MEETINGS, ... 48

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The Committee on Education of the

Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, FIRST MONTH 16, 1904.

Volume LXI. Number 3.

GOOD WORDS.—III.

"The new year is a time for forming new resolutions, but it is better to abide in Christ continually. Then we may ask what we will, consistent with the Divine will, and it shall be given us. If we do thus abide we shall bear much fruit."

Jonathan W. Plummer.

From a sermon.

STRENGTH FOR THE DAY.

Not for some future years
Within whose misty length
May lie a shadow of great woe and tears,
A burden sore of carking care and fears,
He stores His promised strength.

But as the manna fell
Each day from heaven,
For all the host of waiting Israel,
So, too, is freely given,
Strength for the daily life,
A blessed store.
For the small worries and the paltry strife
As need is, less or more.

He hath His great supplies
For all our ways,
For tempest drear, or for the sunny skies,
Whether we weep, or songs of joy arise,
Strength for our days.

—Lucy Randolph Fleming.

JOSHUA L. MILLS.

After a long and useful life Joshua L. Mills died at his home in Magnolia Township, Putnam County, Illinois, in the early morning of Fifth-day, Eleventh month 12th, 1903. He was taken ill Tenth month 9th last, after a day of quiet pleasure with many friends at the Grange Fair, at Clear Creek Fair Grounds.

Joshua Lupton Mills, son of Joseph and Sarah Mills, was born near Centerville, Washington County, Pa., Eleventh month 25th, 1821. He served an apprenticeship of three years at the carpenter trade in West Brownsville, went to Illinois in 1842, and worked at his trade until the following spring, when his attention was given to farming. Coming as he did in the pioneer days of the State, he endured many of the privations and hardships known to early settlers on a Western prairie. He cradled his swath in the hot harvest fields with the now obsolete and almost extinct cradle, knowing full well the meaning of earning his bread by the sweat of his brow. He saw, too, the invasion of the steam cars through our land, and before their coming had made many trips overland to Chicago to market his produce. It was one of his pleasures to tell his friends of how he traveled that hundred miles with a load of wheat to sell in order to buy his wedding clothes.

During the anti-slavery excitement he was much interested in the work of the underground railroad, and at one time assisted fugitives in their flight to freedom. After the liberation of the slaves his thought was directed to other reform and philanthropic work. In every good cause was his sympathy enlisted. He was prompt in all demands made upon him; an important factor in the affairs of the vicinity; a staunch prohibitionist, voting no other ticket when his party failed to have one in the field. An honorary member of the Woman's Christian Temperance Union from the time of its organization in Putnam County, he was ever ready with both hand and purse to further the cause for which it stands. A lifelong member of the Society of Friends, his devotion to his Christian faith and religious principles is well known to all who knew him. In the comfort, cheer, sunshine, encouragement, lifting up and benevolence, love for mankind scattered everywhere he went among his many relatives, hosts of friends and new acquaintances, is found his true character.

Fifth month 14th, 1850, he was united in marriage to Hannah S. Hoyle. To them five daughters were born, two of whom, with the loving mother, have passed beyond. His surviving children are M. Louisa Bumgarner, residing near his old home; Sabina F. Dickey, of Dinuba, California; R. Eva Sutherland, with whom and her family he has made his home at the old home-place in Magnolia Township since the death of his wife. One brother, Abel Mills, a minister in the Society of Friends, eleven grandchildren, and a large number of relatives and friends, are left to mourn his loss.

The funeral services, held at the family residence, were in keeping with his simple, unpretentious life. Allen J. Flitcraft, Edward Coale and others, gave informal tribute to his memory, followed with a beautiful, simple tribute in prayer, in a clear, firm voice, by one of his most beloved nephews.

Twelve nephews carried the casket—six from the home to the hearse, and six at the burial grounds, to which all proceeded at the close of the services. No remarks were made at the grave, but silently and reverently all stood until the casket had been lowered to its final resting place.

There was a very large attendance at the funeral, many friends being present from the surrounding towns.

The character of Joshua L. Mills, and the regard in which he was held is well brought out in the following extracts from letters received by members of his family at the time of his death:

A. H. Mills (a nephew): He believed the Bible and lived its teachings—a man of deeds rather than words. He was liberal in his religious views, and was ever seeking for and emphasizing points of agreement rather than points of difference. A man of deep convictions and fearless in defending his position; naturally quick-tempered, yet so careful of the rights and feelings of others, he was great enough to apologize whenever his zeal carried him too far. His faith in humanity and in his Saviour grew stronger with his advancing years. As after the first touch of the frost there comes into the maple tree the power to paint its foliage in all the gorgeous tints of the rainbow, so there came into his soul, by the divine touch of the Christ, that power which eliminates the evil of our humanity and permits the divine elements of the soul to shine out, transforming and beautifying the character and life and making it like the perfect pattern. Another strong characteristic was his influence over the young. While his hair was silvered with age, he kept his heart young by being ever in touch with the young. He surely had a pure and beautiful soul, for the young loved him and he became their friend and counselor. He was easily approached, and while never pushing himself forward unasked, yet no one in distress, sickness or sorrow ever appealed in vain to him for help. He was the friend of each and all. To meet him was to respect and be drawn to him; to know him was to love, trust and honor him. I do not know that I could ask a greater blessing for myself or my children than that a double portion of his spirit might rest upon us. His life has been a great inspiration to me, and his memory shall ever be held sacred.

J. R. Mills: On account of the affectionate relation that has existed between my uncle Joshua Mills and myself during my entire life, I may not be an impartial judge of his character. At the death of our father, when I was but a year old, he became guardian of brothers Henry, Andrew and myself, and as such took the place of a father to us, not only in name, but in reality; and the fatherly relation thus

(Continued on page 42.)

MYSTICISM AS A BACKGROUND TO QUAKERISM.

(Concluded from last week.)

When Luther stood before his accusers at the Diet of Worms, and refused to recant, he insisted that his authority was based on the Scriptures, and "cogent reasons." From this it might be inferred that he placed reason by the side of the Scriptures; but in case of conflict, Luther invariably allowed the decision to be determined by the Scriptures. Because of this Luther is said to have opened the door and inaugurated the movement called rationalism. No doubt after that human reason had much with which to occupy itself, whereas it had no opportunity for exercise before; and as Luther grew older, and as the smoke of this struggle which surrounded him subsided, he became more of a conservative churchman, even going so far as to tell us "that faith wrings the neck of reason and strangles the beast, which else the whole world with all creatures, could not strangle. But how? It holds to God's Word, and lets it be right and true, no matter how foolish and impossible it sounds. So did Abraham take his reason captive and slay it, inasmuch as he believed God's Word." As they pushed him back toward rationalism he rebelled, and finally rallied around his one central thought, the thought that he used to overthrow the forces that were against him, salvation and the perfection of humanity comes like a free gift by faith through Christ, and not through works, as the Church of Rome had taught. So he enlarged his thought at this point and denied to human reason that which John Calvin granted it. The Roman Church places infallibility (if I may repeat) on tradition and the Scriptures and their interpretation by the Pope. Evangelical denominations that sprung from Luther placed infallibility on the written Word. Rationalism that appeared in Europe at this time placed infallibility on human reason alone.

A very well-known and clear-sighted rationalist has said, "That Luther has freed us from the tyranny of the Church and the Pope. Who will now emancipate us from the tyranny of the Bible?" That is the common aim of the influence that, for want of a better term, must needs be called rationalism. If we would then better understand mysticism, it would be well to devote a few minutes to its arch enemy, rationalism. This is a term applied to a movement which grew out of Luther's Reformation. A movement that considered reason the highest faculty of man, and the sole arbiter in all matters of religious doctrine. A movement which emancipated Europe from the bondage of superstition and credulity; a movement which swept away from the minds of men the influence of magic and witchcraft, which lay like a pall on men's consciences. There has been a tremendous work between that day and this, that has swept out from the minds of men much of the darkness and narrowness, that has removed from the thoughts of whole nations their bondage to that which we might call witchcraft, and has given us so many of the blessings that we now enjoy. But Luther stands between the two forces—a mystic in his early life, and, so far as individual activity was concerned, opposed to rationalism whenever it dared to step above faith, claiming that Christianity was not against reason, but above it.

We will leave Luther, and pass for a moment to Calvin. He was the best, most clear-minded theologian of his day, and he found the followers of the Reformation confronted with innumerable enemies. While Luther had taught the great doctrine that salvation came as a free gift without price and without cost, the ignorant, superstitious pagan (I was almost going to say) who listened to that teaching, fell to thinking that all this moral life, all this struggle toward obedience, all this effort to be good, promised nothing, profited nothing. Eternal torment could not be removed by good behavior.

A great wave of immorality swept in on the wake of the Reformation; and that is what John Calvin felt

constrained to confront when he stood between the two forces of mysticism and rationalism, and built up what has been called Calvinism, a structure that defended the churches that succeeded him, and influenced the theologians of America, Holland, England and France. He built up a theology that defended his followers, if they needed defense, against mysticism, on the one hand, and rationalism on the other. He turned his shoulder upon mysticism, denying it, and bestowed a smile upon rationalism, gathering it to himself, taking out of it that which served his purpose. He made it a servant of that which he evolved, until, as some one has well said, "The handmaid which Calvin called into his service waxed stronger and stronger after the death of the master, until in England, between 1688 and 1750, Christianity appeared to be made for nothing else than to be proved."

Then came George Fox, at the time when England was full of turbulence. He went about from place to place, seeking persons to minister unto his condition, going from steeple-house to steeple-house hunting for persons with whom to converse concerning his convictions.

Undoubtedly, during this age, of which we have very meager record, he became acquainted with the many dissensions permeating the theology of England. Undoubtedly he knew, as he went from place to place, hunting for that which would minister to his condition, that the first thing that faith revealed to him was, that the Spirit of God did not dwell in these steeple-houses, but in the hearts of men. The second thing that was opened to him was, that One, even Christ, could speak to his condition.

He knew nothing of mysticism, historically. He knew nothing of Jacob Behmen, unless he had it by tradition, and yet a certain German tells us he plagiarized most of what was written by Jacob Behmen.

Behmen believed in a direct inward illumination as the only source of his speculation. He claimed no other revelation. Like Tauler, Eckert and the Hindus, he held that nature rises out of God, and we sink into Him; that God is the underlying ground of all things; that the Divine Spirit in man manifests itself as a light—a spiritual illumination. Behmen spoke of the transition of God's Spirit to our spirits, "as the light of the soul. He insisted that it comes as an act of love, adoration, worship, will."

Many of these things of which I am speaking were floating through the air in England at that day. Men were not prone at that time to spend their minutes and hours reading papers or riding on the trolley cars. If three men met by the wayside, or in a public house, they talked of theological matters—they talked of what might be called religion.

Fox was well acquainted, by conversation, with the religious subjects of that day. If I may go back in my rude figure—could Fox again enter the class room and demonstrate a problem in geometry until he understood it, he would not have been satisfied with understanding it; he would have declared he must see it, and after having seen it he would be content.

Tradition tells us of an interview between an Arabian philosopher and an Arabian mystic. When they parted the philosopher said: "All that he sees I know"; and the mystic said, "All that he knows I see." Now, if Fox had met the two he would not have been satisfied with knowing all the philosopher knew, neither would he have declined to know all the philosopher knew, but he would have put a greater value on what the mystic saw; and that is why he insisted that no knowledge is of any worth until it is appropriated by the individual mind. This knowing of God at first hand, this insight that reveals the secrets of the universe, disturbs one's mental poise more seriously than the touch of God the Father. This comprehension of truth without demonstration, this seeing things as self-evident, this intuitive grasp is a part of what George Fox termed the operations of the light. Now, as he stood up before the world a little later, having grasped the single idea of that which he saw and touched, having declared he was sent to turn men from darkness into light—he did not stop there—that they might know the Christ Jesus as he had known Him—it was not worth while to go further into the teaching of Fox. Some one who preceded him (I need not name him) would have said, "Know Christ and then you may turn away from darkness into light," if I may use Fox's term in quoting such a teaching; but mark how Fox put it: "I was sent to turn men from darkness unto light that they might know Christ Jesus." How far did Fox get between the influences of mysticism and those of rationalism? Was he a rationalist? Early Quakerism brought into activity all the rational tendencies of the human mind, and, as a consequence, it was at variance to all dogmatic teaching in the church and out of it. Fox and his followers struck it a blow not only by using reason and common sense, but with every mental activity they had. I would like to say here, parenthetically, that the belief of Fox pressed into activity the whole man. Hinduism only drew into activity the contemplative part. Confucianism only drew into activity the whole man minus his need for God. Since the days of Luther there have been sects who drew into activity some fraction of men's mental equipment. The early Quakerism would have appropriated all, the entire man; but, unfortunately for you and for me, our ancestors lived through a century of quietism, which is closely allied to mysticism, and somewhat different from pietism, and I will not weary you by contrasting the two; but, unfortunately for you and for me, our ancestors have lived through the century of quietism and we have become a weakened people. Early Quakerism would call into activity the whole man, and would have gone farther than Confucianism—"Thou art with all thy activity made perfect when thou comest into a knowledge of God thy Father."

Now, by the teachings of the New Testament, we may come into the knowledge of God. "As many as are led by the Spirit of God are called the Sons of God." What would mysticism have said if it could have quoted this? Mysticism would have said, "As

many as are carried by the Spirit," would have been called the Sons of God; but the warping of that word "led" brings a definition somewhat different from carried. Jesus said, "As many as are led by the Spirit of God, they are called the Sons of God." There is a difference between being carried and being led; that is the essential difference between Quakerism and mysticism.

Mysticism believed in being carried by the Spirit. Fox agreed with Paul, that it was being led by the Spirit. Being led means that by effort we follow. Carried by the Spirit means going toward isolation and finally asceticism. Being led by the Spirit means going toward universal brotherhood, toward fellowship, toward unity. "If we walk in the light as He is in the light, we have fellowship one with another." We must walk as He leads. "Our fellowship is with the Father, and with His Son Jesus Christ." We know the Father; we know the Son. It is knowing the Father through the Son.

Have we not in our feeble experiences realized in a family of only one son how much harder it is for that son to know his father than in a family of many boys; and have we not in our feeble experience realized in a large family where the elder brother fortunately is endowed with gifts to lead him Godward, how much easier it is for the younger son to know, not only the father in that home, but to go out through the father into the world beyond, because of that elder brother? Do we not know, in our feeble experience, that outside of our own families, in this Brotherhood of Christ, how much it means to us to take the hand of an elder brother, one who has learned more in this direction than we have learned, one who has traveled farther than we have journeyed, one who has seen and felt the touch of the Spirit in a way we have not seen and felt it? We meet him, become acquainted with him and realize that he is one like us, but has traveled farther, has known more, and has had a richer and more glorious experience. What is it to us to realize he is our brother in Christ? What is it to us to realize, even though our steps are feeble, even though we feel our weakness, to grasp the hand of one who is an older brother in the family of Christ, as an uplift? That is what the early Friends meant by the expression, "As many as are led by the Spirit of God become the sons of the Father."

Quakerism stands apart from mysticism in the incorporated brotherhood of man. The brotherhood of Christ is not able to appeal to those who follow in the footsteps of their mystic fathers. The Society of Friends hold mysticism in the background. It enables them to see things proportionately, get the distance, and ever look into the horizon of life. The central thought of Quakerism is Christ, and knowing the Father through the Son—and we have felt it.

Those of us who remember the meeting that was held here a year ago to-night,* and recall the words of one who speaks no more, realize that we have had, in the past, the blessed privilege of placing our hand in the hand of an elder brother, and by doing so have been drawn closer. The early Friends asked all their friends to be drawn closer into a knowledge of the Father through the Son, as illustrated; and this is the central thought that made Quakerism what it was. Quakerism of those early days put its arm into the arm of rationalism, and said, "I will use thee for all thou art worth as a means to an end, but not the end itself"; yet rationalism has taken more out of the central thought than any other movement. Quakerism turned toward mysticism, and said, "In thee I see the relation of things, but my Church is planted on Christ—a knowledge of the Father through the Son." When the shadow of what is called pietism settled down on our Society, after its initial years of activity, it turned its face away from the world, until there came a time when Quakerism meant little more than looking after the ordinances—meant little more than turning young men and women away from the Church of the fathers in a vigorous struggle to keep the Church pure; and after a century of this turning from the world, refusing to participate in the activities of the world, then came that period of division and weakness. I hope and trust and pray that the young people in our Society may see in the central thought of the faith of their fathers something exceedingly generous and sufficient for us, for our friends, and the world at large. When we look at things as they are to-day, and statistics reveal how many thousand men and women have no place in the activities of any church, we are confronted with the fact that Quakerism has still a work to do.

The denominations that came out of the Reformation gathered the hungry into their fold. The Church of Rome no longer spoke to their condition. This process of gathering the lost sheep from the mountains has, in a great measure, ceased. The Church that employs but a fraction of man's powers soon loses its hold, and the Church that says to him that his reason is supreme ceases to be a Church of Christ. Early Quakerism appealed to all of man's nature; that is why they followed Fox in multitudes. They came from all directions because he was leading them to a definite place, to a rich experience, toward a large knowledge of God; and in leading them there, he called into service all their rational activities, and the greatest possible measure of faith; and these two side by side enabled the early Friends to come into the knowledge of the Son, and through the Son to the Father. And so mysticism, it seems to me, is not a thing to draw a veil over and call it some vague fact, but something that as we look out toward it in the distance, and measure these activities of ours in the foreground of that background, we are the better able to grasp the true relation of things with us and with our brothers, and with our Church. May it grow and prosper, and draw the youth of all ages into its fold, which is deep enough and large enough to appeal to all the experiences of the human heart!

No good cause ever started with a majority.

* On Twelfth month, 1902, the late Isaac H. Hillborn addressed a meeting in Girard Avenue Meeting House, under the care of the Membership Committee, his subject being the "Views and Testimonies of Friends."

CHRISTIAN HISTORY LESSONS.—No. 4.

THE APOSTOLIC FATHERS—IGNATIUS.

GOLDEN TEXT.—He that truly possesseth the word of Jesus is able also to hearken unto his silence.—Ignatius.

Read as Introduction to Lesson Isaiah l., 4-11; lii., 7-15.

Ignatius was bishop of Antioch in Syria. Information concerning him is mainly derived from letters written by him when on his way to Rome to suffer martyrdom. He was taken by Roman guards through the cities of Laodicea, Philadelphia and Sardis—all in Asia Minor—to Smyrna on the shores of the Ægean Sea. On the way he seems to have been allowed at least once, at Philadelphia, to address an assembly of Christians. At Smyrna he remained for some time, apparently with a considerable degree of liberty; since he was allowed to associate with the Christians of that city, and even to receive delegations of his fellow-believers from various neighboring churches. Polycarp was the bishop of Smyrna, and seems to have come into intimate relations with the martyr on his way to death. Ephesus, Magnesia and Trolles—churches within easy access of Smyrna—sent bishops, deacons and others to do him honor. From Smyrna Ignatius wrote letters to these three churches expressing his thanks for their interest, together with an earnest exhortation to faithfulness. He wrote also to the church at Rome urging them to make no attempt to save his life, as his chiefest hope was to win the martyr's crown. From Troas, a little further on, he wrote to the churches of Philadelphia and Smyrna, and perhaps also to Polycarp, the overseer of the church at Smyrna. From Asia the prisoner passed over to Greece, where he was lovingly received by the church at Philippi. So great was the regard of the Philippians for the condemned bishop that they sent to Polycarp to beg for copies of any available letters of Ignatius. At Philippi he was joined by a group of condemned Christians, also on their way to Rome to be thrown to the wild beasts of the amphitheater, now called the Colosseum. The further story of the actual martyrdom comes in legendary and unreliable form.

Apparently the letters came to be circulated and used by various Christian communities. In the fourth century, probably, an unknown writer seems to have re-written the letters with considerable additions representing his own rather unorthodox views. This writer also added several other letters wholly from his own hand, but attributed to Ignatius. These forged letters were extensively circulated in the west, while the genuine ones were lost sight of. After the Reformation various forms of the letters were discovered, and for a time doubt was felt as to whether any were written by Ignatius. Careful criticism and further discoveries, however, have gradually made it possible to accept with considerable confidence certain forms of those mentioned above. Their date was earlier than 125 A.D.

The epistles show a man somewhat of the nature of Paul—a vivid, picturesque, intense character. He makes constant use of striking phrases and of remarkable figures of speech. His alert mind draws suggestions from every experience. He is not content with the commonplace duties of most lives; he must live intensely. He courts martyrdom. He fears lest in some unforeseen way he may be saved from the beasts of the arena. Yet this was not a mere longing for notoriety; nor was it even, we may conjecture, a selfish desire to earn heaven by a short period of suffering. Rather he felt that the very life of the church lay in the steadfastness of her representatives. He realized that the conditions of the times demanded lives to be laid down for the truth, and he was eager not to be found wanting in laying down his own. From his frequent use of illustrations drawn from medical practice and others from music, it has been supposed that he was a physician and a musician. Ignatius takes strong ground in his epistles in favor of the authority of church officials and of the due subjection of the laity. That ecclesiasticism should be strong at the beginning of the second century shows impressively how quickly human authority tends to replace the dictum of the in-speaking word. This phase of early Christianity will be discussed in a later lesson.

The "letter of Barnabas" has from the earliest times been attributed to the companion of Paul. Clement of Alexandria mentions it, speaking of the writer as "the Apostle Barnabas." It would seem that Eusebius regarded it as from his hand, though not "canonical." Origen and Jerome probably had the same opinion. Yet modern students disagree widely as to the probable authorship. Those who deny that Barnabas was the author depend mainly on the internal evidence of the letter itself. Barnabas was a Jew and a Levite; the epistle condemns the Jews absolutely, looking upon their rites not as leading to Christianity, but as gross sin. Moreover, he shows surprising ignorance of the actual form of Jewish ceremonies; he misquotes the law and shows entire lack of sympathy with Jewish conceptions. On the other hand, one who believes Barnabas to be the author is obliged to suggest in accounting for the letter that the apostle had "a fine impressive presence, a warm, generous heart, a great gift of speech, and a singularly small share of brains" (Waterman).

The letter violently attacks the Jews, and sees no good even in their scriptures, unless they can be transformed into fantastic allegories. The prohibition against eating swine, for instance, is interpreted to mean association with swinish people. In some parts the letter rises to a much higher plane—especially in dealing with the subject of worship.

The letter is usually attributed to the latter part of the first century.

TOPICS.

Geography of Ignatius's Movements.
The Use of Epistles.
Letters of Ignatius.
Uses of Martyrdom.
Spiritual Interpretations—Use and Abuse.

REFERENCES.

Donaldson's "The Apostolic Fathers"; Waterman's "The Post Apostolic Age"; Apocryphal New Testament.

FRIENDS' INTELLIGENCER.

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PHILADELPHIA, FIRST MONTH 16, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

SELF-CONTROL.

IT has always been the custom for the children in Friends' schools to attend the midweek meetings in a body. There is no inconsiderable criticism of this custom among people who feel that the restraint of an hour of absolute quietness is an occasion of distress to young, active children. While this may be in exceptional instances a just criticism, we feel that in general the discipline in the control of physical restlessness which results from this habit, has much to commend the custom, aside from any religious bearing which the period of silence may have upon the minds of the children. The ability to make our muscular movements graceful, dextrous and reliable comes from the training of each set of muscles to certain activities. No less important is the discipline of quietness, of suspended activity. Well-poised, complete physical control of self means also mental control, which dominates rest or activity. We are still because we will to be so, and we do not let any impulse of weariness or amusement change our mental determination. An hour each week of systematic training in the control of ourselves is no unimportant factor in education. Of course, such training is not limited to this time or means, but is a constant factor in school life, yet the hour of absolute quietness seems to have a distinctively practical bearing in teaching poise, deliberation and physical restfulness.

This lesson of self-control appears to be physically and morally a fundamental one. We suffer from indigestion because we fail to control our pleasurable feelings in partaking of unsuitable food. We take cold from exposure because we have been unable to hold ourselves up to the standards of care which we knew were necessary. We impair our sight by reading by poor light and in bad positions because our control of self does not measure up to our knowledge of the laws of self. We spend upon passing pleasures the money we know we may need for necessities because we do not have ourselves under good discipline. We are ill-natured and disagreeable because it requires too much effort to keep ourselves up to our own ideals.

The records of criminology show not so much premeditated wickedness as a yielding to sudden passion, a general inability on the part of the convicts to continually control their feelings and movements as in their best moments they would wish to do. In many instances the dividing line between strict sanity and insanity seems to be the failure of the controlling power over self. Riots and mob law result from a loss of self-control among masses of people. In view of the fundamental demands of civilization and righteousness upon earth, for self-controlled men and women, we need at home and in school to make the best possible use of every agency helpful in developing this ability. So-called systems of discipline for children that do not to the fullest extent possible place the necessity for personal control upon the child himself, need revision in order to prepare adequately for citizenship. Whatever we have that emphasizes self-control, whether it be the quiet meeting, the training of the athlete, or the warmly-contested debate, which will serve to develop the power to do or not to do as right and reason dictate, to go far enough and not too far, we need to develop to its fullest usefulness.

CHRISTIANS NOT OPPOSING WAR.

IN a weekly paper devoted to the religion of Jesus we find this comment in an editorial discussing the prospect of war between Russia and Japan: "It seems to us that very few in this land will hesitate as to where to place sympathy. We are inclined to think that very few will hesitate to give good will to the plucky little island empire and wish her success in her opposition to the great Russian bear"; and again, "Japan to-day is the champion of enlightenment and true civilization, and our sympathies must be with her in the conflict which sooner or later must take place." Not one word do we find, even of regret, that war should seem inevitable, not one word of hope that, after twenty centuries of preaching the gospel of the "Prince of Peace," two great powers, one of them a great Christian nation, the other the "champion of enlightenment and true civilization," might be able to settle their differences in a more Christian way than by fighting it out like beasts or savages.

In another religious paper, in an editorial comment on the Far Eastern situation, we read, "With the possibility of complications that may follow the

outbreak of hostilities, it is devoutly to be wished that war may be even yet averted. There is little doubt, however, that the dominancy of Japan in Far Eastern affairs would make greatly for the world's advancement, and many see in a war with Russia the only possibility of such a desired end."

These two papers are widely read, representing as they do two of our largest denominations. Have they, in this time of rumors of wars, no reminder that war is not for Christians? It is not necessary every time we have occasion to speak of economic or political tendencies that point toward war to add a dissertation on the sinfulness and foolishness of war. But the editorial columns of a religious paper are not supposed to be devoted primarily to economics and politics exclusive of their religious bearings.

Are we to think that whole masses of Christians are being taught by their leaders, by implication, if not in so many words, that it is impossible to be fully and completely followers of Christ? As long as we do not *believe* it possible to get along without war, it *is* impossible, and *because* of our very unbelief. Such unbelief is widely enough spread and does not need to be preached by Christians, who, in this respect, at least, have not yet seen their way clear to give themselves wholly to Christ.

In view of the burning of the Iroquois Theater, in Chicago, and of the promptness with which measures have been taken all over the country to make safe all places of great public gatherings, and to close those not absolutely safe, it has been suggested that could the death and destitution caused by liquor be brought home to the public as vividly as were the horrors of the theater fire, it would awaken a public sentiment that would close the saloons. It is noted that the action in closing unsafe theaters has been taken "in spite of the fact that capital is invested in them, and that many people are clamoring for the amusement they furnish. The argument that great interests are at stake in the liquor traffic would meet with the same answer should public sentiment demand the closing of the saloons."

"The labor question," said Washington Gladden, lecturing on the William Levi Bull Foundation in Philadelphia on the 5th, "will be answered by the twentieth century, and the answer will be one of peace." This may sound like mere optimism just now, in view of what has been going on in Chicago. To a superficial observer, at least, peace in the labor world seems an impossible thing. But Dr. Gladden is not a superficial observer of social tendencies, and he expressed his faith that "the great fund of altruism the ages have been accumulating will be able to accomplish even impossible things." He was not sure that the answer can be put in terms of the wage system. There seem to be indications that it will be more along the line of co-operation. However that may be, he was sure that we are not going to solve the question by setting bodies of men over against one another. "War is not only a crime, it is absurd in this twentieth century. The answer must be peace."

"Some protest ought to be made," thinks one Presbyterian paper, "against the selection of Edward Everett Hale as chaplain of the United States Senate. Dr. Hale is a Unitarian, and therefore represents an insignificant number of the nominal adherents of the Christian religion. A Jewish rabbi, or even a Mormon apostle, would represent more people." "But," says another Presbyterian paper, the *Presbyterian Journal*, "a large constituency has never been regarded as an essential to effective prayer. When it becomes such there will be no reason why a Jew or Mormon should not serve as chaplain to the Senate in preference to Dr. Hale, or the representative of any other small Church. In the meantime the protest is not liable to get beyond a suggestion."

BIRTHS.

BORDEN.—At Mt. Royal, N. J., on Ninth month 9th, 1903, to Thomas P. D. and Rachel L. Borden, a son, whose name is Roy Raeman.

COLLINS.—At Moorestown, N. J., Eleventh month 14th, 1903, to Irving Allen and Beatrice Sooy Collins, a son, who is named John S. Collins, Jr.

COLKET.—At Baltimore, Md., Twelfth month 12th, 1903, to James Hamilton and Ethel Paxson Colket, a daughter, who is named Elizabeth Paxson Colket, a great-grand-daughter of Lydia B. Paxson.

EVES.—At Millville, Columbia County, Pa., on Twelfth month 1st, 1903, to Paschal L. and Ida M. Eves, a daughter, whose name is Evelyn Elizabeth Eves.

HULL.—At Swarthmore, Pa., First month 1st, 1904, to Wm. I. and Hannah Clothier Hull, a daughter, who is named Elizabeth Powell Hull.

THOMPSON.—Near Mickleton, N. J., Sixth month 2d, 1903, to Clayton and Carrie M. Thompson, a son, whose name is Raymond Clark.

DEATHS.

BRINGHURST.—At "Ashley," near Wilmington, Del., Twelfth month 7th, 1903, John Richardson Bringhurst, in the 59th year of his age. He was the son of the late Joseph and Anna Richardson Bringhurst. Although not a member of Wilmington Monthly Meeting he was a frequent attender at this meeting of his birthright.

CONNER.—At Friends' Boarding Home, West Chester, Pa., First month 7th, 1904, Tamar H. Conner, in the 86th year of her age. She was for a long time a sufferer from disease, but bore her afflictions patiently and cheerfully, and her brightness

and peace won the love of those around her. She has entered into the joy of one whose life was well spent.

EVES.—On Seventh month 26th, 1903, at his residence in Millville, Pa., Shadrach Eves, in his 74th year, a lifelong member and for many years a valued elder of the monthly meeting of Friends held at Millville, Pa. His kind, genial disposition won him many friends, outside of the large circle of relatives to which he was united by other ties than consanguinity. He was a regular attender of our meetings, and his vacant place reminds us of our loss.

EVES.—At Wilmington, Del., on Seventh month 29th, 1903, Rebecca Ellis, daughter of John and Susan Masters Eves, in her 24th year. Interment at Millville, Pa.

EYRE.—At the Friends' Home, in Newtown, Pa., on Seventh-day, First month 9th, 1904, Isaac Eyre, in his 85th year, an elder of Makefield Monthly Meeting.

JOHN.—On Twelfth month 26th, 1903, suddenly, at the home of her parents, J. Lemuel and S. Edith John, Mary Helen John, in the 23d year of her age.

MARSHALL.—On First month 6th, 1904, at his home, London Grove, Pa., Edward S. Marshall, in the 73d year of his age, a member of Western Quarterly Meeting of Friends.

McKINNEY.—Eleventh month 8th, 1903, at Los Angeles, Cal., Cyrus G. McKinney, aged 59 years. He left a wife and two children. He was the youngest of ten children born to William, a minister, and Mary McKinney, an elder, of Maple Grove Monthly Meeting, Wabash County, Ind.

PURSEL.—At the home of her son, near Danville, Pa., Twelfth month 6th, 1903, Martha S. Pursel, in her 78th year, a lifelong member of the monthly meeting of Friends held at Millville, Pa.

ROTE.—At his home in Millville, Pa., on Eighth month 3d, 1903, after a lingering illness, James Masters Rote, in his 65th year. He was an approved minister of the other branch of Friends.

SHARPLESS.—Caroline Baily, wife of Amos Sharpless, of Kennett Square, at Philadelphia, on Twelfth month 7th, 1903, aged 65 years. She was the daughter of the late Richard and Susan Baily, of Chester County, Pa. In 1865 she married Amos Sharpless, of Ashland, Del., and resided at that place until about eight years ago, when they removed to Kennett Square, Pa.

TOWNSEND.—On Twelfth month 17th, 1903, at the home of her nephew, E. Morris Townsend, in Byberry, Pa., Sarah B. Townsend, aged 77 years. She was a lifelong member of Byberry Monthly Meeting. The funeral occurred on the 20th, when testimony was borne to her quiet, unassuming and consistent life. C.

WRIGHT.—At his home with his daughter at Montoursville, Lycoming County, Pa., on Ninth month 30th, 1903, Wm. Wright, in his 82d year. For many years owing to distance from meeting and pressing cares, he had seemingly lost interest in the religious Society of Friends, of which he was a member, but by the work of the Committee on Isolated Members his interest for the last few years was revived.

LUCIEN B. SQUIER.

He was the son of Ur Gardner and Caroline M. Squier, born in Rochester, N. Y., Twelfth month 20th, 1829.

When twenty-five years of age he came to New York city, and entered the oil business, in which he was interested at the time of his death, a period of almost fifty years.

On First month 1st, 1855, he married Ellen M. Hoxie, of Adams, Mass., who, with their three sons, Van R., L. Bertrand, Jr., and Benjamin B. Squier, survive him.

His life record leaves an example of uprightness and integrity. He was ever a loving husband and father.

"God calls another home,
And we who wait upon this height
Look up with longing vision thus to pierce
The veil between, yet knowing that the Light
Will guide us upward when our work is done."

RALPH WALDO EMERSON'S DEFINITION OF HUMANITY.—We hesitate to employ a word so much abused as patriotism, whose true sense is almost the reverse of its popular sense. We have no sympathy with that boyish egotism, hoarse with cheering for one side, for one State, for one town. The right patriotism consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity.—*Boston Evening Transcript.*

NOTES.

The Friends of Lansdowne, Pa., fully appreciate the beautiful and serviceable carpet which now covers the floor of the meeting room. The same generous Friend that gave the money for the carpet has since contributed $500 toward the meeting house fund, reducing the amount to be raised to about $700.

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Following is an extract from the minutes of the Teachers' Meetings of Girard Avenue First-day School, Philadelphia:

"The consecrated Christian life of our dear, departed friend, Isaac H. Hillborn, requires no words of ours to perpetuate its memory. A firm will, an active faith, a loving heart, filled with earnest, clear convictions of duty, produced a strong personality, the magnetic touch of which will influence for good, many lives until the end of time. But having worked for years with him in the First-day School, and having looked upon him as a leader in the cause, we keenly miss his wise counsel, his mature judgment, and feel that we have sustained a loss which cannot be measured. At times, in our very weakness, we almost cry out, 'How can we continue the work?' but out of our great loss is born a sympathy of feeling and a willingness of spirit, that bind us in united effort for the good of the whole.

"May his example of practical righteousness continue to be an inspiration unto us; under the covering of this inspiration, may we look unto the Source of Divine Strength that sustained him; and know of that uplift of soul which qualifies for true service.

"Believing as he did in the largeness of heaven, in the goodness of God, and in meeting the redeemed of all ages, there is no need to sorrow for him; but to her, the bereaved one, is extended the heartfelt sympathy and intensified love in this hour of her affliction, of those with whom she. with him, has been so long and so closely associated."

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From a summary of reports published in the *Friend* (London) of First month 1st, we take the following in regard to the work at Woodbrooke Settlement for the first term:

Dr. J. Rendal Harris, in addition to his general oversight of the studies at Woodbrooke, has lectured on "The Epistle to the Galatians," "The Use of the Old Testament by Early Christian Writers," "The Gospel of John," "Early Latin and Greek Hymns" and "Folklore in Armenia." He has also held an advanced Greek Class. A. Neave Brayshaw, B.A., has lectured on "The Life and Times of Jeremiah," "The Pentateuch" and "The Surroundings of Paul." George Shann, M.A., has lectured on the "Principles of Economics," "The Making of Modern England" and "Moral Philosophy."

Talks in the common room have been frequent, on such subjects as Tennyson, Lowell, Whittier, life in Madagascar, etc. Two of the visitors, M. Catherine Albright and Joan M. Fry, gave accounts of the neighborhood of Assissi, and of The Hague Tribunal, respectively. Many settlers took part in a weekly devotional Bible Class at Chetwynd House, held by invitation of Helen B. Harris.

It is evident that a "University Settlement" on modest lines may find a place of real usefulness in the rapidly-growing Quaker life of the district. At the same time the gains to the Woodbrooke students of practical fellowship with the very diversified Christian activities all around, in city and country, of large growth and yet of recent origin, can hardly be overestimated. The first day of the week is in many respects felt to be the *first*, through its varied interests and encouragements.

The day's work has constantly been helped by the devotional meeting after breakfast.

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Elizabeth Lloyd has changed her plans somewhat for her trip westward among isolated Friends. She now expects to leave home on the 18th, and visit Friends in Pittsburg, Quaker City, Columbus, Waynesville, Cincinnati, Indianapolis, Salem (Blue River), Ind.; St. Louis, Kansas City, Denver and Colorado Springs. She will then go by the Santa Fe route to Southern California, and after spending some time there she will go to San Francisco and then back to Denver via Salt Lake City. On the homeward way she proposes to visit Omaha, Lincoln, Genoa, Neb. (and some of the meetings in Iowa, if time will permit); Peoria, Minneapolis, St. Paul, Chicago, Detroit, Cleveland and Toledo. Letters sent to the FRIENDS' INTELLIGENCER office will be forwarded to her during her travels.

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It has already been stated in the INTELLIGENCER that Rebecca B. Nicholson has offered to take an excursion to the

World's Fair at St. Louis, the profits of which are to go to the Conference Fund. She requests Friends and others who desire to visit the fair in this way to let her know whether they would rather make the trip in Sixth month or at the close of the conference at Toronto. Those who wish further information should address her, enclosing stamp, at Y. F. A. Building, Fifteenth and Cherry Streets, Philadelphia.

COMMUNICATION.

A HELPFUL BOOK FOR FIRST-DAY SCHOOL WORKERS.

Editors FRIENDS' INTELLIGENCER:

Dear Friends: I am glad the subject of Lesson Leaves is receiving so much attention through the columns of the INTELLIGENCER, and I read with interest the editorial on the subject in the paper for First month 2d. I want to suggest to those who are following the "Christian History Lessons" that a very helpful book to use in connection with those lessons would be "The Fourth Gospel: The Heart of Christ," by Edmund H. Sears. It is published by the American Unitarian Association, Boston, Mass., but the author seems to be more like a Friend than a Unitarian. I have not yet finished reading the book, but the first 200 pages (it contains 551 pages) give a wonderful picture of the world's condition shortly B. C. and for 200 years after Jesus' birth. All the characters mentioned in the first three Christian History Lessons as printed in INTELLIGENCER are brought forth so vividly, with many more besides. The power of the Christ-spirit as manifested in the early days of Christianity is treated of in a way I never saw equaled in any book or writing. It seems like a new discovery we have never met with in history; perhaps, partly, because history deals only with outward events as they appear, not looking below the surface for the real causes of things. The book grows more deeply interesting the farther one reads. I feel free to recommend it as a book deeply spiritual and uplifting in tone, and one from which a great deal can be learned. I have just read the "Lesson" in to-day's INTELLIGENCER, and it brought to my mind so many helpful things in the book I am reading I felt I must write and mention it to your readers. Price of book is $1.50.

Very sincerely your friend,

Granville, N. Y. LYDIA J. MOSHER.

THOMAS H. SPEAKMAN.

[Words spoken (in substance) at his funeral, held in Race Street Meeting House, Philadelphia, First month 9th, 1904.]

SAMUEL S. ASH: Our friend, as we have all known him, was a man of convictions, a persistent agitator. There were points in his character such that we may well dwell upon them and endeavor to follow them. There was his persistent determination to carry out his convictions as he saw them, and to hold himself responsible to his own personal conscience. He believed in organized law in Church and in State, but he was not satisfied without bending every effort to make such organization conform to his highest ideal of what government ought to be.

In the yearly meeting he very plainly and clearly declared his convictions. The meeting not being ready to act on his concern, he did not let it drop, but the next year, when Friends had had opportunity of thinking it over, he would bring it up again.

For twelve years he was my nearest neighbor, and I have it to say that he was a good neighbor. He was a good neighbor, not merely as a good neighborhood would require, not merely as far as the few were concerned. His activities were exerted for the good of the neighborhood in general. He was a public-spirited man.

As a worshiper with us here we knew that in feeling he was in unity with our feeling in the main. We knew that his heart was right. There was in him a love for the truth and the right. He had a conscience void of offense toward God and man. He always recognized the rights and privileges of others; at the same time he recognized his personal responsibility toward God. He never flagged in pressing on others those things that seemed to him to be right.

ELIZABETH LLOYD: In the blessings that we enjoy to-day how little we realize our indebtedness to those who have lived before us. The patience which has wrought out wonderful inventions and made wonderful discoveries in science, and the courage displayed in teaching men great moral truths are the foundations of our present civilization. And the progress we have made is owing not so much to a few great leaders of thought as to hundreds of faithful but comparatively obscure lives.

The young people of the Society of Friends do not realize how much they owe to Thomas H. Speakman. It was his concern that the discipline of Philadelphia Yearly Meeting should be revised; when he first inroduced this there was little unity with it; but he continued to express his convictions year after year, until finally the revised discipline was adopted, with but few dissenting voices. He also advocated in the yearly meeting a plan for the spreading of Friends' testimonies, which the meeting as a body was not ready to enter upon; but work along the line that he desired, not in the details, but carrying out his underlying thought, is now being done by our Young Friends' Associations and the Conference Committee for the Advancement of Friends' Principles.

We ought to be grateful to our friend for being willing to get up in meeting year after year and to say what he thought ought to be done, although he knew that his views were not popular. There are too many Friends who are willing to shift responsibility upon others; one of the greatest needs of our Society to-day is more members who are willing to row up stream instead of drifting with the current—more members who have the courage of their convictions. One of the lessons that we may learn from the life of Thomas H. Speakman is to persist in doing the thing that we feel ought to be done, and at the same time to have broad charity for those who do not see as we do. We should ask our Father not what He would have others do, but what He wants us to do now and here; and if we are misjudged and misunderstood for a time what does it matter? It will only be for a little while, and He who knoweth all things will read the thoughts of our hearts. We can afford to be misunderstood if by our lives we are adding to the sum of human righteousness.

I desire also to express my appreciation of the personal kindness of this Friend. When I was comparatively a stranger he invited me to his hospitable board, and on several occasions I was permitted glimpses of his beautiful home life. It was impossible to come into close touch with him without realizing that he was as kind and considerate toward his fellow-beings as he was steadfast in bearing witness to the truth.

JOEL BORTON: . . . Our friend had the good of

the Society at heart. His concern was for the small, dwindling meetings.

He was one of the oldest, perhaps the oldest, lawyer in Philadelphia. His was truly a long and useful life. He was a man that bore acquaintance; the nearer and the more one came in contact with him, and as one came to understand the real man that he was, the more one loved him. It was very pleasant to be with him in his home, which he loved so much.

Sidney Yarnall: "*Greater love hath no man than this, that a man lay down his life for his friends.*" We are not called in these days to lay down our physical lives, but the sacrifice of our inclinations at the bar of public opinion may be a very great trial to us. How this Friend was misunderstood by his brethren! What a trial to that tender heart that those so near and dear to him should misunderstand him! It must have been a severe test, but the Father never deserts his own.

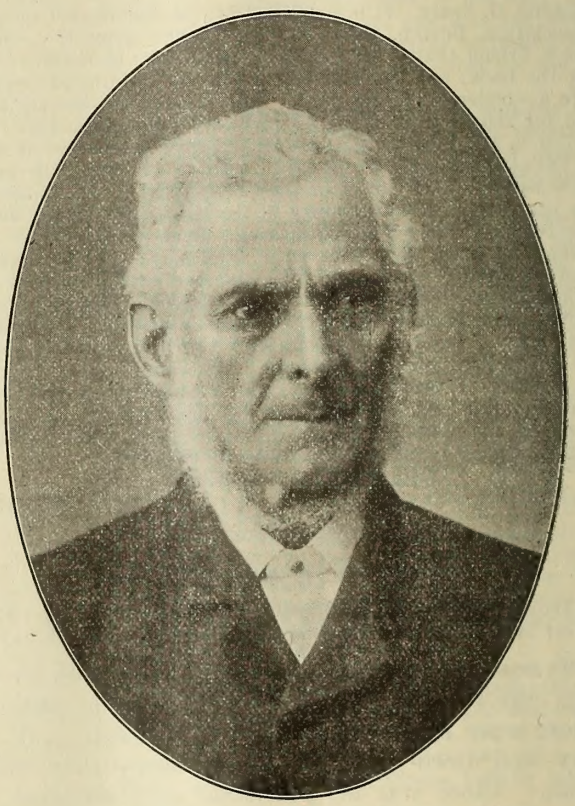
Anna K. Way: Our Friend had not only persistence, but accompanying this, toleration for others. He who has lately been removed from our gallery and from our midst [Isaac H. Hillborn, for some years clerk of Philadelphia Yearly Meeting] used to say, on coming from a session of the yearly meeting when our friend had been presenting a concern before that body, "I admire Thomas H. Speakman. I almost envy him."

JOSHUA L. MILLS.

(Continued from page 34.)

established continued to the day of his death, nearly fifty years. He could not have been more kind, loving, true and faithful had we been his own children. . . . He was a true Christian. In the later years of his life he was most liberal in his religious views. He had a deeply religious nature, and he thought and talked much in a private way upon religious subjects. He had, to a great extent, given up creed and sectarianism, and real life, with truth, love and charity as its controlling features became largely his religion. He walked as near as any mortal ever did in the footsteps of his Saviour. . . . He was an ideal citizen. He took a deep interest in all public matters, from the government affairs at Washington to the meeting of the board of directors of his school district. While he never sought or held public office, he was a model citizen, ready always to do his part in public affairs, and ever anxious that they should be administered on the highest plane of efficiency and honesty. . . . He was a good business man, absolutely honest and punctual in all his business transactions and engagements. Starting in life a poor man, he accumulated by an honest, frugal and industrious life, a reasonable fortune. In all my life I never heard his honesty called in question. . . . Especially the latter years of his life, and the manner in which they were lived, were most beautiful, and had it not been for his great suffering in his last sickness, his passing away would have been the most beautiful passing of a great soul back to God who gave it. . . .

Joel Borton, of Woodstown, N. J.: On hearing of the death of Joshua L. Mills a deep sense of loss came over me, a loss felt not only by us of his particular religious faith, but by all who knew him, regardless of denomination, East as well as West. Having a daughter in California, whom he was visiting in Eighth month, 1902, he came on from there to attend the Friends' general conference at Asbury Park, making the trip from the Western coast to the East with comparative ease, a privilege but few of his age enjoy. Owing to the love and respect in which he was held everywhere, he was generally known as "Uncle Joshua," especially by his young friends, of whom he had a wide circle. He was a man of strict integrity



JOSHUA L. MILLS.

and punctual to promises, always on time, whether in business relations or his religious duties, and expected others to be as prompt. His religious convictions were strong, and he was faithful to all his duties relating to his church, regular in the attendance of his home meetings, where he will be greatly missed. He occasionally visited other meetings within the limits of the Illinois Yearly Meeting, and sometimes beyond to our Eastern meetings, where we have learned to know and love him. It was the writer's privilege to have him as traveling companion in a religious visit to some meetings through Illinois, Iowa and Nebraska last spring. I was deeply impressed with his accurateness in traveling and planning the work for me. His knowledge of the country and how to reach different points in order to hold these meetings and notify the people a little in advance of our coming, was an evidence that his long life of usefulness had not been lived in vain. This enabled me to

accomplish the work much more easily than I could possibly have done it by myself. His bright spirit and ennobling life made it a pleasure to be with him. His was a green old age. It may truly be said of him, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, for their works follow with them."

Allen J. Flitcraft, of Oak Park, Chicago: My acquaintance with Joshua L. Mills began nearly twenty years ago, when I first attended Illinois Yearly Meeting of Friends. He was the first person in that neighborhood—noted for its generous hospitality—to invite me to make my home with him during the week of Illinois Yearly Meeting. Since then my admiration, esteem and affection for him increased as the years passed by. Some years since I was very closely associated with him and others in a railroad project, in which he worked very hard to secure for that locality better facilities for shipping grain and stock to the Chicago market. While at that time, as well as some twenty years later, he did all in his power to have a railroad built, success did not attend his efforts; yet undismayed and undiscouraged he was ever on the alert to aid in the establishment of a railroad, until finally Putnam County, Illinois, several years prior to his death has had in successful operation a railroad. Through frugality, industry and business acumen, he was very successful so far as temporal affairs pertain; but greater and far above all this was his sympathetic thoughtfulness for others. He was always considerate of the welfare of all with whom he came in contact, many of whom were given timely assistance temporally and spiritually. I think I am quite safe in making the statement that there has not lived in Putnam County, Illinois, any person who lived a more altruistic and spiritually-minded life than "Uncle Joshua," who loved everybody, and who in turn was universally loved by all who knew him. Such a life, covering more than three score years in one locality, has exerted a wonderful influence, and has been a great object lesson for the best there is in this world and toward the highest attainment in the world beyond, in which I have no doubt our beloved friend has found everlasting peace and eternal joy and rest.

John M. McNabb, of McNabb, Ill.: Our infancy and lifetime, commencing and continuing within view of the home, under the benignant, radiant influence, and brought into the most confidential matters nearing the close of a beautiful life, has left us with but one constant, unchangeable picture of the character of Joshua L. Mills, radiating at all times a pure white light. The very presence of "Uncle Joshua" brought its peace, and was always uplifting in our home, in the field, or in passing on the roadside. What was it that so beautified his aging life, building it so high among those of his fellow man? We believe we can point to one feature of it. He frequently exchanged suggestions with us, and perhaps with others, on the general topic of "How to grow old peacefully," and he studied this with great clearness and energy, often referred to a thought suggested by us, that a continuing interest taken in school matters and school children had been of help to him. He believed that none were too young to commence the study of this important lesson, and that the aged had increasing need of the study of it, since it went to the very root of so much that was best, and to the happiness of themselves and others. His faith in a future purity of happiness throughout all the years, ever ready, willing and anxious to accept its place for him.

Morris A. Wilson, Magnolia, Ill.: Joshua L. Mills leaves a vacancy that will be felt through this community. Liberal-minded, free to give to those who would apply it for the advancement of a good cause, of temperance or religion. He was one of the most prompt men I ever knew. I never knew him to be a minute late to meeting, or the many appointments of various kinds I have had with him. I feel I have lost a good friend.

Jonathan W. Plummer, of Glencoe, Ill.: My acquaintance with Joshua L. Mills was mainly in association with him in the work of our religious Society, in which we became intimate friends. Clear in his judgment, staunch in support of the right as he saw it, I never knew him to manifest in himself, or create in the minds of those who differed with him, any excitement or ill feeling. Always calm in spirit, clear in expression and thoroughly friendly toward all, "speaking the truth in love," he impressed me as one of that type of character who through soundness of judgment, kindliness of spirit, and unselfish interest in the welfare of others, gave moral tone and uplift of standard throughout his neighborhood and range of acquaintance. We have lost a valued friend, but the seed he has sown will continue to bring forth good fruit in the years to come.

John J. Cornell, of Baltimore, Md.: I am glad of the opportunity to give expression to my love for and keen appreciation of the character of Joshua L. Mills. Although it cannot be said that I knew him intimately, but as his guest during two yearly meetings, and partaking of his kind hospitality, and as one indebted to him for many kindnesses, one in particular in visiting the families in his neighborhood, I may speak of him as a man of clear and sound views on religious subjects as held by the Society of Friends, and as a man of most excellent and discriminating judgment upon religious subjects, one whose heart and hand were open to aid the promotion of the religious views he accepted as truth, one capable of advising those with whom he traveled in the ministry, and who entertained his friends with open generosity, one who bore the trials and sorrows of life, of which we had many, with that fortitude becoming a true Christian. He will be missed in his own family, and in his neighborhood, and in the Church-at-large. Firm in his convictions, without bigotry, enthusiastic in furthering the cause he espoused, yet without fanaticism, his life well exemplifies the words of John in Revelation: "Blessed are the dead who die in the Lord; yea, saith the spirit, they rest from their labors and their works do follow them."

J. T. Hollingsworth, West Liberty, Ia.: How like he was to Whittier's "Quaker of the olden time"; so strong and true, and firm in his desire to do the right as it was revealed to him, that the crime and wrong around him, the allurements of sin in its various guises, the desire for power and the love of gain, could not stain the innate purity of his character.

Hannah A. Plummer, of Chicago: He always impressed me as justice and love, or mercy and judgment, perfectly combined, so kind, yet so true and uncompromising. I have a vivid impression of him in his own home, with his daughter and son-in-law, and his two little grandsons, who lived with him. Although he was nearing his last years, yet he seemed to be a sympathizing companion and comrade. The little boys seemed to love and respect him, yet went to him freely, as if sure of his love and his interest in their affairs. I am sure he has left an aching void in that household. Our Society will miss him. He was truly a father in Israel, and will "live long in lives made better by his presence."

Anna T. Elliott, West Liberty, Ia.: I shall never forget the happy hours it has been my privilege to spend with our dear friend Joshua L. Mills. His was a strong character; his unswerving obedience to the dictates of conscience made his long life one of rare usefulness. His was the strong arm on which many leaned. His genial, sunny smile and cheery manner made him a ray of sunshine across many lives. He was an earnest, active Friend, giving of himself and his means to promote the welfare of his fellowmen.

> "To do the duty which the hour brings,
> Whether it be in great or smaller things,"

was the motto lived by our friend.

Isaac Wilson, Bloomfield, Ontario, Canada: It is with feelings of deep sadness that news is received of the death of our friend Joshua L. Mills, a friend whom we, with all others, "knew him only to love him," and be influenced for good by his loving and helpful example. Truly a great man has gone, and will be greatly missed, not alone by his relatives and the Society of Friends, but by many others, to whom he has been a father in Israel. For, while of rather a retiring, quiet nature, his purpose was as his mission, seeking to do good. A special favorite with the young because of his genial social nature, yet not wanting in wise counsel for their good, and while his was not a life of great public service, yet few if any lived out more practically the precepts of the gospel of Christ in its varied relations to the world. And, while no words of eulogy that may come from pulpit, pen or press can add one star to the crowning of the life of one who, like our Holy Pattern, could say, "It is finished," we can only hope and pray for a nearer approximation of it because of its having been; then, and only then, will we realize as he did the truthfulness of Whittier's words:

> "That the path that we tread with fear, trod
> The whitest of the saints of God,
> And to show us where their feet were set
> The light that led them shineth yet."

MINISTRY AMONG FRIENDS AND OTHERS AT MILLVILLE, PA.

Our friends Isaac and Ruth Wilson, who were in attendance at Fishing Creek Half-Year Meeting, expected to leave on Second-day morning, but owing to the death of Mary Helen John ("Nellie" John), oldest daughter of J. Lemuel and S. Edith John, whom the family found quietly breathing her last on Seventh-day morning, they remained with us until Third-day, and attended the funeral on Second-day afternoon.

On First-day, notwithstanding the inclement weather, there was a fair-sized meeting gathered at the usual hour, 10 o'clock.

SPIRITUAL INTERPRETATION OF THE LIFE OF JESUS.

Isaac spoke on the conception, birth, life and death of Jesus, giving a spiritual interpretation to the whole written account as handed down to us.

Only when we show it in our daily lives is the Christ born to us. If he is thus truly born, we will be more honest, more truthful, more charitable, more faithful in the little every-day duties as well as in the greater and more prominent, though not more important, ones which fall in our way. We will be slow to anger, slow to wrath. We will love each other. "By this shall all men know that ye are my disciples if ye have love for one another." We will love our enemies—not just let them alone; we will love them.

God never required an animal nor a human sacrifice. Men thought he did, but he did not. God did not require Abraham to sacrifice Isaac, but Abraham thought he did.

Jesus did not die to redeem the world, nor give his life a ransom to appease an angry God, but he was crucified because he could not do the work his Father gave him to do without so exciting the enmity of the wicked men of the time that they would not let him live. Christ was not crucified on Calvary. Jesus of Nazareth was. Christ is only crucified when we individually refuse to obey the promptings of the Divine Father, and so crucify him in our hearts. Jesus did not die that I might live, but he lived that I might not die, i. e., die a spiritual death in sin.

Those men who crucified him could not have been so atrociously wicked as the religious world pictures them to-day, or Jesus would not have prayed for them as he did on the cross: "Father, forgive them, they know not what they do." They could not have known what they were doing, or he would not have said that they did not. Much of the wickedness of this world is of the same nature. The actors do not know what they are doing, and they deserve the same charitable consideration that Jesus had for his accusers. If God is all-powerful, why did he not save him when he prayed so fervently in the garden, even going forward the second and third time? The prayers of the righteous availeth much, and Jesus was righteous. Man is a free agent. God has always given to him the power of choice between doing right and wrong, and these enemies of Jesus chose to do the wrong, so God could not save him.

After an answer to some questioning mind or

minds, and a beautiful prayer that no pen can reproduce, the meeting closed a little after 12 o'clock.

THE FUNERAL SERVICE.

On Second-day, at 2 o'clock, we again assembled at the meeting house to pay our last tribute of love to our dear young friend, Nellie John.

Isaac spoke from the text, "It is finished." He thought, when it was first presented to him, that it was not appropriate at the funeral of one so young; but its appropriateness seemed to be revealed to him. If we are faithful in the performance of all our duties, we can say at the close of each day, "It is finished," as the duties of to-morrow are not yet ours, and we should not be unduly anxious about them.

He exhorted us to be faithful to present duties, assuring us that no duty would be required of us that we would not be given strength to perform.

Let us be about our Father's business. The work of the one who has passed from us, in the prohibition cause, was mentioned as a part of "The Father's business."

A Methodist minister spoke, and said a thought had come to him that had never come before. The natural sun goes down and leaves this world in darkness only to rise in another land. While we regret its departure and wish for a longer day, those in the other land rejoice at its approach; so the soul that had passed on, leaving a darkness in this world, would be received in another world with rejoicing.

MEETINGS WITH OTHERS THAN FRIENDS.

Before coming into this neighborhood Isaac felt that some service was required of him outside of the Friends' Meeting House. As there was a series of meetings being conducted in the Methodist Church, he felt it right to attend on First-day evening unannounced and take his place in the congregation, but the minister desired that he would come forward and take part in the meeting, which Isaac felt free to do, to the great satisfaction of all who were present.

He read the first chapter of James, and spoke from the last verse as a text. He did not believe there could be a defiled religion. There might be a defiled profession, but religion is pure and undefiled.

He enlarged upon keeping unspotted from the world, stirring up the mind by way of remembrance as to what these spots might be and how we could keep free from them.

At the request of the minister and several of the members a meeting was called on Second-day evening at the same place, which Isaac consented to attend, as it seemed to be in accord with his concern here. A large meeting gathered and listened again to the spoken word.

THE PARABLE OF THE PRODIGAL SON.

He spoke on the Prodigal Son, spiritualizing it clearly and beautifully. The father represents the Heavenly Father. The prodigal son his erring children—not just those who commit great crimes, but any of us who have wandered away, even though the distance be ever so short. If we are doing wrong, we are prodigals. The father did not stand with folded arms, waiting to see if his son was the same bad boy he was when he went away. He ran out to meet him while he was yet a great way off, as if he was expecting him. Even after this joyful greeting of the father, the son did not fail in his resolution, but said, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. Make me one of thy hired servants." He still recognized him as father, not master, even though he was ready to do the work of a hired servant. Hired! Notice, he expected to receive pay for what he did.

But what did the father do? Did he set him to work with the servants? No. He called those around him and sent for the best robe—no second-hand garment, but the best robe. The fatted calf was killed. A ring, the emblem of God's all-encircling love, was put upon his finger. Why? Because this son which was dead is alive again, was lost and is found. And so it will be with each returning prodigal.

But the elder son, when he learned what the rejoicing meant, was angry, and would not go in, and when his father came out he reasoned against him instead of with him—just as we reason against God.

Isaac expressed his thankfulness for the breaking down of sectarian walls and the greater freedom which permitted of his being invited to attend an appointed meeting in that church. Sectarian lines may exist with men, but not with God. True Christians will be glad to mingle with each other in every good work which God gives them to do.

This evening ended the series of meetings which have been such a spiritual feast for us, isolated as we are. It is not possible to measure the good they have done.

MORAL TRAINING OF THE YOUNG.

A valuable course of lectures in Philade'phia

The Seventh-day afternoon course of lectures on "Moral Training of the Young in Ancient and Modern Times," being given under the auspices of the Society for Ethical Culture at St. Stephen's Parish House, Tenth Street, between Market and Chestnut, has opened with a large attendance at the first two lectures. The next lecture in the course will be given by Hon. Chester Holcombe, at one time Minister to China, and the author of several important books on Chinese civilization. The subject will be "The Moral Training of the Young in China." This lecture will begin at 4.30 p.m., instead of 4 p.m., in order not to conflict with the lecture to be given by President Eliot before the Public Education Association at Witherspoon Hall.

These lectures will be given on Seventh-day afternoon at 4 o'clock during First, Second and Third months. The program of those that have been and those still to be given is as follows:

I. MORAL TRANING OF THE YOUNG IN ANCIENT TIMES.

First month 2. GREEKS AND ROMANS. Martin G. Brumbaugh, Professor of Pedagogy, University of Pennsylvania.

First month 9. HINDUS. Maurice Bloomfield, Professor of Sanskrit and Comparative Philology, Johns Hopkins University.

First month 16. CHINESE. Hon. Chester Holcombe, Newark, N. Y., Interpreter and Secretary U. S. Legation at Pekin for fourteen years and Acting Minister for three years.

First month 23. HEBREWS. Morris Jastrow, Jr., Professor of Semitic Languages, University of Pennsylvania.

First month 30. MOHAMMEDANS. Duncan B. MacDonald, Professor of Semitic Languages, Hartford Theological Seminary.

Second month 6. CHRISTIANS. Rev. Elwood Worcester, Rector St. Stephen's Church, Philadelphia.

II. MORAL TRAINING OF THE YOUNG AT THE PRESENT DAY.

CHRISTIAN.

Second month 13. CATHOLIC CHURCH. Rev. Philip McDevitt, Superintendent of the Parochial Schools of Philadelphia.

Second month 20. PROTESTANT CHURCH. Robert Ellis Thompson, President Central High School, Philadelphia.

HEBREW.

Second month 27. MODERN JUDAISM. Henry Berkowitz, Rabbi of the Congregation Rodeph Shalom, Philadelphia.

NON-SECTARIAN.

Third month 5. ETHICAL CULTURE SOCIETIES. Felix Adler, Lecturer of the Society for Ethical Culture, New York.

Third month 12. MORAL TRAINING IN THE EDUCATIONAL SYSTEMS OF EUROPE AND AMERICA. James MacAlister, President Drexel Institute, Philadelphia.

Third month 19. PSYCHOLOGICAL PRINCIPLES OF ETHICAL TRAINING. James H. Leuba, Professor of Psychology, Bryn Mawr College.

Third month 26. PEDAGOGICAL PRINCIPLES AND METHODS. Martin G. Brumbaugh, Professor of Pedagogy, University of Pennsylvania.

To cover incidental expenses there will be a nominal charge of $1.00 for course tickets, 25 cents for single admission.

It is requested that the attention of congregations be called to the program, and that it be brought to the notice of superintendents and teachers of First-day Schools. Principals of day schools are invited to bring this program to the notice of their assistants. Programs will be sent on request to any addresses given. Tickets for the course may be ordered by mail. Address Albert B. Williams, 1305 Arch Street, Philadelphia.

EDUCATIONAL.

SWARTHMORE COLLEGE.

The college re-opened First month 4th, and work was resumed with vigor. President Swain spent the holidays in Indiana, where he presided as toastmaster at the Indiana University Alumni banquet.

On Seventh-day, the 9th, Dr. David Starr Jordan, president of Leland Stanford University, lectured. His subject, "The Ascent of the Matterhorn," was extremely interesting. A charming feature of the lecture was the humorous manner in which the subject was treated. The lecturer compared the edges of the great mountain to the back of a starved mule. The ice had channeled out beneath the rocks, and they swayed as he walked over them. He gave a vivid picture of the great and lofty Matterhorn.

In First-day Bible Class, Dr. Holmes brought up the question of creeds. Whether it was right for people to band themselves together under an iron-bound interpretation of the Bible. A very interesting discussion arose, in which the majority of creeds were condemned as obsolete.

Dr. Jordon spoke in meeting upon the subject, "Service is Freedom." His sermon was very suggestive. By service he did not mean slavery, but that labor to which one is adapted and which one can do well.

Dr. Magill and Dr. Isabelle Bronk represented Swarthmore College at the annual meeting of the Modern Language Association of America, held with the University of Michigan at Ann Arbor on Twelfth month 28th and 29th, and at Detroit on the 30th. At the former place Dr. Magill read the annual report of the Committee on International Correspondence, of which he is chairman. On the First-day after vacation Dr. Bronk gave her students at Swarthmore an account of these interesting meetings. F. N. P.

FRIENDS' ASSOCIATIONS.

CHESTER, PA.—Chester Friends' Association met, as usual, the second Sixth-day evening in the month, in the meeting house. After a period of silence, Sarah B. Flitcraft read a portion of Scripture. The evening being devoted to Whittier, his life and works, Irvanna Wood recited "Tauler, the Preacher." Oscar Stevenson read selections from "Snowbound," and Lillian Hewes recited "The Pumpkin." Dora A. Gilbert then read a glowing tribute to Whittier, written by Paul Laurence Dunbar. Irwin Wood, the president, then introduced William Burgess, of Philadelphia, who gave "Personal Recollections of Whittier," a charming address replete with quotations of his earlier and now unpublished poems, as well as those contained in his complete editions. Having been closely associated with the poet, in his anti-slavery and other labors, he gave us many interesting reminiscences. After thanking him heartily, the association adjourned. K. M. S.

NEWTOWN, PA.—The Newtown Friends' Association held its first meeting in the new year at the home of Daniel and Mary S. Beans, on Fourth-day evening, First month 6th.

Thaddeus S. Kenderdine, chairman of the Nominating Committee, submitted the following names for officers of the association during the coming year: President, Robert Kenderdine; vice-presidents, William Smith, Louisa Woodman; secretary, Emma L. Worstall; treasurer, Anna Worthington; Executive Committee, Esther Slack, Elizabeth Packer, Sarah Smith, Sarah W. Hicks, Elizabeth G. Stapler; Press Committee, Sarah J. Reeder, Lydretta Rice; representatives to conference, Martha C. Wilson, Evan T. Worthington. The report will be acted upon at the next meeting.

The first paper to come before the meeting was read by Franklin Packer in answer to the question, "Can any plan be suggested to re-unite the various bodies of Friends in the world?" The writer thought that if convinced that such a union would be a strength to their religion, it is the duty of every branch of the Society to strive to bring about such a union. Before such a thing could come to pass, however, Friends will have to lay aside all the non-essentials of their theology and keep only the central truths. In the discussion which followed, the prevailing sentiment seemed to be that a union of all Friends would be quite possible, and some thought it would be undesirable if it were possible.

Abbie B. Rice next read a paper on "The Responsibility of the Meeting to Its Members." Anna W. Harvey read an article on "Success," and Willias G. Worstall read a portion of the Discipline.

The next meeting will be held at the home of Lavinia W. Blackfan.—*Doylestown Intelligencer.*

SOLEBURY, PA.—Solebury (Bucks County) Young Friends' Association held a very interesting session in the meeting house, First month 13th, 1904, at 10.45 a.m. The president, Martha Simpson, read the 5th chapter of Romans.

Carroll B. Price was selected for president for the year, with Edna Wood as secretary and treasurer, and Agnes B. Williams, vice-president.

The topics, history, literature, discipline and current events were ably presented by Eastburn Reeder, Agnes B. Williams, Martha B. White and M. Hubert Walton.

An excellent address on "The Quaker as a Citizen" was given by Ely J. Smith, of Doylestown. We cordially recommend both speaker and topic to other Young Friends' Associations. Seth T. Walton, Reuben M. Price and Dr. George Mosley Marshall further discussed the topic.

CAMDEN, N. J.—The Young Friends' Association met Third-day evening, First month 5th, 1904. Henry M. Avis read a paper on "Individualism." In part the writer said: "The world would certainly be made more interesting if there were more originality among its inhabitants. While there is a similarity of form and feature among us all we are yet glad that scarcely any two people are so nearly alike as to be mistaken for one another. But when we consider mental and moral characteristics the variety seems no longer manifest. Apparently hundreds of people resemble each other in thoughts and ideas and habits so closely as to defy our discrimination, and instead of a well-marked individuality, there is a somewhat dead level of uniformity. This condition could not exist if we were not so curiously afraid of showing our own personalities. Why should not people who are differently constituted be content to think and speak and act differently? Why should we be endowed with many-sided talents and diversified tones of thought and character if at the last resort we are all to be cut and dried by the same pattern? We have too little heroism amongst us; we are afraid of our own convictions unless they are confirmed, or for our own tastes unless they are shared by others, or for our own consciences unless they chime in with those of our neighbors. It was one of the marked features of the teaching and influence of the founder of the Christian religion that he always appealed to the individual. His call was to man, rather than to men. It was the individuality of the Apostle Paul that makes him the colossal figure of the apostolic days. It was the individuality of George Fox and the courage of his personal convictions that makes

him one of the giants in advocating religious tolerance. And yet these and all other pioneers of reform have paid the penalty of non-conformity by abuse, persecution, and even death. Every movement made to better the conditions of society, every effort in behalf of suffering humanity to secure freedom from tyranny, to purify the social atmosphere, has had its inception in individual effort which has required heroism of a more stalwart type than is required at the cannon's mouth. If, then, we would have more originality, more individuality, more sincerity and more freedom, let us not only cultivate the courage and honesty to claim them for ourselves, but also maintain that reverent feeling and respectful attitude towards others which shall leave them entirely free to live their own lives, to think their own thoughts, and to follow their own judgment, unhindered by the fear of our ridicule, our criticism, or our censure."

FANNIE B. SCHEIBNER, Sec.

PLAINFIELD, N. J.—The Young Friends' Association met First month 6th, 1904. After the opening silence Katurah S. B. Palmer read 10th chapter of John. The paper for the evening's discussion was, "Is the Study of the Old Testament of Any Practical Value to Us?" prepared by Elizabeth W. Collins for the Asbury Park Conference, and read by Robert M. Steer. It was enjoyed by all and enthusiastically discussed. Cornelia A. Gavett read an ancient Hebrew hymn. A review of the proceedings of the various associations was given by Sarah L. Vail. Current topics, noting various and recent calamities, were read by Edward D. Hutchinson. Eleven members responded to roll-call with sentiments after a brief silence, then adjourned. MARIETTA V. ADAMS, Cor. Sec.

CORNWALL, N. Y.—The Cornwall Friends' Association for Twelfth month met at the Seaman Homestead.

The meeting opened with a reading of "The True Quaker," given by Anna Styer. This was followed by selections entitled, "The Art of Having Time," by Elizabeth K. Seaman, and "Only One Substitute for a Saloon," by William B. Cocks. This selection brought forth much discussion, which was led by Charles C. Cocks. William B. Cocks gave a very interesting account of the conference at Wilmington.

A. M. B., Cor. Sec.

WOODLAWN, VA.—The Woodlawn Young Friends' Association, held at the home of Warrington Gillingham on Twelfth month 27th, was opened by the reading of the 122d Psalm. "Scatter your flowers as you go" was the subject of an excellent reading by Sarah Lukens. Much time was profitably spent in the discussion of Current Topics, and Sarah E. Cox read a very good selection about "The Art of Having Time." After recess and roll-call, the meeting was adjourned to meet on the 31st inst., at the home of Joseph W. Cox.

LIDA W. GILLINGHAM, Secretary.

COLUMBUS, O.—The regular meeting of the Friends' Association met at the home of Isaac Butterworth; the weather being extremely cold, there were many absent members. The meeting was opened by the reading of the 13th chapter of 1st Corinthians. A very interesting paper was read by Edith Butterworth on "Christianity at the Times of Martin Luther and George Fox," giving some of the causes why the Society of Friends was organized; some discussion followed. Edith Butterworth read an extract from a talk given by Mary G. Smith at the Cincinnati Association. Katherine Stanton read a portion of the life of William Penn. Margaret Stanton read a poem from J. G. Whittier. After a short period of silence, the meeting closed, to meet at the same place on the first First-day of Second month.

LITERARY NOTES.

"Out-of-Door Rhymes," by Eliza Sproat Turner, whose death occurred Sixth month 20th, 1903, has recently been re-issued by the J. B. Lippincott Co., of Philadelphia.

The poems were first published in 1878. This late edition also includes a very interesting sketch of the singularly beautiful life of Eliza Sproat Turner. She was well known for her active work in the various interests of women, and to a great many Philadelphians in particular she has become endeared as the originator of the Philadelphia Country Week Association and the New Century Club and New Century Guild.

The great beauty and delicacy of many of her poems is more keenly felt after reading the all-too-brief account of this life of rare serenity, of "a heart at leisure from itself." Of "Out-of-Door Rhymes" one reviewer says: "No one could get from it the impression that she had borrowed anything from another mind or had ever read a book, so entirely original was the product."

In passing, the poems, "In the Garden," "Rain-Days," "Evening Thoughts" and "An Angel's Visit," may be mentioned as showing not only her great love of Nature, but also the beauty and aptness of expression and depth of thought that was characteristic of the author.

Her sense of humor was very strong, and perhaps for this reason she never became a radical reformer. The delightfully humorous way in which she touches upon suffrage for women and their broader development is shown in "The Coming Woman," "A Girl of the Period" and "What to Do."

It was said of her that her life-work was "to adjust to some extent the balance that, to the optimist, it seems possible to strike between those who have and those who have not."

She expresses this in her own "Evening Thoughts":

"Thou Life who sit'st above,
Creating life, aye, sprinkling space with worlds,
From Thy dim fingers—not so much for these
I bow to Thee, as that in this far earth
Thou hast made human hearts, and taught them love,
For Love, she is invincible; through her,
Frail, faltering man, brave, struggling, conquering man,
Towers o'er the angels innocent and untried:
And Love, she is omnipotent; no soul
Without her tending, could outlive its clay.
So brutish else, and weak. We wake, and sleep,
We hunger and are cold; we grow and die;
. . . . . .
We strive and fail; we reason and are lost;
We love—and we touch God."

(Friends' Book Association, Philadelphia, 75 cents, net.)

The best statement to be found of the origin and nature of the rivalry between Russia and Japan concerning Korea and Manchuria will be found in Senator Beveridge's new book, published last month, called, "The Russian Advance," which has appeared at a highly opportune time. We have recently had many books about Russia, and several upon the Russians in Manchuria and the far East; but perhaps nothing has yet been written that is at once so brilliant and vivid in its descriptions, and so cogent and convincing in its interpretation of the Russian movement, as this remarkable book by the Indiana Senator. While sympathetic and appreciative in its treatment of the Russian position in Manchuria, Senator Beveridge's book is none the less fair toward the Japanese, and states well what they claim, besides showing their readiness and ability to assert their case.—Editorial in *Review of Reviews* for First month.

CURRENT EVENTS.

The Citizens' Committee in Chicago that is taking the City Hall corruption in hand, has arranged to raise $50,000 to use in enforcing the law and in prosecuting the crusade against crime. President James H. Eckles, of the Commercial National Bank, is identified with the movement, and is chairman of the Committee on Ways and Means.

—

Parke Goodwin, editor of the New York *Evening Post* from 1836 to 1886, died on the 7th inst. at his home in New York. After studying law at Princeton he chose Louisville, Ky., as his place of residence, but was so affected by what he saw of slavery that he refused to remain. He then went to New York, where he met William Cullen Bryant, whose eldest daughter he afterwards married. In his death the world of letters loses a venerable and distinguished figure. He was a man of marked individuality of character, and his originality brightened his discussions of slavery, free trade and civil service reform.

—

A bill to create a national arbitration tribunal was introduced in the Senate on the 11th, and referred to the Committee on Education and Labor, with a request for early consideration. The same bill was introduced in the House. It provides that a tribunal be appointed by the President, to consist of six members, one of whom shall be the Secretary of Commerce and Labor. The tribunal is to gain jurisdiction over disputes between capital and labor by the request of either or both parties to the dispute, or by request made by the tribunal. When such request is refused that fact is to be made public. If the arbitration of the tribunal is accepted that acceptance

binds the parties to the dispute to abide by the award. Pending the consideration of the matter the parties are bound not to participate in a strike or lockout, and if a strike or lockout has already taken place, it is to cease, pending the award. The judgment of the tribunal is to date back to the date of the petition. The award must be either positive or negative on every point raised; no neutral award to be made. The tribunal is to sit at Washington, although it may go to other points in case of necessity. The President may add to the tribunal for special cases. The only penalty provided is an appeal to public opinion.

—

The Salvation Army reports that after an experience of five years it has found its colony system of removing slum dwellers to the country a success. Their motto in this work was: "Place the waste labor on the waste land by the means of the waste capital, and thereby convert the trinity of waste into a unity of production"; or, the "landless man to the manless land."

—

President Palma has vetoed the lottery bill, passed by the Cuban Legislature. The Cubans have not as a people come to realize the terrible evils of gambling, or at least have not learned to deny themselves the indulgence in it, and it was natural that they should turn to this means of rasing much-needed money for government purposes—a means very common with many of the governments of Europe, including Germany. Some American papers have been inclined to take the view that the Cubans might as well establish a lottery and so raise the money, since they are inveterate gamblers and will continue to gamble, anyway. But President Palma showed himself to be in advance of his countrymen and of our newspapers, and to have the courage to do a thing that it took a strong man to do.

NEWS NOTES.

Ruth Cleveland, ex-President Cleveland's oldest daughter, died of diphtheria, at the age of 12 years.

The United States Government has landed marines at Sosua, San Domingo, to protect American life and property.

Jean Leon Gerome, among the most distinguished of contemporary French painters and sculptors, died at his home in Paris on the 10th.

William Durant, who has been for 70 years in the employ of the *Boston Transcript*, and for years its treasurer, died recently in his 88th year.

The postoffice department is to issue a new set of postage stamps this year, commemorating the Louisiana Purchase Exposition at St. Louis.

The French Minister to Servia has been recalled, and another official sent to act as Charge d'Affaires, being a result of the failure to punish the regicides.

The steel plants at Braddock, Pa., were ordered into blast on the 11th, and all Carnegie Company furnaces are expected to resume operations soon.

The Mayor of Philadelphia, on the 11th, signed the ordinance accepting Andrew Carnegie's gift of $1,500,000 for the erection of thirty branches of the Public Library.

General Reyes, special representative of Colombia, left Washington on the 11th, not having received any satisfactory answer to the claims of Colombia made through him.

A "little" war in South Africa has just been ended, peace having been declared in Damaraland, German Southwest Africa, the hostile Hottentots having surrendered.

The National Executive Board of United Mine Workers, with John Mitchell at its head, has decided to support the 10,000 striking miners in Colorado and the 1,000 in West Virginia.

General John B. Gordon, the last General of his rank in the Confederate Army, and commander of the United Confederate Veterans, died at his winter home near Miami, Fla., on the 9th.

Professor Benjamin Dubois, known in scientific and medical circles as the inventor of guttural language for the dumb, died last month in Constances, France. He was deprived of speech and hearing in youth by severe illness.

Ex-Congressman Edmund H. Driggs was found guilty on the 7th of accepting money to procure a contract between a private company and the Government while serving as a member of Congress. The jury recommended mercy.

George Wharton Pepper, receiver for the Bay State Gas Company, of Delaware, has filed two bills of complaint against J. Edwards Addicks in the United States Circuit Court, calling for an explanation of the expenditure of $3,000,000.

Premier Seddon, of New Zealand, has invited the Premiers of Australia, Canada, Cape Colony and Natal to unite in protesting to the Imperial Government against the introduction of Chinese labor in the Rand mines, Transvaal Colony, South Africa.

It is understood that Philippe Bunau-Varilla, the Minister from Panama and the joint signer with Secretary Hay of the Hay-Bunau-Varilla treaty, will resign his office after the exchange of ratifications of the treaty between the Washington and Panama governments.

John Turner, the philosophical anarchist, whose views are much the same as those of Tolstoi, while awaiting the decision of the United States Supreme Court as to whether he is to be deported, is confined in an iron cage six by nine feet, and is all the time under the eye of a guard.

In view of the reported bad condition of trade in the Cape Colony and throughout South Africa the British Ambassador has requested the co-operation of the State Department in discouraging, for the present, immigration from the United States to that region of persons without independent means.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m. First-day School, 11.30 a.m.

Thirty-fifth Street and Lancaster Avenue.
Meeting for worship, 11 a.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fair Hill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m., 7.30 p.m. First-day School, 9.30 a.m.

—

First month 17th (First-day).—Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the Meeting House at Wilmington, Del., at 2.30 p.m. Address by Prof. Francis H. Green, of the State Normal School at West Chester, Pa.; subject, "Improper Publications."

First month 18th (Second-day).—Fairfax Quarterly Meeting, at Fairfax, Va., at 10 a.m. Ministers and elders, Seventh-day before, at 3 p.m.

First month 21st (Fifth-day).—Quakertown, Pa., Young Friends' Association, at the home of Joel and Ella Ball.

First month 24th (First-day).—Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches will attend Fair Hill Meeting, at 3.30 p.m.

First month 24th (First-day).—Hopewell, Va., Young Friends' Association.

First month 24th (First-day).—Lincoln, Va., Young Friends' Association. Principal subject for discussion, "The Church of the Future and Our Relation to It," 1.30 p.m.

First month 25th (Second-day).—Oyster supper for benefit of Friends' Home for Children, at Mosebach Hall, 1207 North Thirteenth Street, Philadelphia, from 5 to 8 p.m.

First month 26th (Third-day).—Western Quarterly Meeting, at London Grove, Pa., at 10 a.m. Ministers and elders, day before, at 11 a.m.

First month 28th (Fifth-day).—Caln Quarterly Meeting, at Sadsbury, Pa., at 11 a.m. Ministers and elders, same day, at 10 a.m.

First month 30th (Seventh-day).—West-

(Continued on page iii.)

CALENDAR OF MEETINGS.

(Concluded from page 48.)

bury Quarterly Meeting, at Rutherfurd Place, New York city, at 10.30 a.m.

Second month 3d (Fourth-day).—Henry W. Wilbur, of New York, will address a meeting in Race Street Meeting House, Philadelphia, upon the "Principles and Testimonies of the Society of Friends." The lecture is given under the care of Philadelphia Monthly Meeting's Committee on Membership. A general invitation is extended.

First month 31st (First-day).—Scipio Quarterly Meeting, at North Street, N. Y. Ministers and elders, day before, at 2 p.m.

THE "YOUTH'S COMPANION" CALENDAR.

The Calendar for 1904, entitled "Springtime," given to subscribers for the 1904 volume of *The Youth's Companion*, is of unusual beauty. It is a standing screen twenty-one inches long and eleven and a half inches high, and consists of a large central panel with two smaller panels as wings. Youth, amid blossoms and sunshine, makes the principal panel most attractive. Birds and flowers occupy the two wings. On the right are bluebirds and apple blossoms, on the left, golden orioles and cherry blossoms. These side panels are joined to the center by narrow folds on which are month vignettes, six on each side. The three pictures were painted by eminent artists expressly for *The Companion*, and have been faithfully reproduced by lithography in twelve colors. The whole screen is edged with a colonial bead frame of embossed gold.

It seems that Spencer tried his hand at a tragedy, though little further is known about it. Huxley criticised it without seeing it. "I know," he said, "what the catastrophe would be—an induction killed by a fact!"—*Literary World.*

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PENNSYLVANIA RAILROAD TOUR TO CALIFORNIA AND NEW ORLEANS MARDI GRAS.

A personally-conducted tour to Southern California will leave New York, Philadelphia, Harrisburg and Pittsburg, by special train over the Pennsylvania Railroad, on Second month 11th. The route of the tour will be via New Orleans, stopping at that point three days to witness the Mardi Gras festivities. The special train will be continued through to Los Angeles, from which point tourists will travel independently through California and on the return trip.

The special train in which the party will travel from New York to Los Angeles will be composed of high-grade Pullman equipment, and will be in charge of a Pennsylvania Railroad Tourist Agent.

The round-trip rate, $250, covers transportation and all expenses on the special train to Los Angeles, including a seat for the Mardi Gras Carnival. From Los Angeles tickets will cover transportation only, and will be good to return at any time within nine months, via any authorized trans-continental route, except via Portland, for which an additional charge of $15.00 is made.

For complete details and further information, apply to Ticket Agents, or Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

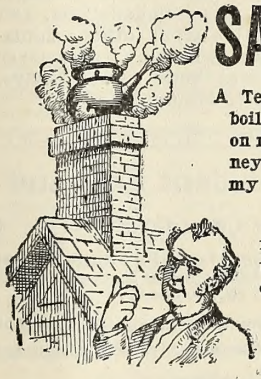
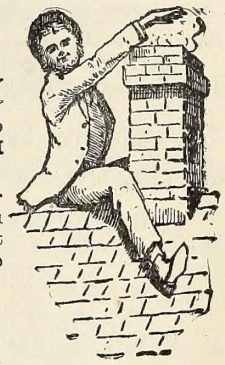
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Club Rates: Other Periodicals, 1904.

We announce our Club Rates for other Periodicals for 1904. Read the figures given, and also read the notes below.

We will send FRIENDS' INTELLIGENCER one year, with any of the periodicals named below, for the amount stated "for both."

WEEKLIES.

Periodicals.	*Price for both.*
Springfield Republican, ($1),	$2.90
The Nation, ($3),	4.80
Literary Digest, ($3),	4.50
Scientific American, ($3),	4.60
Sunday School Times, ($1),	2.85
The American Cooperator, ($1),	2.70
The New Voice, ($1), new subs.,	2.65
Renewals,	2.95
City and State, ($2),	3.60
The Outlook, ($3),	5.00
The Youths' Companion, ($1.75),	
New subscriptions,	3.35
Renewals,	3.75

MONTHLIES.

Periodicals.	*Price for both.*
British Friend, (6s, 6d & postage),	$3.75
Scribner's Magazine, ($3),	4.85
The Century Magazine, ($4),	5.60
Harper's Magazine, ($4),	5.30
Atlantic Monthly, ($4),	5.30
North American Review, ($5),	6.10
St. Nicholas, ($3),	4.60
Lippincott's Magazine, ($2.50),	3.80
The Chautauquan, ($2),	3.90
Scattered Seeds, ($0.50),	2.35
The Farm Journal, ($0.50),	2.40
Table Talk, ($1),	2.85
Harper's Bazar, ($1),	2.90

Persons wishing other periodicals than those named above should write to us and we will give prices.

Where several periodicals in the list are wanted, find the net price of each (if ordered through us), by subtracting $2.00 from the rate given under the heading "price for both."

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Secured Overdrafts	1,295.39	Undivided Profits	1,348.40
Unsecured Overdrafts	797.86	Deposits	135,517.52
Real Estate	1,299.09	Time Deposits	6,316.45
Due from Banks	16,573.88	Bills Payable	6,000.00
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIRST MONTH 23, 1904.

Martha J. Warner

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CONTENTS OF THIS ISSUE.

GOOD WORDS.—IV., ... 49
COMMUNION (Verse), ... 49
SERVICES OF EDWARD H. OGDEN IN BEHALF OF SWARTHMORE COLLEGE . . 49
FRIENDS' SETTLEMENT WORK IN PHILADELPHIA (Illustrations), ... 49
CHRISTIAN HISTORY LESSONS.—V. Hermas 53
EDITORIAL: Reading the Bible 54
BIRTHS, MARRIAGES, DEATHS 55
NOTES, ... 55
COMMUNICATIONS: A Call for Workers at Friends' Guild . . 56
IN BEHALF OF DEFRAUDED INDIANS . . 56
A LETTER FROM CALIFORNIA 56
FRIENDLY AID IN NEW YORK CITY . . 57
THY LIGHT 58
MILITARISM AT HOME 59
CONVICTIONS 60
EDUCATIONAL 60
FRIENDS' ASSOCIATIONS, ... 61
LITERARY NOTES, ... 61
MISCELLANY: Renewal (Verse); Song of Courage (Verse); The Belgian Hare at Home; Reasons for Total Abstinence; One Negro's Conscience 62
METEOROLOGICAL SUMMARY FOR TWELFTH MONTH 63
CURRENT EVENTS, ... 63
NEWS NOTES, ... 64
CALENDAR OF MEETINGS, ... 64

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The Committee on Education of the

Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, FIRST MONTH 23, 1904.

Volume LXI. Number 4.

GOOD WORDS.—IV.

To have religion upon authority, and not upon conviction, is like a finger watch, to be set forward or backward, as he pleases that has it in keeping.

William Penn.

For Friends' Intelligencer.

COMMUNION.

"Why sit you silent, on that graceless bench,
Through a long hour?" the worldling asks, and I,
Ah, God, if I could make him understand—
If I could tell him of the peace and joy,
The sense of oneness with the Infinite—
But words seem hollow; I have only these:
All that the world can give or take away,
Its pleasures, power, aye, and its worship rites,
In splendid churches where vast organs roll,
And priestly voices chant and supplicate,
These all are but as cymbals and as brass
To the charmed soul who humbly may confess;
Oft on this bench my God doth speak with me.

D. M. B.

SERVICES OF EDWARD H. OGDEN IN BEHALF OF SWARTHMORE COLLEGE.

At the meeting of the Executive Committee of Swarthmore College, held First month 8th, 1904, the following minute was unanimously adopted and ordered to be forwarded to the next meeting of the Board of Managers:

"Since the last meeting of the Board one of the most faithful and devoted workers that Swarthmore has ever had has passed away.

"The death of Edward H. Ogden is no common loss. He became a member of the Board in 1878, and for the quarter of a century that has since elapsed he has been associated with almost every movement looking toward the building up of the college and the betterment of its work. He became at once, on entering the Board, a member of the Executive Committee, and soon afterward a member of almost every important committee of the Board, including the Finance Committee, the Property Committee, the Endowment Committee, and later the Committee of Endowed Professorships.

"The younger members of the Board can scarcely appreciate the single-hearted devotion and the time and energy he gave to the college work in the prime of his life, and at a time in the college history when such services were valuable beyond computation.

"After the college was destroyed by fire in 1881, the services of some active and competent man were urgently needed to take the chairmanship of the Building Committee during the year of rebuilding. It was a post of unusual responsibility, calling for constant watchfulness, unremitting industry and almost an entire sacrifice, for the time, of personal interest in devotion to the college work. After a conference among some active members of the Board and their unanimous expression of judgment that Edward H. Ogden was the man best fitted for the work, he was called upon and the situation clearly set before him, with the request that he consent to accept the responsible post. After being assured of the wishes of the Board and their judgment that he was best qualified for the service, with a full understanding of what it involved for him in time and labor, with a few quiet words he accepted the place. Some of the older members of the Board well remember the amount and character of the work he gave to the college during the succeeding anxious and eventful year. Perhaps the foreman in charge of the work of rebuilding spent scarcely more time on the ground than the chairman of the Building Committee, who spent a portion of nearly every working day of the year on the premises, and many a time gave the entire day to earnest and most careful inspection of the details of the work as it progressed. Rarely has any one given to his own personal affairs more thoughtful consideration and painstaking industry than our friend freely gave to the college at this time. As a member of the Finance Committee and Endowment Committees he was also most active and energetic, and his faithful service on these committees continued up to the time of his death. It may well be said of him that he was faithful to every trust and constant in duty.

"It seems fitting that the valuable and long-continued services of Edward H. Ogden in behalf of Swarthmore College be recognized by even an unusual tribute, and the secretary is instructed to place this testimony in full on the minutes, and to send a copy to the family of our deceased friend and coworker."

(Extracted from the minutes.)

(Signed) Joseph Wharton,
President of the Board of Managers.
Rebecca C. Longstreth,
Secretary.

FRIENDS' SETTLEMENT WORK IN PHILADELPHIA.

The following account of the history and present activities of the Friends' Neighborhood Guild at 151 Fairmount Avenue, Philadelphia, under the care of the Philanthropic Committee of Philadelphia Quarterly Meeting, held at Fifteenth and Race Streets, is taken from a booklet recently issued by the subcommittee having this work in charge.

The original organization from which the Friends' Neighborhood Guild has grown, known as Friends' Mission No. 1, or Beach Street Mission, was estab-

lished in Twelfth month, 1879, by the Philadelphia First-day School Union, and was located at the corner of Beach Street and Fairmount Avenue, in the first floor of an old building belonging to the estate of Thomas H. Powers, the gratuitous use of which was granted for this purpose.

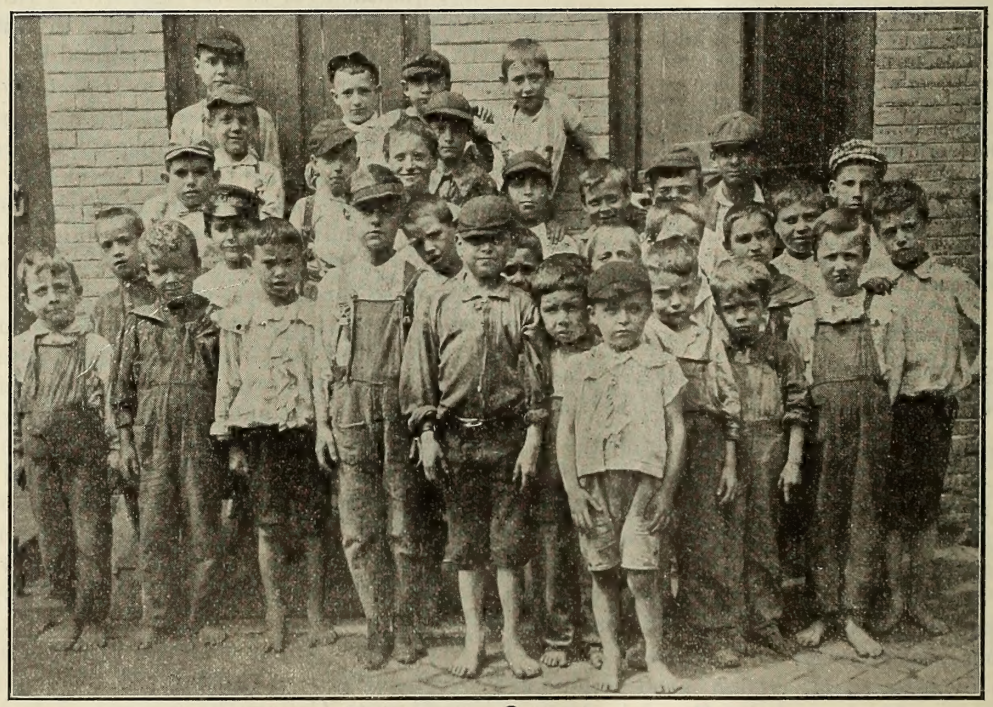
In the immediate neighborhood lived large numbers of boys and girls, many of whom had no regular moral or religious training, and it is believed the mission has had a helpful influence throughout its existence in leading many toward a higher moral and spiritual life. The attendance was always as large as the room occupied would accommodate.

The work at that time included a mid-week night school, a weekly temperance meeting, a sewing school, a religious meeting on First-days and a First-day School; and, although the mission occupied these quarters for about twenty years, it was with much difficulty, in the latter portion of that period, that the work was continued, as the building was not only inadequate for school purposes, but was also considered unsanitary, which made it objectionable to many of the teachers who volunteered their services.

On Tenth month 14th, 1898, by an agreement between the Philadelphia First-day School Union and the Philanthropic Committee of the Philadelphia Quarterly Meeting, the care of the several departments of the mission was transferred to the Philanthropic Committee.

The present building at 151 Fairmount Avenue was secured during the summer of 1899. The committee was enabled to purchase it through the offer of an interested Friend to loan $4,000 at 4 per cent interest for the purpose. The title is vested in the treasurer of the committee, as trustee. In view of the character of the work the property is exempt from taxes.

The building was at once remodeled and equipped to suit the purposes of the Guild, and the several departments now established opened there in Eleventh month, 1899. The new quarters, though not as commodious as the future of the Guild may require, have proven far superior to the old ones at Beach Street and Fairmount Avenue, particularly in class-room facilities, which previously were entirely lacking.



A GROUP OF THE BOYS OF THE GUILD.

From that time the work has been known under the title of Friends' Neighborhood Guild.

A large number of Friends and other persons have voluntarily rendered valuable aid in the mission work as teachers and in other capacities, and many have given years of faithful service.

The work of the present time is conducted under seven departments.

KINDERGARTEN.

This department of the work was opened in the fall of 1900 and has been in successful operation since that time. It is the result of an arrangement between the Guild and the Board of Education, whereby the former provides rooms and janitor's services, and the Board of Education furnishes the necessary equipment and pays for the services of a teacher. From

the first there have been about thirty-five children in attendance.

The teacher is Bertha Detweiler.

FLOWER MISSION.

The Friends' Flower and Fruit Mission was organized in the spring of 1903.

Donations of flowers and fruit are sent from West Chester, Lansdowne, West Grove, Malvern, Newtown and Buckingham, Pa., and from Moorestown, Camden, Woodstown and Pemberton, N. J.

At 1 o'clock every Second-day, from the middle of the Fifth month until the middle of the Tenth month, friends, who believe that flowers are the birthright of every child, meet to arrange and distribute the treasures.

Scrap books, picture papers, paper dolls, potted plants and catnip for the city cats have been among the good things sent in addition to the fruits and flowers.

This department is in charge of Mary H. Kirby and Alice Fussell.

MANUAL TRAINING.

The Guild has complete equipment for a class of twelve in wood working, and has had weekly classes for boys during the past four winters. We aim to make ethical training go hand in hand with the manual, that with growing accuracy and dexterity in the use of tools, may also come greater perseverance, conscientiousness and satisfaction in work well done.

The teacher is William E. Smith.

SAVINGS FUND.

This department is open on Second-day evenings the year round, with a supplementary half hour on Seventh-days during the winter in connection with the Sewing School. A large number of men, women and children take advantage of the opportunity offered to make deposits, ranging in value from a penny to two to several dollars at a time. Deposits for 1902 amounted to $2,778.27.



FRIENDS WHO HAVE BEEN PROMINENT IN THE WORK

This department is in charge of Mary Paxson Fogg, assisted by Ella Brooks.

EVENING DEPARTMENT.

On four evenings a week the Guild is open to various groups of boys and girls ranging in ages from about 8 to 16 years. On these occasions readings and innocent games and amusements are provided, the aim being to offer attractions which will keep the children off the streets and give them happy evenings amid warmth, light and refining influences. These sessions are all largely attended.

Workers in Evening Department are: Emily Wilbur (superintendent), Henrietta D. E. Walter, Sara B. French, Mary Ash Jenkins, Arthur C. Jackson, Anna Canby Janney, Edwin C. Atkinson, Mary Paxson Fogg, S. Irene Eavenson, Hugh S. Walker, Esther S. Stackhouse, Mary A. Gilby, J. Alfred Walter, Anna Belle Conard, Linda A. Wilson, M. Millie Kaler, Elizabeth S. Paxson.

THE SEWING SCHOOL.

Regular weekly sessions of the Sewing School are held two hours each Seventh-day afternoon, from Eleventh month until Fourth month, inclusive.

The school is graded as nearly as possible according to the age and ability of the girls. The classes are small, so that there may be opportunities for conversation or reading during the sewing hour. Ready-made garments are purchased by the children with tickets given for neatness, conduct, industry and punctuality (neatness applying to personal appearance as well as to the sewing).

The admission visiting during the past few years has all been done by Elizabeth A. Wright, care being taken to admit only those who are needy—need applying to mind and morals as well as body. Some teachers also visit their pupils in their homes, thus bringing the school and mother into closer connection and widening our influence. There are one hundred girls in this school, and twenty officers and teachers.

Workers in Sewing School Department are: Anna P. Supplee (superintendent), Anna N. Lukens (assistant superintendent), Caroline L. Betts (secretary), Anna T. Cernea (directress of work), Anna M. Craft (assistant directress of work), Elizabeth A. Wright (visitor), Rachel G. Chandler, Mary F. L. Conard, Anna Ellis, Margaret Lippincott, Gertrude Middleton, Sarah J. Paxson, Anna N. Smith, Mary Baynes Walker, Ellen C. Thomas, Edith M. Fell, Eugene Pennock, Hannah H. Hatton, Josephine Conard, Catharine Stackhouse, Margaret G. Sellers.

THE FIRST-DAY SCHOOL.

The First-day School convenes at 3 o'clock each First-day, from Tenth month 1st to Fourth month 30th. The membership averages about eighty.

A library of about six hundred books is connected with this department. "Scattered Seeds" and other papers are distributed.

The homes of the children are visited and the parents are encouraged to assist in keeping the scholars regular in attendance and cleanly in appearance.

Occasionally, on week-day evenings during the winter, addresses are delivered to the young people on travel and other subjects, illustrated by views on a screen. Admission to these entertainments is free, but limited to scholars or those who wish to become connected with the school, as the assembly room is generally crowded. These evenings are very much enjoyed.

In 1901 this department was present at the Children's Meeting, on First-day afternoon of Friends' Yearly Meeting, at Fifteenth and Race Streets, and took part in the exercises. Over eighty scholars were in attendance.

Workers in First-day School Department are: Ellwood Heacock (superintendent), Samuel H. Day (secretary), George Shughrue (assistant secretary), Sara B. French (librarian), Ethel Betts, Laura H. Jenks, Jennie M. Garrett, Ellen A. Pine, Ella R. Bicknell, Clementine Dal Cour, Cynthia L. Bare, Bertha Sellers, Fannie S. Mather, Isabel T. H. Day, Jennie Ambler Way.

PROBATION OFFICER.

It is the intention of the committee to establish at the Guild a probation officer under the Juvenile Court Law.

This act deals with dependent, neglected and delinquent children under sixteen years of age. It prohibits the commitment of any child under fourteen to jail or police station, and provides for a Juvenile Court in which all children's cases shall be heard before a judge instead of a police magistrate, as formerly. The court was established to avoid bringing children into association with criminals, and to insure wise and systematic consideration of each child's need. The judges are assisted in this by probation officers which the act provides shall be appointed by the court, being "discreet persons of good character . . . said probation officers to receive no compensation from the public treasury." Thus they are free from political influence.

The duties of the probation officer are to make investigation of the child's case before it is brought before the court, to be present in order to represent the interests of the child when the case is heard, to furnish the court such information and assistance as the judge may require, and to take such charge of any child before and after trial as may be directed by the court.

These officers are usually women, and they visit and help each child in his home, striving to lead him into safe, honorable paths without commitment to reformatory or prison.

The Juvenile Court Law, if the provisions are efficiently carried out, means the prevention of crime. Through the timely advice and assistance of the probation officer many children who would otherwise become criminals are enabled to live upright, honest lives.

Twelve or more good probation officers will be required in Philadelphia to carry out the Juvenile Court law successfully, only eight of whom are now provided.

Unless the community does its part, the law will be of little value.

GENERAL SUPERINTENDENT.

The majority of our volunteer workers, as well as the members of committee, are employed elsewhere during the day throughout the week, and so are unable to supplement their labors at the Guild by the necessary amount of visiting among the children in their homes. The committee recently has therefore secured the services of a worker specially trained in philanthropic labor who will devote her entire time to the needs of the work in the capacity of a general superintendent. The various departments under such direction will become more efficient, and the work in its entirety will be harmonized. Since the superintendent makes her home at the Guild and so is one among the people who come to the various classes and departments, the influences of neighborly kindness and helpfulness which go out from the Guild through this arrangement will be stronger and better than ever before.

This plan will considerably increase the expenses of the Guild, and additional contributions will be needed, for which the committee makes an earnest appeal.

MANNER OF SUPPORT.

The Philanthropic Committee, which has charge of the Friends' Neighborhood Guild, as one of the departments of its work, receives appropriations from the Philadelphia Quarterly Meeting, by which it is appointed. These appropriations are by no means adequate for such an extensive work as that of the Guild. The committee relies upon the co-operation of the membership of the Religious Society of Friends and others for the financial help necessary from year to year.

Contributions of money for the use of the Guild, or for any particular department of it can be sent to the treasurer of the Philanthropic Committee, Cas-

(Continued on page 59.)

CHRISTIAN HISTORY LESSONS.—No. 5.

THE APOSTOLIC FATHERS—HERMAS.

GOLDEN TEXT.—The true fast is this: Do nothing wickedly in thy life, but serve God with a pure mind.—III. Hermas, v., 5.

Read as Introduction to Lesson Romans, xv., 14-21; xvi., 17-26.

"The Shepherd of Hermas" is the name of a book extensively used and quoted in the second century, regarded by some as inspired, by others as edifying but uncanonical, and by still others condemned as evil. Who then was Hermas? In the closing chapter of Paul's epistle to the Romans (xvi., 14) we find "Hermas" among those to whom salutations are sent. The writers of the second ceutury seem to have had no doubt that this apostolic Hermas was the author of the book in question. Irenæus, in the latter half of the second century, quotes it as "scripture." Clement of Alexandria, about the same time, speaks of "the power that spake to Hermas by revelation." Origen, a little later, also thought "the shepherd" inspired, though he recognized that there were differences of opinion. On the other hand, a bit of manuscript found in an Italian monastery and known from the finder as the "Muratorian fragment," states that the "Shepherd" "was written very lately in our own times in the city of Rome by Hermas, when his brother, Pius II., was occupying the chair of the church of the city of Rome." Two other very doubtful passages found elsewhere support this statement. The weight of authority seems to favor the apostolic origin of the book, in which case it was written not far from the year 100. The internal evidence is very slight, but such as it is points in the same direction, the writer referring to Clement as still living.

It should, perhaps, be mentioned that some students attempt to fuse the two possible personalities into one by claiming that Hermas the apostle was the brother of that Pius who half a century later became Pius II.

Concerning the life of the writer nothing is known. If we may accept the chief character of the book as the author, we may believe that he was once a slave, that he became wealthy, had a scolding wife and spendthrift sons, that he lost his wealth and that his religious life was much elevated by his losses. He was not an official of the church, but seems to have been recognized as having the gift of teaching. It is suggested that he had at one time been engrossed so far in business affairs as to forget his God. It may well be, however, that the chief character of the book is an ideal one, as is Christian in "Pilgrim's Progress," in which case our supposed glimpse at the life of Hermas is blotted out. There can be little doubt that he lived at Rome; and from the greater use of his work in the East than in the West we may suppose that this prophet, like many another, was not highly esteemed in his own country.

The book is divided into three parts—the Visions, the Commands and the Similitudes or Parables. In the first he meets the church in the form of an old woman, from whom he learns many things, which, however, he cannot remember. Finally, after much fasting and prayer, the visions become clear. In the last one a shepherd appears who is appointed as his guide and teacher. Apparently Jesus is intended to be presented in this shepherd. He instructs Hermas in the twelve commandments and in the ten parables which make up the remaining books. He teaches a most elevated religious life, self-controlled, unselfish, sanctified. It is true he mixes his own personality and his own affairs with those of the church in rather startling fashion; and his dreams and visions tend rather to repel than to attract in a prosaic and sceptical age. But let his dreams and visions be taken for the mere vehicle of his message, as they are, and we may recognize in Hermas one near akin to the apostles and prophets.

A few other fragments of the writings of the early part of the second century have been found. "The Teaching of the Twelve Apostles" was discovered in 1873 by a Greek ecclesiastic in the library of the Monastery of the Holy Sepulchre. It was not translated until 1878, being published five years later. It does not profess to come from the apostles themselves, but to be written as representing their teaching for practical Christian life. It has to do mainly with formal observances—the sacrament, the Sabbath, the second coming of the Lord, etc. The book is probably from the hand of a Jewish Christian living in Palestine, where Jewish formalism had more hold than among the Gentile churches of the West. It belongs essentially to the latter part of the first century, and pictures the life of the Palestinian Christians of that early day.

Several discoveries of quite recent times add to our list of ancient writings—the Gospel of Peter, found in Egypt in 1886; the documents found in Syrian and Sinaiatic monasteries—but we cannot comment on these further. It is quite possible that other writings of this time will yet come to light to add to our knowledge of the time and to bring us nearer to some of the men who made the time.

With these faint and far-away glimpses of those who helped to bridge the chasm between the land of Jesus and the world, and to carry across his world-message, we must be content. In what they write and in what is written of them we can discern, faintly indeed, but certainly, the features of their master. They had appropriated his teaching and had builded it into the structure of their lives. They preserved for after times the priceless lessons of the Nazarene. They had their human failings and they fell short of full understanding—but does not the twentieth century the same?

TOPICS.

The "Muratorian Fragment."
The Books of Hermas.
Recent Discoveries of Early Christian Writings.
What is "Inspiration"?

REFERENCES.

New Testament Apocrypha, Waterman, Donaldson.

Have courage to use thine own understanding; become a man; cease to trust thyself to the guidance of others.—Kant.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FIRST MONTH 23, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

READING THE BIBLE.

"The neglect of the English Bible," said the president of one of our great universities the other day, "incapacitates the rising generation to read and appreciate the masterpieces of English literature from Chaucer to Browning, and it strikes out of their consciousness one element, and for centuries the controlling element, in the production of your civilization and mine."

Horace White, in the *North American Review* for First month, referring to his college education as a preparation for his profession of journalism, and to the fact that no college at the time gave courses in English, says, "This was a serious defect, but it was supplemented in my case by incessant drilling in the Old and New Testaments, administered as religious, not as literary exercises, and even more at home and in the Sunday School than in college. It was well for me that I had this training, for I consider the English Bible the best instrument for instruction in the English tongue that exists to-day, and the best guide to the acquirement of good style of composition," though he adds, "it did not make up for the lack of Shakespeare, Milton, Burke, Goldsmith, and the other English classics."

Edmund Gosse said recently, "I should like to insist on the importance, to those who are ambitious to write well, of reading the Bible aloud. It is a book the beauty of which appeals largely to the ear. When young men, therefore, ask me for advice in the formation of a prose style, I have no counsel for them except this: read aloud a portion of the Old and another of the New Testament as often as you possibly can."

A writer in the *Critic* for Eleventh month last, in an article on "Some Religious Helps to a Literary Style," said:

"It would seem that many people do not now read the Bible naturally and familiarly as they used to do, for a hundred reasons, of course, but for one in particular. They are afraid of it. If they believe in it, with the simple religious faith of old times, they are afraid of meeting in it strange passages which our modern religion has not yet taught them to fully understand, and concerning which they do not wish to be questioned lest they should not be able to give a reason for the faith that is in them. And those who *think* they do not believe in the Bible fear it and shun it lest they should be perverted or converted from their *imaginary* beliefs, or lack of them. Yet surely a book so widely circulated and so universally owned deserves at least an occasional use. If it is only read in idle moments as one picks up an old newspaper or magazine, the literary gain would be incalculable, and the world roll round the better."

What we need is a revival of the old-fashioned family Bible reading. We need to set apart a certain time each day for this purpose and to be as conscientious about observing it as, for instance, about getting off in the morning in time for business, or ordering the groceries, or feeding the stock, or going for the mail. As to the difficulty of finding time, it is very serious for the future of home life among us if the family must confess that they cannot all get together sometime every day. If the five or ten or fifteen minutes reading had no other effect than getting a family together a short time each day that in itself would be a great gain.

This family Bible reading need not be connected with family prayers. It need not mean subscription to the creed, that the Bible is the only, or that it is the most important, book that there is. Families who feel that they could not meet and pray together in formal words might become very much attached to the daily time for reading together. Many of the advantages of a revival of the old custom would come with a reading together of any serious book or books. And yet it might be well for those not as familiar with the Bible as they would like to be, to begin with and to continue with it until they feel fairly familiar with a book (or rather a body of literature) without a knowledge of which we cannot so well be masters of own own language and can in no wise comprehend our own civilization. We need not bind ourselves to keep on reading the Bible every day the rest of our lives, but at least a great many of us need to read it a good deal for awhile.

We should not be deterred because we have known of family prayers and reading being very formal, or have heard of their being so. We need not make our daily reading formal or mere routine just because it comes every day or at a certain fixed time. We must

see that we make it a live occasion. We need not read here and there, hit or miss. We might have some system about our reading and arrange to read certain books through and certain groups of books together. Some member of the family might make a point of seeing to this part of it. At any rate the Bible is not a dull book, though the reading of it may be, and often is so done, as to make it mean but little to the hearers without a special strain of attention. That sort of reading must be ruled out, not only in the family gathering, but wherever the Bible is read.

BIRTHS.

BORTON.—Near Woodstown, N. J., Tenth month 4th, 1903, to J. Gilbert and Martie A. Borton, a daughter, whose name is Elsie Allen.

FOGG.—At Salem, N. J., Seventh month 20th, 1903, to Robert M. and Lucy Borton Fogg, a son, whose name is John Borton.

TEST.—At Moorestown, N. J., Twelfth month 18th, 1903, to William P. Test, Jr., and Mary E. R. Test, a son, who is named William Roger Test.

MARRIAGES.

BRADLEY—WOOD.—By Friends' ceremony, at the home of the bride's parents, near Goshen, Pa., on Seventh-day, Twelfth month 19th, 1903, Joseph Henry, son of Amos K. and Mary V. Bradley, of Wakefield, Pa., and Harriet Rachel, daughter of Day and Ann Elizabeth Wood.

DEATHS.

BLACK.—On First month 10th, 1904, at her home, Fairville, Chester County, Pa., Sidney W., widow of Alexander Black, and daughter of the late Thomas and Beulah Wilson, in her 75th year.

HALLOWELL.—At his late residence, West Medford, Mass., First month 5th, 1904, in the 69th year of his age, Richard Price, son of the late Morris Longstreth, and Hannah Penrose Hallowell. A member of Race Street Monthly Meeting of Friends.

HOOPES.—At his home in West Chester, Pa., of pneumonia, on First month 16th, 1904, Josiah Hoopes, in the 72d year of his age, an esteemed member of Birmingham Monthly Meeting of Friends, eldest son of the late Pierce and Sarah Andrews Hoopes.

RING.—Suddenly, on First month 1st, 1904, Esther W., wife of William W. Ring, and eldest daughter of Elias and Lydia A. Baker, late of Media, Pa., a member of Birmingham Monthly Meeting, also member of the Temperance League of East Marlboro Township.

She leaves a husband and four children. She was a fond and loving wife, a good mother, a kind friend and a most estimable woman.

"Her life was earnest work, not play;
Her tired feet climbed a weary way,
And even through her lightest strain
We heard an undertone of pain.

"But God giveth quietness at last.
The common way that all have passed
She went with yearnings fond."

PHEBE SEAMAN.

As we think of this quiet and unassuming life, closed just at the happy Christmas time, the oft-repeated words of a dear, ministering Friend come to mind: "The readiness is all." For surely she was ready, prepared and ready for the joy and the rest of the life beyond. Through a life of seventy-three years, her kindly disposition showing so freely "malice toward none, and charity for all"; her calmness of mind, her earnest desire for plainness and moderation in all things, her invariable use of the plain language to friends and strangers alike—all prove her to have been truly a Friend in spirit and in life. A friend, speaking at her funeral, testified to the "gentle ministrations" of her hospitality; all who came into her home felt these, for she did "many kindnesses that others leave undone." She was a lifelong member of Jericho Monthly Meeting, and an overseer and elder at the time of her death. Phebe Seaman was a daughter of the late Samuel J. and Mary Underhill, of Jericho. In 1855 she married Elias H. Seaman, a grandson of Elias Hicks. She leaves her husband, a daughter and four sons, who hold the memory of her quiet and patient life, devoted to her husband and children and grandchildren, whom she so loved to gather about her, as a precious inheritance. That a slight tribute to her life should be printed in the INTELLIGENCER seems fitting. Early on the afternoon of her last First-day, when the end seemed very near, she recalled her habit of reading the paper at that hour. It had been a helpful and comforting part of her life.

NOTES.

"Civic Religion," by Dr. Washington Gladden, is a leaflet issued by the National Municipal League. Copies of it may be had, upon application, from Clinton Rogers Woodruff, North American Building, Philadelphia.

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Isaac and Ruth Wilson, who are now among Friends in Virginia, have a prospect of attending Abington Quarterly Meeting in Second month; Burlington, in Third month, and other meetings as they occur in and near Philadelphia during Second and Third months.

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Dr. Joseph S. Walton, principal of the George School, gave the principal address at the Newtown, Pa., Teachers' Institute on the 12th. His subject was "Teaching Good English." The discussion following was opened by Professor Hiatt, of the George School.

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For the benefit of Friends' Home for Children, 4011 Aspen Street, Philadelphia, an oyster supper will be given at Mosebach Hall, 1207 North Thirteenth Street, from 5 to 8 p.m, on Second-day, First month 25th, this being the seventeenth annual supper. An entertainment will be given at 8 p.m. The Friends' Home provides shelter, temporarily, until it can secure good private homes for orphan, neglected and destitute children. Since organization 831 children have been admitted and 348 children placed in permanent homes satisfactory to the Board. (For list of persons from whom tickets may be obtained, see page 1, second column.)

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Friends are warned against one Johnson, a colored man, representing himself as a minister and as the founder and president of a school at "Freedmansville," Esbisto Island, S. C. He has supported himself and family by small contributions of one or two dollars each obtained by soliciting from door to door in the North. The *News and Courier*, of Charleston, of Twelfth month 18th, devotes over a column to a complete exposure of him, and shows that there is no such school nor place on the island. Other such impostors are known to be abroad. One has even been found attempting to collect among those known to be interested in the Schofield School. This warning should be passed on to any who are known to be in the habit of giving at their doors.

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Word comes from the Schofield School that the appeal for barrels has been "responded to so generously that we wish to express gratitude to all. Our trade has revived, and we are now turning old clothes into money. If you could be in our store you would think a good many turnings, for women and men spend much time turning over the pile of coats or anything on counters, often when they have no money. They know what they think they want, but K——— doubted when a woman asked for an automobile coat, and she could not describe it. There had never been an automobile in Aiken, though cottagers own several in the North. Will the good Friends remember the birthday of the founder comes next month, and we like to be made happier by additions to the Endowment Fund."

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In these days of anxiety as to the lines on which it may be possible to work out an adjustment of the relations between capital and labor, it is pleasant to record an example of a firm and its employees meeting together as brethren. On Second-day, First month 11th, the carpet firm of Ivins, Dietz & Magee, with whom our friend, William MacWatters, is employed, gave a reception and musicale to their employees and their wives, in recognition of the best year the company has ever had, and

in appreciation of the efforts of their manager, Wm. G. Berlinger, and his able selling force. The address of E. L. Metzger, vice-president of the company, emphasized the good feeling and regard held by the officers and directors of the company towards their employees.

At Clear Creek Monthly Meeting, Ill., held First month 9th, these words were spoken: In our experience we find that the will often overpowers the judgment in interrupting the acceptable worship, something that has cast a shadow gets between us and the divine. We often are overcome with bad habits. In realizing this we are ashamed of the condition in which we find the mind, the judgment should always be the master through the divine in man.

This being our first monthly meeting in the new year our standing committees were appointed. It was necessary to appoint a trustee for the place made vacant by the death of our valued friend and brother, Joshua L. Mills. We miss his presence and wise counsel, but those who thus pass from our midst are not gone in influence, for their thought remains in their works, and their memory is treasured in our hearts. Let us honor this memory by greater service and dedication in our own lives. May the friend appointed be as prompt and faithful in that capacity as he was for so many years. A committee was appointed to solicit funds for the schools for colored children in the South. Much sympathy was expressed for them, and for the faithful laborers in those schools. The committee having care of an aged friend made their annual report. This friend has been cared for in our homes for several years, but the committee have secured a satisfactory permanent home for her. We also had an application for membership.

First-day morning, the 10th, was stormy, with snow and wind; our meeting was small. The silence was broken by these words, "All professors of Christian faith must bear testimony to that faith in the life, in word and deed, making Christianity a reality, born of God in all, through all; in this we realize the blessing." This text was also alluded to, which seemed to be verified, "Where two or three are gathered together in my name, there am I in the midst." My name in this sense is the power of the Spirit which was the divine so fully and truly manifested through Jesus. He could not have meant his body, flesh and blood.

We were cheered by the presence of two of our young friends, who had come five miles, facing the storm. The hope of our Society is with the young. Oh, may we with them be more faithful in every walk of life! Every duty faithfully performed is truly a religious service. E. M.

COMMUNICATION.

CALL FOR WORKERS AT THE FRIENDS' GUILD.

Editors Friends' Intelligencer:

My Dear Friends: We are still greatly in need of workers at Friends' Guild at 151 Fairmount Avenue. We want some one to help us with the younger boys on Fourth-day evenings; we have only three workers, besides myself, and the boys are of such a class that one person cannot control more than eight, and ought not to have more than six; have had to turn away a great many boys who need what we can give them, but we cannot admit any more unless we can have more help. When we remember how short a time it will be before these boys will be our law-makers, and perhaps holding office, we cannot overestimate the importance of getting hold of them before the streets have taught them too much and too long. Then we want a young woman to teach a class in millinery to a club of girls on Fifth-day evening. On Sixth-day afternoon, at 3 p.m., we have a meeting for mothers. Dr. Abby gives them an address on the first Sixth-day in each month, and now we want some one for the others. Is there not some woman physician who could give an hour once a month; some man or woman who could talk for an hour once a month on some interesting topic; some young woman who can recite and read, who could give one once a month. In that way we would be provided for, and only require short time from each once a month. I have a couple of bright boys who want work. Is there none for them in this great city? I have tried so far without finding it. Friends, we are all children of one father. Won't you reach down and help these little ones of his up? It will cost less than putting them in jail some day. Come and help us make their homes a little brighter. Come and show them that human brotherhood is not a myth, and that the teaching of Christ is still fresh and warm in our hearts.

Emily Wilbur, Supt.

IN BEHALF OF DEFRAUDED INDIANS.

The Indians east of the Rocky Mountains are now established either on reservations, or in severalty allotments, and a statement recently made in the *Independent* suggests that the present Congress will be notified that further appropriations will not be needed by them. The situation of the tribes of Northern California is wholly different.

From a careful, painstaking investigation the Indians' Aid Society of Northern California has ascertained that over twelve thousand Indians are landless, although treaties granting both reservations and payment for their land were made by Congress a little before the Civil War, but failed to be ratified by the Senate. A few bands, after waiting a time, threatened the warpath and were granted the requirements of their treaties, but the majority, numbering many thousands, waited in faith, believing the United States Government would fulfill its promises. Their lands were taken and they have never received a single dollar for their ownership of many thousand square miles of some of the most beautiful and valuable country. This should claim the attention of all sections of our country.

We, the Indian Aid Association, ask in behalf of our destitute and suffering brethren, whose condition has yearly become more terrible, that petitions be sent from all parts, asking Congress to make an appropriation, as suggested in the accompanying petition. These can be sent to the editor of this paper, or any one willing to attend to it, and promptly forwarded to the Representative or Senator of your district, that it may be seen that public attention is roused and a hearing demanded.

On behalf of Committee,

Hannah Bean.

[Following is a form of petition sent us by Walter E. Vail. It is hoped that Friends everywhere will take up this matter, and see that justice is done.]

FORM OF PETITION.

To the Honorable, the Congress of the United States:

We, the undersigned, hereby respectfully petition and request that lands in severalty be granted to the landless Indians of Northern California, substantially as suggested by the Northern California Indian Association, and that such further relief be given as may be appropriate.

A LETTER FROM CALIFORNIA.

It has been my privilege to visit some other parts of this varied and interesting State since my last letter.

Almost any climate or altitude desired can be found and often within a radius of a few miles, so when we speak of any particular locality our remarks might not be at all applicable to another point only a few miles away. My first visit was to Reedley, in Fresno County, some 350 miles north of Los Angeles. It is situated on the east side of a valley, about seventy-five miles wide, between the Coast Range and the Sierra Nevada Mountains, with Mount Whitney,

15,550 feet high, in plain view, and about seventy-five miles away. The land and climate in the east part of the valley are claimed to be very much to be preferred to that of the west. The tenderest varieties of fruit grown in Southern California are successfully grown here, and on land costing not one-fourth as much. Oranges, figs, almonds, etc., have not been known to be hurt with cold weather. The finest oranges I ever saw are grown in abundance here. More attention is paid to grapes both for raisins and wine than to other fruits. At this place we met with Thomas Hanna and wife. He is now pastor of the Methodist Episcopal Church. He was raised a Friend in Ireland and attended the yearly meeting at Dublin; his wife lived very near Swarthmore, England; the Friend is strong in them yet. We were kindly entertained by them, and had all the time we desired in their First-day Meeting morning and evening.

I next visited Le Grande, about sixty or seventy miles north of Reedley, and north of Fresno. J. K. Mills lives here; he is one of the family bearing that name at Clear Creek, Ill. We were sorry to find him physically unable to be out with us while there. This is the place where my good friend Daniel Griest is trying to locate a Friends' colony. They are in the same valley as Reedley, and on the same side. While the former gets its water for irrigation out of King River, this locality has to depend on wells, which uniformly give an exhaustless and unlimited supply. This is not an altogether arid region, and requires but little water. Small grain and trees generally require none. The fields that were in alfalfa or other grasses were green in early summer. I was very favorably impressed with everything I saw, and will be glad to give further information to interested parties, if so requested.

Yesterday being First-day, a company of us from this place attended a meeting previously appointed at the residence of Nancy T. Gardner, 151 Walnut Street, Pasadena. Eighteen of us were assembled in her cozy little parlor. They were strangers to us, but the indescribable feeling of kindred fellowship soon pervaded all, and we were soon in the old precious silence hardly known by so many others on this coast bearing the valued name of Friends. It is the desire of several to form a permanent organization here, and steps will be taken for that purpose. Our next meeting will be held at the residence of Edward M. Taylor, of Altadena (a suburb of Pasadena) on First-day, the 17th. Let me urge our friends everywhere to assist us in this work. If you will write your friends and relatives there or near there, urging them to put themselves in communication with either of the parties named, it would certainly be to mutual advantage. Please act, dear Friends, and help us form a nucleus where our many touring members can enjoy the high privilege of meeting and worshiping as in our quiet little meetings at home. We hope to be able to start a similar work at Los Angeles, and have this interesting field ready for Elizabeth Lloyd when she arrives here in Second month. The Friends are looking hopefully for results from her labors.

We were rejoiced to find on our arrival here our good Nebraska Friends, Jacob and Belle Shotwell, who, on almost all occasions are parties in our efforts looking toward help, rest and recreation. Though we read of the intense cold and blizzards of the farther East, we can hardly realize, while we are daily witnesses of ocean bathers, barefoot boys, blooming roses, geraniums and callas by the thousand, that mid-winter reigns supreme.

EDWARD COALE.
651 Locust St., Long Beach, Cal.

FRIENDLY AID IN NEW YORK CITY.

The Young Friends' Aid Association of New York city has issued its thirtieth annual report. The society was organized in 1873, and incorporated in 1890.

In the thirty years of its existence those identified with its interests have been privileged, in some instances, to see fruit of its efforts, encouraging alike to workers and contributors. By preserving family life, the society has aided in the development of good citizens. A marked example is shown in the history of the widow of a mechanic, who was left with six small children. The Aid Society contributed regularly toward her rent, and members exerted their influence to furnish such employment as she could engage in. The family was kept together, the children were sent to school, and now, for some years, they have been self-supporting. The oldest son graduated with honor from the public school, and has, for two years, been employed in a large clothing house. One daughter is in the Normal College, and the younger children are developing well. Without the aid of the society, the family must have been separated, and the children placed in institutions.

A similar case the Association now has in charge, where there four little ones. Another family, who were in dire distress from illness, and insufficient earning power, through the influence of members, was, eight years ago, placed in charge of an unrented house, and has gained such a reputation for faithfulness that similar positions have been provided for them almost all the time since. The opportunity thus secured to them to bring up their children in a pleasant environment is more valuable than can well be estimated.

Much work has been done in relieving the necessities of the aged, and in saving from the almshouse men and women who have spent their lives as wage-earners, and have never received enough to provide for anything beyond immediate necessities. Instances of assistance afforded to meet emergencies, of money loaned in time of adversity. and returned later; of implements of trade furnished to unfortunate ones, followed by reports of self-support—of these and other forms of assistance examples might be multiplied.

To help without pauperizing has always been the aim, and the co-operation of the Friends' Employ-

ment Society has often made it possible to give in wages what otherwise must have been furnished as charity.

It appears from the treasurer's report that the receipts for the year past, from contributions and interest on funds, was $1,091.87, the total expenditures $901.55. Trust funds in bank, of which interest only is used, amount to $3,300.00.

Besides contributions in money a great many have given clothing. The Clothing Fund is most useful in the work, and the supply is quite inadequate to the demand. Even very much worn clothing can be put to good use, as at the frequent sewing meetings everything is put in order before it is given away. The Custodian of Clothing is Elizabeth A. Hoag, Friends' Seminary, Sixteenth and Rutherfurd Place, New York city, and all contributions of this kind are sent to her.

The officers of the association are: President, Anna M. Jackson; vice-president, James Foulke; treasurer, George A. McDowell; recording secretary, Charles B. Wilson; corresponding secretary, Pansy Jackson; Board of Directors, James Foulke, Harriet Cox McDowell, Wilmer A. Briggs, Phebe C. Davenport, Pansy Jackson, Jennie C. Kitchen, Alice S. Palmer, Charles B. Wilson, John Cox, Jr., Charles L. McCord, Anna M. Jackson, George A. McDowell, Elizabeth A. Hoag; Finance Committee, Harry A. Hawkins, Anna M. Jackson, Franklin T. Carpenter, George A. McDowell, Mary R. Haines, Lydia H. Macy, Phebe C. Davenport, Anna W. Jewett, Sarah E. Gardner Magill; Ways and Means Committee, Jennie C. Kitchen, Francis J. Briggs, Martha Roberts Kimball, Phebe C. Davenport, Maye W. Jewett, Alice S. Palmer, Dorothy E. Dressler, Mary Nichols Cox, John Cox, Jr., Louise M. Newman, Caroline Underhill, Robert M. Stratton, Eleanor Townsend, Alexander H. McDowell, Anna C. Hutchinson, Pansy Jackson, Arthur C. Smedley, Charles B. Wilson, Ann Eliza Stringham, Katherine Foster, Annie L. Roy, Phebe A. Russell, Nora K. Bushong, Elizabeth W. Roberts.

For Friends' Intelligencer.

THY LIGHT.

"*Ye are the light of the world.*"—Matt., v., xiv.

Did you ever drift in a boat with the stream, the shore on each side lonely, and as you drifted night's mantle, the twilight, gradually crept over all, hiding the landscape, that but a short time before had challenged your admiration, and only the splash of water against the side of the boat spoke to you, only some vague, shadowy outline rose in the distance before you, a guide to your safety as you took the oars to seek a landing?

Have you ever under such circumstances seen a dim light flickering somewhere in the direction of your sought-for landing place, with now and then a tree or rock to hide it from sight, only to have it shine forth more brightly after each eclipse; and finally a time when nothing interfered, a time when it shone and glistened like a star come down to rest a while on earth, a haven of rest and of safety?

Have you been on some country road at night, lonely and unfamiliar, and as you reached a bend a light appeared before you? Something now to act as a guide, if you wish to be guided by it. And with that light comes the knowledge of life as well, and though it may shine from the humble cot of the poor, or from some camp fire, meaning companionship if you want it or help if you need it.

Did you ever think your life meant nothing to the world? Did you ever sit down in despair when all seemed to go wrong, when nothing seemed to have come out as expected or planned, and wonder why God should allow such failures to live? when you have asked yourself what use you were, questioned God's purpose in placing you here and doubted the wisdom of remaining? Did you ever feel or say "I am of little use, what can I do"? Perhaps you have. There are a great many like you if it be so. If you think of yourself as the light in the cot of the poor, you will find your question vanish. It is not necessary that all lights should be as bright as the sun. Every light has its place and mission. "There is one light of the sun, another light of the moon, another of the stars." The shores that are but seldom visited do not need important lighthouses; it is the shores that skirt the sea roads of commerce that require bright beacons. It would be a needless extravagance to light up the country roads as we do our city streets. It would be equally useless to have every man a Moses, or a Christ, a Paul, a George Fox, a Lincoln. Such as these are the great lighthouses along the oft-visited shores; one of them standing at the harbor of "Law"; another at the harbor of "eternal peace and good will to men," a beacon of salvation; another at the harbor of the gospel of God; another at the harbor of the "Inner Light"; another as the light of the harbor of freedom. These lights must shine, and the use is great, and those that dwell on our globe see them because it is necessary for the "whole world" to know these harbors.

Did you ever think how important your light was to husband, wife, father, mother or child?—only a candle in the window perhaps, but to them an important lighthouse. Many flowers bloom that human eye never sees—stars shine on through clouds which veil them from man's eye; waters start from springs forever unknown. Why then should we belittle our place and grumble as we are called to care for our one candle. No man, no woman, no child, however brief in years, is useless. The light of each life must be kept as bright as the candle will admit, for we never know when we are "a lighthouse"—we never can tell when it will fall to our lot to be a beacon light.

The best thing a man can do is to be faithful to his charge. It is better to serve with faith in little things than to be the least negligent in great things. When we come to the end of life here and enter upon that eternal existence where all material standards shall be pushed aside, the question shall not be how much, but how well; not how great, but how true; not how quickly, but how faithfully. No doubt that those who stand highest in the immortal kingdom are those who were faithful to the care of the candle, the light God gave them to care for.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." W.

MILITARISM AT HOME.

Under the above head Ernest Crosby, in the *Arena* for First month, calls attention to some matters that do not get emphasized in the newspapers and yet that it is very important we should be giving attention to.

"Militarism," he says, "is not a thing which can be raised for foreign consumption only. We cannot give to our government the power to enslave other peoples without showing it how to enslave us as well. We may insist on firing our blunderbusses at weaker nations, but we are bound to feel the 'kick' ourselves."

"The War Department at Washington," he thinks, "and the Congressional committees which it controls will bear watching."

We have allowed to pass, practically without notice, a Militia bill that gives the President power to call out the militia of any State for service in any part of the country, under any officer he may choose and without consulting the authorities of the State to which the militia belongs. The bill as first proposed and as passed by the House almost without debate, practically proposed to add 100,000 men to the regular army of the United States; and it failed of passing the Senate only because of the opposition of the Southern Senators, "who evidently feared that the Republican party might use the new powers against the South."

Under this act, even in the form as finally passed, the "President has for a full year the same power over all the militia of the States that the Czar has over the Russian army. We have thus in this simple 'Militia bill' a complete military revolution already accomplished." We must then have much sympathy with those labor men who are so bitterly opposed to the militia, and with those unions that insist that their members shall not be members of it. "Remaining in the militia, they are liable at any time to be sent to a distant State to intimidate strikers and override local sentiment."

After calling attention in this way to the danger that comes from having in our midst an active and energetic war party, while those who are for peace are not as much on the alert as they must be if they really mean that war is to be abolished, the writer calls attention to an encouraging sign of the times:

"It is agreeable, in the midst of such indications of reaction on the part of the government and utter indifference on the part of the people, to note any sign of a counter-sentiment, and I hail as such the action of Congressman Robert Baker, of Brooklyn, in refusing to avail himself of the privilege of naming a cadet for Annapolis on the ground that it is a mistake to permit our young men to devote their lives to the art of destroying their fellows. We have no navy on our Great Lakes. Why do we need one on the Atlantic? If we can make a treaty with Canada to this end, why not with the other powers? And even without a treaty of any kind, we need fear no attack from abroad if we only mind our own business. I am sure that Mr. Roosevelt and Mr. Root and myself could live in peace next door to each other for years without arming ourselves against each other or needing the police powers of the State. It is only the burglars and toughs of society who afford us excuse for revolvers and watchmen. But there are no longer among the nations any burglars and toughs, whom we need fear, for pirates have ceased to exist, and if they had not, they could not stand a moment against any kind of improvised militia defense which we might care to prepare. No, we arm against the nations of our own 'set' in society—against France and Germany and Russia—and it is just as disgraceful as if I armed myself with revolvers against Mr. Hay or Mr. Root, and put a battery along my line fence, which happens to bound the farm also of ex-Governor Morton, and practiced my men in trying to get the range of his house. It would be insulting and disgraceful, and no gentleman would act so. Why, then, in the name of commonsense, cannot a nation behave like a gentleman? I would like to see my country set the example."

There is a form of insanity which causes a man to think that he is being pursued and hunted down by enemies. "Now, it happens that among nations this form of lunacy is much commoner than among individuals. A statesman who would recoil from the suggestion that King Edward or President Loubet intended to shoot him at sight will still maintain, with a straight face, that their governments have sinister designs upon ours, and that is made an excuse for us to plot against them. I do not believe a word of it. It is a kind of international insanity. No one wishes to attack us, and as soon as we disarm they will wish so less than ever. Let us, the people of the United States, insist on giving the world an example of national sanity, and let us beware of the complicated designs for a military empire which emanate from that storm center of military lunacy, our War Department."

FRIENDS' SETTLEMENT WORK.

(Concluded from page 52.)

sandra T. Carr, 1715 North Nineteenth Street, or, if information upon the subject should be desired, a member of the committee will call at any address upon request.

The names of the committee are: Anna K. Way, chairman, 261 Zeralda Street, Germantown; Cassandra T. Carr, treasurer, 1715 North Nineteenth Street; R. Emma Trego, 1534 North Broad Street; Mary Paxson Fogg, 829 North Broad Street; Ellwood Heacock, 2027 North College Avenue; Anna A. Emley, 1529 Girard Avenue; James H. Atkinson, 520 Philadelphia Bank Building; Anna J. Bean, 1729 North Nineteenth Street; Jennie Ambler Way, 2321 North Thirty-third Street; Anna P. Supplee, 829 North Broad Street; Henrietta D. E. Walter, 128 South Nineteenth Street; Anna T. Cernea, 1516 Mt. Vernon Street; Hannah N. Harlan, 2444 North Seventeenth Street; Anna N. Lukens, 1727 North Seventh Street; Ella F. S. Scull, Merchantville, N. J.

The general superintendent is Emily Wilbur, who is resident at the Guild.

ENDOWMENT FUND.

In a work of this character there is no limit to the good that can be accomplished, save by the means available.

The committee is very anxious that permanency of the work shall be assured, and feels satisfied that if the financial obstacles are removed workers will come forward from time to time, as the present ones find it necessary to withdraw.

The committee will gladly accept contributions to an endowment fund, which is to be kept entirely separate from other accounts, and is to be invested and the income only is to be used for the benefit of the Guild.

WOMEN'S INDEBTEDNESS TO THOMAS WENTWORTH HIGGINSON.

Col. Thomas Wentworth Higginson has just passed his 80th birthday. He has achieved fame in literature, in reform work, and in war, although, perhaps, he would prefer that the last should be included under "reform," for it was as an abolitionist that he took part in the Civil War as head of the first colored regiment. But the greatest distinction of his life, as history will look at it, is that he is one of the very few men that thoroughly identified himself with the woman suffrage cause. He signed the call for the National Woman's Rights Convention in Worcester, Mass., in 1850. In 1855 he officiated at the marriage of Lucy Stone and Henry B. Blackwell, making it thoroughly an equal rights affair. When the *Woman's Journal* was founded in 1870 he was one of its editors, and remained such for fifteen years. It meant something to the movement that a writer who had the attention of the world should give his best to a paper devoted to woman's cause. To women struggling for their rights it meant much that a warrior for freedom should consider their political freedom worthy of his sword of chivalry and justice. And so we all greet and thank Colonel Higginson.—*Woman's Tribune.*

BUILDING ASSOCIATIONS AND ETHICS.

In making Philadelphia a "City of Homes," and spreading the system elsewhere, no agency perhaps has had more influence than the building and loan association in the form in which it originated and developed here, and it is a subject for public congratulation that what may be called the parent institution is flourishing in continued usefulness, as the annual report of the State Building and Loan League makes known. In this city alone, the report shows, there are within one of 500 associations, with assets of over $47,000,000.—*City and State.*

CONVICTIONS.

Adopted at the thirty-seventh anniversary of the Pennsylvania Peace Society, Twelfth month 8th, 1903:

"Whereas, Every one who desires an end, desires the means of obtaining it; and

"Whereas, Every one desires peace, the sum of all virtues, the surest means are to remove the causes and abolish the customs of war, to live the conditions and promulgate the principles of peace; therefore we are convinced,

"First, That among the causes of war are the military system; the ruthless seizure of territory; the bombardment of cities to collect alleged debts; the oppression, injustice and cruelty against weaker nations; against race, color, sex and creed, and all acts of inhumanity, whether in Russia, Macedonia or America, against the Jew, the Christian or the Negro.

"Second, That among the encouraging signs are the great waves of international sympathy; The Hague Peace Tribunal; the frequent arbitrations; the increase of Peace Societies and of Peace Congresses; the treaty between France and England and that in prospect between United States and England; the intervisitation of rulers; the commercial intercourse; the efforts for a reduction of armaments and the belief in obligatory arbitration; the indisposition of nations to go to war, and the fact that every fresh outbreak, every cruel massacre and every new war arouses universal dissent and proves the urgent need of the work we have undertaken.

"Third, That we renew our demand that Congress should not have the power to declare war; that the death penalty should be abolished; that the sale of deadly weapons should be restricted; that labor troubles should be harmonized; that the liquor traffic should be suppressed; that there should be a Peace Department in our Government, and that the ethics of arbitration should be taught in our schools and universities, and proper books given to the children.

"Fourth, That we should make a special protest against the absurdity of Hobson's scheme for $2,750,000,000 for battleships to be expended till 1915, and increased to 1925, when commerce is pleading for more merchantmen, and Courts of Arbitration are increasing, and the spirit of equity as the Supreme Arbiter is destined to take the place of armies and navies.

"Fifth, That national and international contentions should be prevented by some agreement whereby petty jealousies and disagreements in governments shall not be magnified and distorted by some war-making publications.

"Sixth, That Congress should at its present session confer upon the President of the United States the power to call a conference of representatives of all the civilized Powers every four years, to consider questions of general interest for the common welfare, looking to more pacific relations and the promotion of Peace.

"Seventh, That we ask the co-operation of all Peace Societies to aid in having a Peace Department in the St. Louis Exposition in 1904, and welcome there with a series of meetings the International Peace Congress at the time it shall designate. HON. WM. N. ASHMAN, President.

ARABELLA CARTER, Secretary.

EDUCATIONAL.

SWARTHMORE COLLEGE.

On Second- and Third-days, 11th and 12th, Dr. Swain and Dr. Jordan, of Leland Stanford University, attended, by invitation, the International Arbitration Committee, which met at Washington. Dr. Jordan was one of the speakers.

A debate has been arranged between the Eunomian Literary Society of Swarthmore College, and the Zelosophic Society of the University of Pennsylvania. The subject is not yet decided upon, but the date was set for Third month 18th, in Houston Hall, Philadelphia.

Hon. Charles B. Landis, Congressman from Indiana, delivered a lecture before a well-filled house Third-day evening. His subject, "The Message of an Optimist," he treated strongly. He argued that the world is not in half such a bad condition as many would have us believe. His lecture was full of witty anecdotes and illustrations. Occasionally he would give a fine burst of oratory, which would draw applause.

In the absence of Dr. Holmes, a senior conducted Bible class on First-day morning. The subject of "Luxuries" was discussed. It seemed generally considered that many so-called necessities of life were but the humorings of an extravagant and selfish taste.

Before meeting Dr. Isabelle Bronk read a paper treating of the "Ethics of a Good Life."

At Young Friends' Association the following interesting program was enjoyed: "The Blessings of Labor," Annie Hillborn; "Elizabeth Fry," Esther Garwood; "Should Friends Do More Proselyting, and How?" a discussion, opened by Maurice T. Hansell, which was very spirited and instructive. The eminent English painter, Percy Bigland, was present and spoke, saying that he could not believe that the message of Quakerism was not needed in this century. He thought that if a more perfect union could be accomplished between the younger and the older Friends, great good would be done. Dr. Holmes, Anna Curtess, Haliday Jackson, Luis Robinson and Maurice Griest spoke on the subject. They thought more exertion should be made towards convincing the public as to the advantage of the religion of Friends. On the other hand, some thought that the quiet calm of their meetings and the inoffensive methods of their work should attract those who would be attracted. The meeting was very fittingly closed by a beautiful prayer by Percy Bigland. F. N. P.

If you have faith in the articles you have to sell and season your advertising with plenty of that faith you will get results.—*Printer's Ink.*

FRIENDS' ASSOCIATIONS.

PHILADELPHIA.—The regular meeting of the Young Friends' Association was held on Second-day evening, First month 11th. The auditorium of the Young Friends' Association Building was well filled, and an appreciative audience enjoyed one of the best programs the Association has offered. Dr. George A. Barton, of Bryn Mawr College, gave an illustrated lecture, "A Year Spent in Jerusalem and the Holy Lands." With the aid of his pictures, Dr. Barton described the modern Jerusalem and the surrounding country. Of peculiar interest was his account of the three Friends' meetings to be found in those far distant countries, and he showed us several pictures of these, with the native and English Friends holding peaceful communion.

A new thought to many of us was the apparently paradoxical statement that Jerusalem is the religious home of three great opposing sects—Jews, Christians and Mohammedans, the latter holding it second only to Mecca. Dr. Barton told us of several vastly different religious rites which he witnessed.

A social half-hour closed this very pleasant and instructive evening. CAROLINE FARREN COMLY, Secretary.

LANGHORNE, PA.—A regular meeting of the Young Friends' Association was held at the home of Joseph John Watson, First month 15th.

The Nominating Committee offered the following names as officers for the ensuing year: For president, Edward Palmer; vice-presidents, Arthur Townsend and Arthur Bye; secretary, Mabel Pryor; Executive Committee, Sarah Allen, Helen Row, George Ambler, Wilhelmina B. Ivins and Dr. Harvey Lovell, all of which were united with by the meeting.

Louisa P. Osmond opened the program for the evening with reading a poem, by Margaret J. Preston. Anna C. Watson's selection on "Love to Humanity" referred to the importance of individual duty in our home life. Current events were given by Marion Townsend. Her well-selected items on the questions of the day brought forth an animated discussion. Sarah F. Row then read an article entitled, "Charity Thinketh No Evil." MABEL A. ROW, Sec.

NEW YORK CITY.—The regular meeting of the Young Friends' Association of New York and Brooklyn at Brooklyn Meeting House, First month 10th, 1904, was called to order by Walter Haviland, president pro tem. The committee to nominate officers for this year reported as follows:

President, Walter Haviland; vice-president, Mary S. McDowell; secretary, Percy Russell; corresponding secretary, Agnes R. Russell; treasurer, Franklin Noble; Executive Committee, Marianna S. Rawson, Henry M. Haviland; Executive Committee of General Conference, Harriett Cox McDowell, Harry A. Hawkins, which nominations were all confirmed.

It was decided to hold a meeting of an educational nature on the afternoon of next quarterly meeting day in New York, and the Executive Committee was directed to make all arrangements and conduct the meeting.

Literature report: Harriett C. McDowell read a "Hymn to Zeus," by Cleanthes, one of the early Stoics, and it was stated that this is the only production of his extant.

Under current topics our attention was called to the report that the President of Cuba has vetoed a bill to establish a national lottery. This item is of particular interest to us because he was for many years associated with Friends in conducting a school at Central Valley, N. Y.

Referring to the strained relations of Japan and Russia, it was pointed out that there is little or no hope of an appeal to The Hague Tribunal, because the trouble is essentially a clash of national ambitions, which from their nature cannot be arbitrated.

The paper of the evening was by Amy J. Miller on the philosophy of Epictetus, a Greek Stoic of the first century, A.D., and referred mainly to his ethical system. Like all the Stoics he taught by example rather than precept, believed in acting with propriety, rather than preaching propriety. He advised against taking oaths and against every luxury. "Bear and forbear" was the pith of his moral teaching, from which it follows that men should be passionless and calm under all circumstances.

In the discussion it was said that these ancients seemed to believe in a single God as a creator and ruler, and also to share in the common belief in many lesser gods.

Most of the sayings of the Stoics are negative. They agreed with Socrates that the fewer our wants the richer we are, and schooled themselves in simplicity. Marcus Aurelius, though Emperor of Rome, yet lived a simple life.

They advised being good, but did not advise doing good to others, which seems to be the most important moral difference between all the Pagan systems and Christianity. Epictetus seems to have referred to Socrates much as we refer to Jesus—as a pattern; and he appears to have had an influence upon Christian thought, especially as to belief in a God-like quality in the human mind.

One speaker wished to emphasize the fact that the Stoics taught simplicity, which is a point for us, and said that simplicity and greatness go together. Thinkers live simply. Seriousness within leads to simplicity without, and this is a lesson for us. PERCY RUSSELL, Sec.

LITERARY NOTES.

"What Shall We Eat," by Alfred Andrews, is a book of 116 pages, with a good index, issued by the Health Culture Co., and treating of the food question from the standpoint of health, strength and economy. It contains numerous tables showing the constituent elements of over three hundred food products and their relations, cost and nutritious values, time of digestion, and indicating the best foods for all classes and conditions. An important feature of the work is found in the numerous tables given, showing the results of some 1,500 analyses of food products to determine the constituent elements, comparative food values, time required for digestion, etc., of every article in common use as food. Comparative tables of raw and cooked foods are given, and the extent to which adulteration is found in canned and other foods is shown. The matter is condensed, and that which might be given in large volumes is presented here in a compact and convenient form. (481 Fifth Avenue, New York; 50 cents.)

Horatio W. Dresser has added to his interesting series of studies in philosophy and religion another volume, "Man and the Divine Order, Essays in the Philosophy of Religion and in Constructive Idealism." In his previous volumes he has endeavored to adjust the differences between practical and philosophical interests, intuition and reason. Philosophy had wandered too far from the concrete evidences of the higher life and valued theory beyond facts; religion had become over-theological, and practical life had neglected the treasures of philosophy. Our author seeks adjustment, and in the search for unity gives an historical and critical resume of the problem of man's relation to the universe and the divine order as seen in the practical idealism of Plato, in Spinoza, Leibnitz, Emerson and others. Laying special stress upon the empirical value of his method, he develops finally a "constructive idealism." "The present idealistic theory may, therefore, be defined as spiritual idealism of the empirical type. The word, 'empirical,' here means that the entire life of the divine order is in part an experience. Not that the divine system changes, but that the supreme beauty, goodness, wisdom, of the divine order is revealed through the attainments of its members; something is being accomplished which will not be fully known until it has been perfectly done."

The work is really a series of essays, among the most valuable of which are "A Study of Religion," "Evolution," and "Christianity." The spirit of the author is reverent, free from prejudice, honest and brave in his search of this, the deepest problem of human interest. We cannot have too many authors and works of this type, and their productions will always appeal to the thoughtful members of the Society. (Putnam's, New York.) B. F. B.

WEALTH.—It is recorded of Cornelius Vanderbilt that before he died he said to a friend: "I don't see what good it does me—all this money that you say is mine. I can't eat it; I can't spend it; in fact, I never saw it and never had it in my hands for a moment. I dress no better than my private secretary and cannot eat as much as my coachman. I live in a big servants' boarding-house, am bothered to death by beggars, have dyspepsia, cannot drink champagne, and most of my money is in the hands of others, who use it mainly for their own benefit."

In general, it may be said that the college is for general education and the development of character; the university and technical school for lines of special study and research. Neither of these can be in itself a complete substitute for the other.—*William I. Cole, in Review of Reviews.*

RENEWAL.

These sounds sonorous rolling!—
  These vibrant tones and clear!
Listen! The bells are tolling
  The requiem of the year:
The year that dies, as mute it lies
  Midst fallen leaves and sere!

Now by the fading embers
  That on earth's hearthstone glow,
How sadly one remembers
  The things of long ago:
The wistful things with flame-bright wings,
  That vanished long ago!

The self-effacing sorrow,
  The generous desire,
The pledges for the morrow,
  Enkindled at this fire!—
Enkindled here, O dying year!
  Where smoulders low thy pyre.

What hope and what ambition,
  What dreams beyond recall!
And look we for fruition,
  To find them ashes all?
Is life the wraith of love—of faith?
  Then let the darkness fall!

The sparks—how fast they dwindle!
  How faint their being glows!
Quickly! the fire rekindle—
  Ah, quickly! e'er it goes!
Woo living breath from the lips of death!—
  From ashes bring the rose!

. . . . . .

Kind God! The bells, in gladness!
  The rose of hope hath bloomed!
For, consecrating sadness,
  Life has its own resumed,
And welcomes here the new-born year—
  A phœnix, unconsumed!

—*Florence Earle Coates, in Harper's Magazine.*

SONG OF COURAGE.

Does trouble arise, and life appear
  A prison with no open gate,
And fettered circumstances and fear
  Attend thy ways?—In silence wait,
Do right and trust—it well will be,
  For Time befriends the man of faith,
And Time makes changes pleasantly.

Then, soul, thy hymn of courage sing;
  God will not fail thee; be thou just;
Rest on the Rock thy upward wing—
  Await events; do right and trust!
    On lifted wing, on lifted wing,
    O Soul, thy hymn of courage sing!

Let no corroding passions rise
  To vent hot words to add to pain;
Warm lies the light in Southern skies
  To chase the clouds of winter rain;
And heart-content awaits for them,
  For Time befriends the man of faith,
And Time makes changes pleasantly.
  Then, soul, thy hymn of courage sing;

. . . . . .

Yes, Time the man of peace befriends,
  Removes in silence what appears
Life's boundary wall, and far extends
  The boundaries of future years.
There are no billows 'neath the sea,
  And Time befriends the man of faith,
And Time makes changes pleasantly.
  Then, soul, thy hymn of courage sing;

. . . . . .

—*Hezekiah Butterworth, in The American Co-operator.*

THE BELGIAN HARE AT HOME.

Rabbit raising years ago assumed the rank of an industry in Belgium, which still leads in the business, and annually exports thousands of tons of dressed rabbits to England. There is nothing fancy about rabbit raising in Belgium. One of the leading exporters tells me that rabbits are to be found in almost every dooryard in town and country alike, and that little attention is given to purity of strain. The rabbits are of every breed, mixture and color. Purely bred specimens are scarce, and entering a man's hutches there is no telling whether one will find some spotted Flemish giant, rivaling a turkey in size, or a diminutive mongrel little better than our cottontail.

A large rabbitry is very uncommon because rabbit raising is not made a specialty, nevertheless the business is important, since rabbits are more generally kept than chickens, and they occupy much the same place as does the chicken on the American farm. The small, unfenced and garden-like farms of Belgium would be overrun by chickens that were unconfined. It is a smaller item to fence the rabbit because of his ability to thrive in close quarters. He has a good appetite, and will take a great variety of articles on his bill of fare. Potato parings, turnips, cabbage stalks, a little grain and a bunch of grass or good weeds are fed in summer, a wisp of hay in winter.

It is the business of the collector to dress the rabbits for shipment, and to turn them over to a forwarding agent, who in turn sends them to the London market. The skins are bought by weight and the hair is used for the manufacture of hats.—*J. Russell Smith, in American Agriculturist.*

REASONS FOR TOTAL ABSTINENCE.

Dean Farrar gave the following reasons for signing the total abstinence pledge: "1. I became convinced that the use of alcohol in any form was not a necessity. I saw that whole nations had lived and flourished without it. I believe that the whole race of man had existed for centuries previous to its discovery. 2. I was struck by the indisputable fact that in England 20,000 inhabitants of our prisons, accustomed to strong drink all their lives, and the majority of them brought into prison directly or indirectly by it, could be, and were, from the moment of their imprisonment, absolutely deprived of it, not only without loss, but with entire gain to their personal health. 3. I derived from the recorded testimony of our most eminent physicians that the use of alcohol is a subtle and manifold source of disease, even to thousands who use it in quantities conventionally deemed moderate; also, that all the young, and all the healthy, and all who eat well and sleep well, do not require it, and are better without it. 4. Then the carefully-drawn statistics of many insurance societies convinced me that total abstinence, so far from shortening life, distinctly and indisputably conduced to longevity. 5. Then I accumulated proof that drink is so far from being requisite to physical strength or intellectual force that many of our greatest athletes, from the day of Sampson onward, 'whose drink was only of the crystal brook,' have achieved without alcohol mightier feats than have ever been achieved with it."

ONE NEGRO'S CONSCIENCE.

Some years ago, when visiting a little town in Western Ohio, I found a colored man who made an impression upon me which I shall never forget. This man's name was Matthews. When I saw him he was about sixty years of age. In early life he had been a slave in Virginia.

As a slave Matthews had learned the trade of carpenter, and his master, seeing that his slave could earn more money for him by taking contracts in various parts of the country in which he lived, permitted him to go about to do so. Matthews, however, soon began to reason, and naturally reached the conclusion that if he could earn money for his master, he could earn it for himself.

So, in 1858, or about that time, he proposed to his master that he would pay $1,500 for himself, a certain amount to be paid in cash and remainder in yearly installments. Such a bargain as this was not uncommon in Virginia then. The master, having implicit confidence in the slave, permitted him, after this contract was made, to seek work wherever he could secure the most pay. The result was that Matthews secured a contract for the erection of a building in the State of Ohio.

While the colored man was at work in Ohio the Union armies were declared victorious, the Civil War ended and freedom came to him, as it did to 4,000,000 other slaves.

When he was declared a free man by Abraham Lincoln's

proclamation, Matthews still owed his former master, according to his ante-bellum contract, $300. As Mr. Matthews told the story to me, he said that he was perfectly well aware that by Lincoln's proclamation he was released from all legal obligations, and that in the eyes of nine-tenths of the world he was released from all moral obligations to pay his former master a single cent of the unpaid balance. But he said that he wanted to begin his life of freedom with a clean conscience. In order to do this, he walked from his home in Ohio, a distance of three hundred miles, much of the way over the mountains, and placed in his former master's hand every cent of the money that he had promised years before to pay him for his freedom.—*Booker T. Washington, in The Century.*

METEOROLOGICAL SUMMARY FOR TWELFTH MONTH, 1903.

Mean barometer, ...30.059
Highest barometer during the month, 19th, ...30.620
Lowest barometer during the month, 9th, ...29.305
Mean temperature, ...32.3
Highest temperature during the month, 20th, ...53.
Lowest temperature during the month, 27th, ...12.
Mean of maximum temperatures, ...38.3
Mean of minimum temperatures, ...26.3
Greatest daily range of temperature, 29th, ...21.
Least daily range of temperature, 2d, ... 4.
Mean daily range of temperature, ...12.
Mean temperature of the Dew Point, ...21.6
Mean relative humidity, per cent., ...65.5
Total precipitation, rain and melted snow, inches, ... 3.67
Greatest precipitation in any 24 consecutive hours, 1.30 inches of rain, on the 19th and 20th.
Number of days on which .01 inch or more precipitation, 11.
Number of clear days 13, fair days 10, cloudy days 8.
Prevailing direction of the wind from northwest.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 50.5° on 13th.
Minimum of the wet bulb thermometer at 8 a.m., 14.5° on 19th.
Mean of the wet bulb thermometer at 8 a.m., 27.1°.
Maximum of the wet bulb thermometer at 8 p.m., 39° on 20th.
Minimum of the wet bulb thermometer at 8 p.m., 14° on 26th.
Mean of the wet bulb thermometer at 8 p.m., 28.1°.
Mean of wet bulb thermometer for this month, 27.6°.

NOTE.—The means of the daily maximum and minimum temperatures, 38.3° and 26.3° respectively, give a monthly mean of 32.3°, which is 4.6° lower than the normal, and 1.7° lower than during the corresponding month in 1902.

The total amount of precipitation for the month, 3.67 inches, is 0.8 of an inch less than the normal, and 4.44 inches less than fell during Twelfth month, 1902.

Snow fell on the 2d, 3d, 10th, 11th, 18th, 26th, 27th, 29th and 30th. The total snowfall during the month 6.8 inches; 6.2 inches of which fell on the 2d and 3d. Very light flurries only upon the other dates; no snow on the ground on the 15th, nor at the end of the month. JOHN COMLY, Observer.

Centennial Ave., Philadelphia, Twelfth month 31st.

CURRENT EVENTS.

A conference called to frame a basis for an arbitration treaty between the United States and Great Britain and for extension of arbitration throughout the world was held in Washington on the 12th. It was attended by Andrew Carnegie, ex-Senator Judge Gray, of Delaware; Lieutenant-General Nelson A. Miles, President David Starr Jordan, of Stanford University; ex-Secretary of State John W. Foster, Cardinal Gibbons, Francis Lynde Stetson, of New York, and Robert Treat Paine, of Boston, president of the American Peace Society; Provost C. C. Harrison, Dr. S. Weir Mitchell, John Wanamaker, Joseph G. Darlington, George W. Ochs, Philip C. Garrett, William P. Bancroft and about three hundred others. Ex-Secretary Foster was chosen president and Thomas Nelson Page secretary. Addresses in advocacy of international arbitration were made by President Jordan, of Stanford University; Stuyvesant Fish, New York; Thomas Barclay, of London; President Gompers, of the American Federation of Labor; Cardinal Gibbons, General Nelson A. Miles, Edward Everett Hale.

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The House Committee on Foreign Affairs on the 14th heard a delegation, consisting of B. F. Trueblood, Robert Treat Paine and Edwin D. Mead, of Boston; J. I. Gilbert, of New York, and J. A. Bailey, of Philadelphia, in favor of the establishment of an international arbitration congress. The committee was asked to favor a resolution to be introduced in the House authorizing the President to invite the governments of the world to join in establishing such a congress, to meet at stated periods to deliberate on questions of common interest to the nations and to make recommendations thereon to the governments.

—

A committee of the International Arbitration Conference called on the President on the 13th and presented resolutions adopted by the conference recommending the negotiation of a treaty with Great Britain to submit to arbitration all differences between the United States and Great Britain which they may fail to adjust by diplomatic negotiations. In response, the President stated that he was heartily in accord with the International Arbitration Congress in its efforts in this direction, and that he would devote his most careful consideration to the subject and take all possible practical action in the direction of bringing about such understandings between this country and other nations. Among the members of the committee were Bishop Mackay-Smith, Dr. S. Weir Mitchell, Joseph Swain, president of the Swarthmore College; Andrew Carnegie and Oscar Straus.

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The fifteenth annual convention of the United Mine Workers of America began in Indianapolis on the 18th, with about 1,000 delegates present. There are in the United States 450,000 miners, of whom 325,000 belong to the organization. Of these there are now 14,000 on strike. Ten thousand of these are in the West, 3,000 in the Meyersdale district, and 1,000 in West Virginia. President Mitchell, in his annual address, urged that the convention be moderate in speech and conservative in action. He referred to the extension of the conference method of adjusting wage differences into West Virginia, Missouri, Kansas, Arkansas and the Indian Territory, which, he said, promised a long period of industrial peace to miners and operators. Vigorous support of the Anti-Injunction bill and the Eight-Hour bill, now in Congress, was urged.

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The Russian budget for 1904 estimates the ordinary receipts at $990,047,246, against $948,816,339 for 1903. The expenditures are estimated at $903,229,125, against $940,232,611 for 1903. The increase in the ordinary revenue is chiefly from the railroads, $17,350,000; from the liquor monopoly, $12,750,000, and from the customs, $6,000,000. The principal departmental appropriations, as contrasted with 1903, are: Holy Synod, $14,665,945, against $14,199,024; Foreign Office, $3,208,895, against $2,871,021; war, $180,379,046, against $164,611,903; navy, $56,811,213, against $57,815,620; finance, $186,061,324, against $184,705,034; agriculture, $24,914,551, against $24,542,667; education, $21,838,725, against $19,607,442; interior, $57,363,514, against $49,858,599; traffic, $236,637,305, against $229,234,967; loans to State companies, $31,490,000.

—

The treaty which has just been ratified between Japan and China covers much of the same ground as does that between the United States and China. The most interesting feature is provision for the establishment of a place of international residence in Pekin. The provision is particularly important from a commercial standpoint, and when in effect will also centralize China's responsibility in the matter of protecting foreigners, rendering such protection far more easy than at present, when foreigners are scattered in various parts of the city, within and without its walls. China guarantees the right of Japanese steamers to navigate Chinese internal waterways to each treaty port; is required to establish a national uniform coinage and currency; to reform the system of Chinese weights and measures: guarantees Japanese officers and subjects full and free participation in all privileges enjoyed by Chinese officers and subjects, and Japan undertakes to show like privileges for Chinese in Japan; China is pledged to reform its judicial system to accord with that of Japan and Western nations. The English text of the treaty is to govern in case of a difference in construction between the parties.

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The Committee on Relations Between Employer and Employee, of which Carroll D. Wright was chairman, appointed last summer by the Governor of Massachusetts, at the direction of the Legislature to consider legislation concerning the legal returns of employer and employee, has made its report. It pronounces against compulsory profit-sharing and against compulsory arbitration. The committee does not believe that a measure "looking to a binding arbitration of industrial disputes by public authorities, regardless of the wishes of both parties to an entirely private controversy, is in full accord with sound public policy." "We believe," says the committee, "that the use of the boycott as a weapon in trade, labor and other disputes, has been carried to extremes which cannot be justi-

fied, and that in many cases its use is futile." It opposes the blanket injunction, but also opposes the prohibition of the use of the injunction in industrial disputes.

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A bill is before the Mississippi Senate to make lynching technically a crime. It was introduced by a brother of United States Senator McLaurin, and provides that the penalty for participation in the acts of a mob, no longer to be classed as murder or attempt at murder, shall be such as is agreed upon by the trial jury, the court being compelled to impose the sentence so reached. The law is intended to try to decrease lynching in Mississippi. Under the present law it is murder, and the penalty for the crime is so severe that Governor Longino, who leaves the Governor's office next month, has applications for pardon before him from 800 of the 1,140 convicts in the penitentiary.

—

Commander Robert E. Peary's appeal for aid in raising funds for still another polar expedition has the support of the Appalachian Mountain Club. Peary has expended his own private fortune in Arctic exploration, besides many thousands of dollars earned by him in lecturing and publishing his books; he has given the best years of his life to the work, and all the aid he has received from the government is leave of absence granted by the Navy Department. His plan is to start from Cape Hecla, the northern point of Grinnell Land. He will establish there a base of supplies and a settlement of Eskimos, where he will winter. Then he will start directly over the polar ice toward the Pole. The distance to be traversed from Cape Hecla is less than that accomplished in each of his two sledge journeys of the past.

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The Massachusetts Bureau of Statistics of Labor, in its report just issued, deals with free employment offices in the United States and foreign countries. The bureau finds that such offices are now in successful operation in thirteen States. In foreign countries the results seem to have been as successful as in the United States. The extension of the system is recommended. Among the provisions would be that "every employer of labor and every man and woman making application for work should be entitled to the best possible service," and "no fee should be charged or taken either directly or indirectly."

—

The United States being the only nation not having a "group" of parliamentarians affiliated with the Interparliamentary Union for International Arbitration, such a "group" was organized on the 13th at a meeting held in the lobby of the House of Representatives in Washington. About forty members of the Senate and House of Representatives became members. The chairman, Representative Bartholdt, of Missouri, was instructed to introduce a resolution in the House inviting the International Union to hold its twelfth annual session in St. Louis in Ninth month next. President Roosevelt is heartily in favor of the movement. Representative Hepburn, of Iowa, stated that fully one-half of the Federal taxation had been expended for war. Over 400,000 of the youth of the United States had died in a single war. This war cost in treasure $16,000,000,000, and since that time $3,500,000,000 had been paid in pensions. This generation, he said, might be expected to indorse a peace movement most heartily. Representative Baker, of New York, offered a resolution looking to disarmament of the armies and navies of the world, which was referred to committee.

NEWS NOTES.

The Democratic National Convention is to be held in St. Louis on Seventh month 6th.

The American-Chinese commercial treaty was made effective by a proclamation of the President on the 13th.

Ex-Governor Asa S. Bushnell, of Ohio, died from a stroke of apoplexy at his home in Springfield, O., on the 15th.

J. E. Hubbard, a New York Y. M. C. A. worker, sailed for Havana on the 14th to establish a branch of the organization in Cuba.

Jose Esteva, of Jalapa, in the State of Vera Cruz, Mexico, the last surviving member of Emperor Maximilian's Cabinet, is dead at the age of 80.

The Panama Constitutional Convention recommended that Chinese be prohibited from coming to the Isthmus, except those who wished to engage in agricultural pursuits.

The Executive Committee of the National Socialist party, in session at Omaha on the 18th, issued a call for a national convention to meet in Chicago Fifth month 1st.

Arrangements in charge of General Joubert and Captain W. S. O'Donnell are almost completed for establishing a Boer colony in Montana, the immigration of the Boers to commence early in the spring.

The Carnegie Institute has appropriated $30,000 a year for five years for the preparation of an economic history of the United States. Experts will cover the specialties. Carroll D. Wright will have the work in charge.

The League of American Wheelmen, the "L. A. W.," which once had a membership of 103,000, will hold its annual meeting in Boston Second month 10th. The membership has dwindled to 4,000, many of whom are life members.

The National Business League, at a meeting in Chicago on the 14th, inaugurated a movement to amend the Constitution of the United States so as to fix the presidential term at six years and make the chief executive ineligible for re-election.

The Ministry of the Interior of Austria has caused the empire to be placarded with a warning to intending emigrants against going to the United States owing to the difficulty in obtaining employment, adding that the very unfavorable conditions in the labor market there will probably continue throughout 1904.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m. First-day School, 11.30 a.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 11 a.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fair Hill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m., 7.30 p.m. First-day School, 9.30 a.m.

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First month 24th (First-day).—Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches will attend Fair Hill Meeting, at 3.30 p.m.

First month 24th (First-day).—Hopewell, Va., Young Friends' Association.

First month 24th (First-day).—Lincoln, Va., Young Friends' Association. Principal subject for discussion, "The Church of the Future and Our Relation to It," 1.30 p.m.

First month 24th (First-day).—Young Friends' Association of New York and Brooklyn, at Rutherfurd Place Meeting House, New York, at 8 p.m. General subject for the winter, "A Comparison of the Teachings of the Philosophers with the Views of Friends;" subject for the evening, "Spinoza," introduced by Henry M. Haviland.

First month 24th (First-day).—Philanthropic Conference of the Western Quarter, at Kennett Square Meeting House, at 2.30 p.m. Prof. Jesse H. Holmes, of Swarthmore College, will address the meeting; subject, "Peace."

First month 25th (Second-day).—Oyster supper for benefit of Friends' Home for Children, at Mosebach Hall, 1207 North Thirteenth Street, Philadelphia, from 5 to 8 p.m.

First month 26th (Third-day).—Western Quarterly Meeting, at London Grove, Pa., at 10 a.m. Ministers and elders, day before, at 11 a.m.

First month 28th (Fifth-day).—Caln Quarterly Meeting, at Sadsbury, Pa., at 11 a.m. Ministers and elders, same day, at 10 a.m.

First month 29th (Sixth-day).—Plymouth Meeting, Friends' Association.

(Continued on page iii.)

CALENDAR OF MEETINGS.

(Concluded from page 64.)

First month 30th (Seventh-day).—Westbury Quarterly Meeting, at Rutherford Place, New York City, at 10.30 a.m. Ministers and elders, day before, at 3 p.m. Public meeting, under care of Young Friends' Association, in the afternoon of Seventh-day; discussion to be opened by Edward B. Rawson, with a paper on Young Friends' Associations as an Educational Factor.

First month 31st (First-day).—Scipio Quarterly Meeting, at North Street, N. Y. Ministers and elders, day before, at 2 p.m.

First month 31st (First-day).—Conference under the care of the Philanthropic Committees of the Yearly and Quarterly Meetings, in the Meeting House, at Newtown, Pa., at 2 p.m., will be addressed by Mary Travilla on the subject of "Purity."

First month 31st (First-day).—Cornwall, N. Y., Friends' Association, at the home of J. Quimby Brown, at 3 p.m.

First month 31st (First-day).—Woodlawn (Va.) Young Friends' Association, at the home of Joseph W. Cox.

First month 31st (First-day).—Meeting under care of Friends of both branches, at Home for Aged and Infirm Colored Persons, Forty-fourth Street and Girard Avenue, Philadelphia, at 3 p.m.

First month 31st (First-day).—Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches, will attend meeting at Fourth and Green Streets, at 10.30 a.m.

Second month 2d (Third-day).—Concord Quarterly Meeting, at West Chester, Pa., at 10 a.m. Ministers and elders, day before, at 2 p.m.

Second month 3d (Fourth-day).—Henry W. Wilbur, of New York, will address a meeting in Race Street Meeting House, Philadelphia, upon the "Principles and Testimonies of the Society of Friends." The lecture is given under the care of Philadelphia Monthly Meeting's Committee on Membership. A general invitation is extended.

Second month 3d (Fourth-day).—Purchase Quarterly Meeting, at Purchase, N. Y., at 10.30 a.m. Ministers and elders, day before, at 2.30 p.m.
Trains leaving Grand Central Station, New York city, at 9.06 a.m., and from the north leaving Purdy's Station at 8.45 a.m., will be met by conveyances at White Plains both days.
The Friends' Association of Purchase Quarterly Meeting will meet in the afternoon of Fourth-day. Five members will give "Helpful Readings from Henry van Dyke," and subjects for discussion will be introduced.

Second month 4th (Fifth-day).—Abington Quarterly Meeting, at Abington, Pa., at 10 a.m. Ministers and elders, day before, at 11 a.m.

EASTON SANITARIUM
elect class of nervous and mental patients received. 'wenty-five years' experience; late First Assistant 'hysician in Middletown, N. Y., State Hospital; visit efore deciding. C. SPENCER KINNEY, M. D., Eason, Pa.

PENNSYLVANIA RAILROAD TOUR TO CALIFORNIA AND NEW ORLEANS MARDI GRAS.

A personally-conducted tour to Southern California will leave New York, Philadelphia, Harrisburg and Pittsburg, by special train over the Pennsylvania Railroad, on Second month 11th. The route of the tour will be via New Orleans, stopping at that point three days to witness the Mardi Gras festivities. The special train will be continued through to Los Angeles, from which point tourists will travel independently through California and on the return trip.

The special train in which the party will travel from New York to Los Angeles will be composed of high-grade Pullman equipment, and will be in charge of a Pennsylvania Railroad Tourist Agent.

The round-trip rate, $250, covers transportation and all expenses on the special train to Los Angeles, including a seat for the Mardi Gras Carnival. From Los Angeles tickets will cover transportation only, and will be good to return at any time within nine months, via any authorized trans-continental route, except via Portland, for which an additional charge of $15.00 is made.

For complete details and further information, apply to Ticket Agents, or Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

Lamp-chimneys that break are not MACBETH'S.

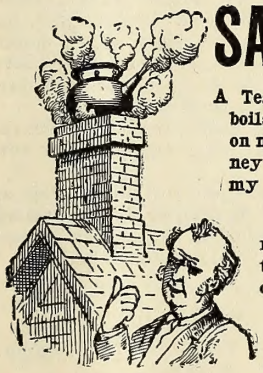
If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

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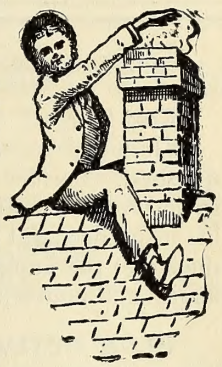


SAVE ½ YOUR FUEL

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Real Estate	1,299.09	Time Deposits	6,316.45
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CONTENTS OF THIS ISSUE.

GOOD WORDS.—V., ... 65
THOUGHTS IN A RELIGIOUS MEETING (Verse), ... 65
THE PEACE OF GOD, ... 65
FOR WHOLESOME DWELLING PLACES, . 66
BEING WITH GOD ON EARTH, ... 68
APPLICATION OF PEDAGOGICAL PRINCIPLES TO RELIGIOUS EDUCATION, . . . 68
CHRISTIAN HISTORY LESSON.—VI. The Early Church, ... 69
EDITORIAL: The Spirit of the Early Church, ... 70 Notes, ... 70
BIRTHS, MARRIAGES, DEATHS, ... 71
NOTES, ... 71
COMMUNICATIONS: In Memory of Thomas H. Speakman; The Militia Bill, ... 71
TWENTY-EIGHTH ANNUAL MEETING OF THE AMERICAN PURITY ALLIANCE, . . 72
ON THE POET WHITTIER, ... 72
CHARLES LAMB AND GEORGE FOX'S JOURNAL, ... 72
THE KAISER'S ATTITUDE TOWARD WORLD-PEACE, ... 74
WHAT IS MY LIFE BEFORE GOD AND BEFORE MEN, ... 74
A TEACHER WHO IS AN IDEALIST, . . . 75
FOR THE INTER-STATE LIQUOR BILL, . . 76
WALKING ON THE SUNNY SIDE, ... 76
EDUCATIONAL: Swarthmore College; Schofield School; Laing School; George School 76, 77
LITERARY NOTES, ... 78
FRIENDS' ASSOCIATIONS, ... 78
CURRENT EVENTS, ... 79
NEWS NOTES, ... 80
CALENDAR OF MEETINGS, ... 80

J. Linden Heacock Oscar M. Hokanson
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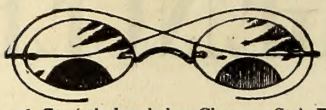
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PHILADELPHIA, FIRST MONTH 30, 1904.

Volume LXI. Number 5.

GOOD WORDS.—V.

"We never can truly preach the salvation of Christ until we have known it, and we can never know it but within our own souls; no outward salvation can save us." *Abel Mills.*

From a Sermon.

THOUGHTS IN A RELIGIOUS MEETING.

Though few in number, Father, Lord!
Still in thy name we come
To wait for thy in-teaching Word,
Though human lips be dumb;
Though neither sad nor joyful tone
Be lent to mortal ear,
Thou, thou, who knowest the heart alone,
Wilt kindly listen here.

The while a cold and formal throng
We seem to mortal eye,
Thou knowest full many a grateful song
And many a burdened sigh,
And heartfelt prayers for strength and grace
To walk from error free,
Rise from this silent gathering place,
In sounds of power to thee.

The few that here are wholly thine,
Who tread the narrow way,
Told not by outward seal or sign,
Of their baptismal day;
Thou only knowest the way and time
Their covenant begun,
Thou only, when they seek sublime
Communion with thy Son.

Join me to these, as deep to deep,
Their way be still my choice;
My soul e'en as an infant keep,
That knows its parent's voice.
While others labor in thy cause
With words of power and skill,
Be it but mine, to know thy laws,
To love thee and be still.

—*A. C. Howland.*

THE PEACE OF GOD.*

"And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."—Phil., iv., 7.

Surely we all long to find this peace of God which passeth all understanding of which Paul has spoken, for when we have found it we have found the secret of life, we have entered upon the path which will not only lead to happiness, but will bring us to those higher regions where our lives shall become a power for good in the world, for "the kingdom of God is not in words but in power," says the apostle.

In one of his epistles he speaks feelingly of the comfort he and his devoted followers have found in that power of the Spirit, by the light of which they are enabled to enter into the secrets of life and nature. "For the spirit searcheth all things, yea, the deep things of God." Is not this one of the blessings of this power, that it does help us to enter into the deep things? Not those superficially beautiful things which charm for a moment, but that deeper beauty of the love of God as it is revealed in everything about us, as it is manifested toward the smallest creature, as it speaks to us through the eyes of a friend.

Perhaps one of the greatest gifts which can come from the Spirit is the ability to enter into the lives of others, which results only from the power to search all things, yea, the deep things of God.

Through that power what a new world may open to us; how little the limitations of our own lives count! If the things of the Spirit are the real things, we do not live in a little corner of the world, hemmed in by the narrow round of recurring duties. We have behind us, before us, around us, all those great souls, those higher natures who have, in a far greater degree than ourselves, been able to enter into the world of the seekers after God, to whom the deep things of life are revealed. They become our brothers, our companions; we feel our lives to be in some small way, a part of the great whole which God has planned. We cannot do what these greater souls have done, but our part, just in this one little spot, is as necessary to the finished and perfect whole, and if we fail to do it the failure is as great.

But such life should not cut us off from sympathy with daily experience, tempt us to live in a world apart. On the contrary, as we realize that each one of us is simply a part of the divine plan, the sense of the oneness with the infinite Spirit should emphasize our sense of fellowship with every other soul with whom God has brought us in contact; as He is working through *us* He is working through *them;* there must be harmony through it all; we cannot make our lives significant unless we are ready to go out to help others, as we wish them to help us, to make the very most of those powers and opportunities which have been given us; the sense of the oneness with God must include the fellowship of all God's creatures.

In no other way can we apprehend more fully the vital truth of the lessons which He wishes us to learn than in keeping ourselves open to the message which these souls may have for us; in each one of them is some attribute of God's nature revealed, and through our closer and more sympathetic association with our fellow men we come to learn more of the nature of God. We see in them the deep things of the Spirit, the power which is working through them.

The deep things of God do not always wear a serious face. Shallowness often assumes a more serious,

*Read before meeting to the Swarthmore College students and others assembled, Twelfth month 13th, by Beatrice Magill.

even a gloomy, aspect; but what can be truly deeper than the brave spirit full of courage and cheerfulness which, nothing daunted by pain and sorrow, ever looks on the bright side, never adds to the burden of the world by seeming to others to be laboring under a heavy load, but goes on his way lightly and gaily, calling the attention of his weary fellow travelers not to the stones and thorns in the path, but to the bright flowers by the wayside, the sunshine which lights up the distant hills, the life-giving air which renews their strength, and the myriad beauties of God's world which we take so little time to enjoy; those things which, if they are only given a chance, carry men's thoughts out of themselves and their troubles.

We are told that the highest art is that which conceals itself, which seems to be done with perfect ease; is not the same true of the greatest of all arts, the art of living? There are lives whose chief inspiration for us is this very power of facing life joyfully. Such was the message of that beautiful soul, Robert Louis Stevenson, with his "morning face." How many men have gained courage as they read of that brave and effectual struggle with physical weakness and disease, how that lifelong heroism will help men in the years to come!

Surely there can be no truer way to the attainment of the "peace of God which passeth all understanding" than this deliberate putting aside of all thought of suffering, and concentrating the mind upon those things which make this life which God has given us worth living, and through which He means that we should do all that lies in our power to make it worth living for others.

We must not expect that this peace of God will necessarily be a state of constant quietness, where all goes well, where no further effort is required of us; no, were it so it would be the end of all growth.

Moments of insight and inspiration may be brief. "The Spirit bloweth and is still." By the natural limitations of our being we cannot all at once lift our lives above the plane of the past. We cannot hope to live always on the heights, but, as we feel the ascendancy of such moments, we know they are not measured by time in the ordinary way; they are moments which seem, by their quality of fullness and inspiration, to be a part of eternity; they hold a depth of experience which gives them a quite different relation to our lives from that which they would have if judged by lower standards of time and outward seeming. What are time and space to the infinite? And in such moments we are not our finite selves, but realize that we are a part of the infinite whole.

These moments are the most memorable in life, and have an influence on our future course which is out of all proportion to their duration as time. How the inspiration of them warms us! How it lights up that which before may have seemed a day of dreary drudgery! How it touches all those about us and sweetens our relations with them!

"Character building is the ultimate aim of life." For what, after all, are these bodies given us, if not simply for the development of soul; and what can develop the soul like this voluntary submission to, union with, that power which is over all and in all and through all? God speaks to each one of us if we earnestly desire it and keep the mind open and ready to receive His message. "We lie open on one side to the deeps of spiritual nature, to the attributes of God," says one of the most inspiring of spiritual leaders.

On a beautiful, calm, sunny First-day at sea, when, after the storm and fog of days which had gone before, we looked out over the expanse of sunny waters toward the far-off horizon, and up into the infinite spaces above us; and that peace of God which passeth all understanding seemed to brood over all; the thought was brought home to me most forcibly by a little poem which I heard then for the first time, and which I should like to read before closing:

"When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion
That peaceful stillness reigneth evermore.

"Far, far beneath, the noise of tempest dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea.

"So to the heart that knows thy love, O Purest,
There is a temple, sacred evermore!
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

"Far, far away the roar of passion dieth,
And loving thoughts rise calm and peacefully;
And no rude storm, how fierce soe'er it flieth,
Disturbs the soul that dwells, O Lord, in thee."

FOR WHOLESOME DWELLING PLACES.

The problem of the proper housing of the crowded population of large cities began to claim attention in England and the United States in the early part of the nineteenth century. In New York city, whose rapid growth and peculiar geographic position contributed to bring about the worst conditions of any city in the world, the first important work toward the better housing of the people began in 1834, under the direction of the City Inspector of Public Health, the population at that time being only 279,999. In 1856 the first legislative commission was appointed to investigate the conditions and make a report with a view to bringing about better conditions. About eight years later an association of citizens undertook an investigation, and in 1865 made a comprehensive report. The first law in regard to the tenement houses was passed in consequence of this report in 1867. The first practical tenement house reform was begun in Brooklyn in 1876. This did much to stimulate further reform during the following years. The second State Legislative Commission was appointed in 1884 and led to important amendments of the tenement house law in 1887. The third State Commission was appointed in 1804, and amendments followed in 1805. With all this investigation, and the consequent legislation—and it is acknowledged by present authorities that it was thorough and sound—we would expect to find a great improvement in the tenement house conditions. But as a matter of fact the worst evils of 1856—dark rooms and bad

ventilation—are exactly the worst evils of to-day. The reason of this is that improvement of conditions has been swamped by the enormous growth of the population. In 1864 there were, in New York, 15,511 tenement houses, with 486,000 people living in them; in 1890 there were 42,700 tenement houses, with 1,585,000 people living in them.

In 1900 the Governor of New York, Theodore Roosevelt, appointed a fourth tenement house commission, under the direction of Robert W. DeForest. This commission made an investigation, and its recommendations were embodied in legislation under which the crowded apartments of New York city are now being made fairly habitable for respectable workingmen and their families. Robert W. DeForest and his associate in this work, Lawrence Veiller, have now published in two large volumes * the results of the investigations of the State Commission, and some account of the working out of practical reform in the tenement houses of Greater New York under the new law.

The population of New York city is given as 3,437,202. Of these 2,372,079, or more than two-thirds, live in tenements. In Greater New York there are 82,652 tenement houses, 42,700 of these being in the Borough of Manhattan, 33,771 in Brooklyn, 4,365 in Bronx, 1,398 in Queens, 418 in Richmond. These tenements are five, six and even seven stories high, built on a lot only twenty-five feet wide, and with three or four families on a floor. When the commissioners had investigated the conditions existing in these tall, narrow, dark buildings, crowded with people who know but little how to take care of themselves, they came to the conclusion that the chief evil of the system is the tenement house itself. They decided, as many do, that ideal conditions of light, air and sanitation for the masses of people with small incomes can be attained only by each family living in its own separate house with a considerable space about it. They also decided, however, that in spite of the great extension of means of rapid transit a great bulk of the workers will continue to live in tenements.

The tenement house itself cannot be abolished, but many of the evils connected with the system are not a necessary part of it and can be remedied. These the commission summed up under five heads: insufficient light and bad air, danger from fire, unsanitary water-closet and laundry arrangements, overcrowding, and the houses being allowed to be kept in bad condition, with foul cellars and hallways, etc. All of these evils, except perhaps the overcrowding, can be remedied. The problem in doing so, however, is complicated by the necessity of keeping the expense below the line where it would check the building of new houses or turn existing ones to other purposes; for this would only mean more crowding and make matters worse instead of better.

* "The Tenement House Problem: Including the Report of the State Tenement House Commission of 1900." Edited by Robert W. DeForest and Lawrence Veiller. Two volumes. The Macmillan Co., New York, 1903.

The typical New York tenement house, that known as the "dumb bell" type, has to be seen to appreciate its horrors as a habitation for human beings. To mention its pitch dark hallways; its rooms that have no other means of light and air than a window opening on to a narrow "air" shaft that furnishes only semi-darkness, foul smells, and disease germs, and acts as a flue in case of fire, making it almost useless to try to check a fire once started; the prevalence and frightful spread of tuberculosis and other diseases; the bringing of prostitution, gambling and crime into the very midst of the families of respectable workers, gives but a hint of the terrible evils of the tenement houses.

Many of the evils can be remedied by legislation and have grown up because of the lack of it, the failure of previous attempts at reform having been due, as has been said, to its not being continuous, and to no provision having been made for keeping up with the growth of the population. The things to be done, the commission found, were: to provide proper types of new tenement houses, and forbid the erection of any other; to remedy the errors of the past by altering and improving the old houses; to maintain sanitary conditions by adequate supervision. The laws heretofore had consisted of a series of amendments which had never been codified. The commission codified all the tenement house law, struck out all that was conflicting, and put every requirement in plain language so that there could be no doubt as to the meaning. It was recommended that the "air" shaft be done away, and in place of it there be an open court adequate to furnish light and a circulation of fresh air. There were to be no dark hallways, and no dark rooms. Provisions were made for lessening the danger from fire. The evil of cellar dwelling was dealt with. Sanitary arrangements were provided for and explicitly required.

Perhaps the most important of all were the recommendations as to provision for the enforcement of the law. Heretofore there had been, for the 82,000 tenements, and 2,000,000 dwellers in tenements, only 61 inspectors for the entire city. It had been utterly impossible for this small force to visit each house more than twice a year, and then all that could be done was to take a census. To show how little attempt was made to enforce the regulations, it was found that of the 333 new tenements under construction in the Borough of Manhattan only 15 were found to be without any violations of the law; in the other boroughs no house was found in which there was no violation of law. One great cause of the non-enforcement of the law was the divided responsibility. The tenement houses came under the care of the four city departments of Health, Fire, Police and Building. The commission recommended that there be a separate Tenement House Department. They also recommended that this department have 190 inspectors. In this way each house could be inspected once a month. Other important recommendations were in regard to prostitution in the tenement houses, to gambling, particularly to policy playing, to the

various sorts of manufacturing that are carried on in the homes of the dwellers, as garment making, cigar making.

All the recommendations of the commission were passed by the legislature, though not without a bitter fight. Robert W. DeForest, the head of the commission, was put in charge of the new Tenement House Department by Mayor Low; and those who had made the recommendations were thus given the opportunity of putting them to the practical test.

Under the new law 543 new tenement houses, costing $20,000,000, were put up in 1902. During the first half of 1903 plans were filed for 699 new buildings, showing that the new model is not an unpractical one. Builders and owners are outspoken in their approval of the new-law model; and the demand for apartments in them on the part of the tenants is overwhelming.

The work of doing away with the evils of the old houses has been going steadily on. This, however, is the hardest part of the work, and is to be accomplished but slowly. It has come out that there were, in New York city, 350,000 rooms without any opening to the outer air and daylight, that were used as sleeping rooms. It will be several years before the evils of the old tenement can be satisfactorily remedied. There is now frequent and systematic inspection. Under the new law prostitution has been practically eradicated from the tenements. The owner of a house in which a case is found is fined $1,000, and the woman found guilty of prostitution in a tenement house is imprisoned six months in the workhouse, instead of being merely fined as before. Policy playing is being rooted out of the tenements.

The volumes include a study of housing conditions in Buffalo, and to a less extent in the other cities of the State. A chapter is devoted to the conditions in the principal large cities of the United States, and another to the housing problems and the reform work in Great Britain and on the continent of Europe. Separate chapters, also, explain in detail how tuberculosis, policy playing, prostitution, are being dealt with in the tenements. A chapter is devoted to parks and playgrounds for the tenement districts, and another to public baths.

While there is no city in the country nor in the world that has the same nor as bad conditions as New York, there are in a number of the larger cities very bad housing conditions that ought not to be tolerated. In some growing cities evils are developing that are becoming serious and should be taken in time. In some places, as in Philadelphia and in Boston, investigations are now being made by citizen associations.

Wherever such reform is undertaken the work of the New York State Commission and of the Tenement House Department of New York city will be the most valuable starting point; and the two volumes that are the subject of this review must be of the greatest interest to every one who is concerned that the city in which he lives should be habitable for the large mass of those who have to live in it, at somewhat of a disadvantage, as well as for himself. The work is the most important contribution we have on the problems of housing decently great numbers of people on small areas. R. Barclay Spicer.

BEING WITH GOD ON EARTH.

Heaven has as its chief attraction the continual presence of God. One who loves God longs to be with God in heaven. But we can be with God, and be one with God, here and now. Do we think of that truth? If we did, we should have heaven's chief attraction in the present. John Wesley says, "Many, indeed, think of being happy with God in heaven; but the being happy with God on earth never enters into their thoughts." The being constantly one with God ought not to be ignored by us as a duty, nor fallen short of as our highest privilege.—*Sunday School Times.*

APPLICATION OF PEDAGOGICAL PRINCIPLES TO RELIGIOUS EDUCATION.

A paper by J. A. Cranston, superintendent of city schools of St. Cloud, Minn., published in *Unity* (Chicago).

To apply pedagogical principles to Sunday School work would necessitate a pretty radical change in our present Sunday School methods.

In our public schools we have from time to time readjusted our plans and methods to meet the urgent needs and ever-increasing demands of our rapidly-advancing civilization. But in our Sunday Schools we seem satisfied with meager results and are content to use methods long ago relegated to the past in pedagogical parlance. There is a formality in our work and a carelessness and indifference to the moral and spiritual growth of our pupils.

Our Sunday School lessons, though a great improvement on the conditions preceding their adoption, are wanting in definite plans, in continuity of thought, and in gradation to meet the needs of the different ages and abilities of our pupils.

The ignorance of the Bible among the young people who have, most of them, been brought up in our Sunday Schools is pathetic; and, of itself is of sufficient evidence that a radical change is necessary in our present methods.

Sunday School superintendents, as a rule, are men whose time is taken up with matters pertaining to their profession or business, leaving little, if any, time to devise ways and means of making the work more interesting and effective.

Sunday School teachers, in most instances, have received no pedagogical training, and of necessity receive no remuneration for their services. They have become teachers either through the urgent request of the superintendent or through their own interest in and love for the work. While it is far from my purpose to depreciate the noble efforts of Sunday School teachers and the grand results that many have achieved, still, it is true that a large per cent. have failed. In some cases girls have been secured to take

(Continued on page 73.)

CHRISTIAN HISTORY LESSONS.—No. 6.

THE EARLY CHURCH.

GOLDEN TEXT.—Jesus Christ . . . gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.—Titus, ii., 13, 14.

Read as Introduction to Lesson I Tim. iii., 1-13; Titus, i., 7-16.

There are two sharply-distinct views of the structure of the church of apostolic and post-apostolic times: one that it was monarchial from the beginning, as it afterward became; the other that it began as a democracy and degenerated into a despotism. The former view holds that Jesus himself organized the disciples into three groups, with Peter, Philip and James respectively at the head of them. The bishops are the direct representatives of the apostles, in each case selected and ordained by them or their successors, the name of the office being changed as the function changed from that of an itinerant minister to that of a local overseer (episcopas, bishop). The apostles and their successors are regarded as governing with the authority of official position, not merely by strength of character and influence. It is pointed out that "apostles" became numerous in the New Testament period, including Matthias, Paul, Barnabas, James, the brother of Jesus, Silas, and probably others, as Apollos, Titus, Clement, etc. In Revelation mention is made of the "angels," or messengers —perhaps we may say representatives—of the seven churches; the view under consideration would regard these as bishops. Lastly, the epistles to Timothy and Titus suggest episcopal government of the churches of Ephesus and of Crete. Various references to church officials in the writings of the "fathers" can be used to support this view; and there can be no doubt that it came to be believed by the middle of the third century. This is the famous doctrine of apostolic succession.

The opposite view seems to the writer of these lessons much more in accord with the teachings of Jesus and with the writings of the period in question.

It would seem natural and probable that organization would begin along rather different lines in distinctively Jewish and in Gentile communities. Where a synagogue was converted as a body to Christianity, or even where a church was established consisting mainly of Jews, the synagogue would be the model for the church. The government would be in the hands of elders (or presbyters), under the presidency of one of their number. The synagogue, however, was a hall of justice as well as a place of worship. Under the Jews two sets of officers were used; but the Christians, whose concerns were at first practically all religious and whose numbers were small, probably combined them.

Gentile churches were constituted after a different model. As is the case to-day, there existed in the empire of the first and second century an enormous number of societies, guilds, clubs, whose members were drawn together by common interests of various kinds. There were eating clubs, literary clubs, trade guilds, burial societies, dramatic associations, and many more. Most of these had some religious element, and it is probable that the Christian churches formed themselves upon these associations as models. The churches used the same names—ecclesia, synod, synagogue—for their meetings, and to some extent the same names for their officers. A usual name for the chief officers of non-Christian societies in Syria and Asia Minor was episcopas (that is, bishop, overseer). This name and office were adopted very early by the Gentile Christian churches; the name presbyter (elder) was also used in the same sense. But in the course of time some one overseer or elder—perhaps the president, or perhaps one distinguished by character or qualities of leadership—came to be recognized as superior to the others. This difference probably was not marked at first, but as the first enthusiasm waned and Christian converts became less independent, deference for position and authority grew, until a reverence at first offered to the man came to be granted to the office. Thus, by the middle of the second century the presiding elder became the bishop. At first there was a bishop for each congregation; but, as new groups were established about the old ones, instead of new bishops being selected from the new congregations, presbyters were sent out who retained their subordination to the bishop. When synods were held to decide church questions of general interest, the bishops usually represented the churches, although at first presbyters had the right of membership; so the power of the bishop extended to matters of doctrine as well as of administration. A process of differentiation took place after a time among bishops similar to that already described among presbyters; so that bishops of larger churches or districts, as Antioch, Ephesus, and especially Rome, took precedence.

The office of deacon is of apostolic origin (Acts, vi.). The duty of deacons was the care of the poor and the serving of the common meal. This last function is preserved in the part taken by the deacons in the sacramental meal of modern churches. In the ancient church deaconesses were also appointed to serve the needs of women and children.

The ministers were self-appointed in the sense that they served because they felt the call. They maintained themselves as did all the officers by their usual callings, though often helped by the brethren in order to make their labors more effective. There was no distinction of clergy and laity.

Officers were chosen, or at least must be approved, by the congregation. The exact method of selection is unknown, and probably was not uniform.

TOPICS.

"Apostolic Succession."

Comparison of the Friends' Organization and Early Church.

Professional Preaching.

"Assistance" of Ministers.

Paid Officers.

REFERENCES.

Lesson is largely summarized from Backhouse and Tyler, Hatch ("The Organization of the Early Christian Church"), and Waterman ("The Post-Apostolic Age").

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FIRST MONTH 30, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE index of Volume LX. (year 1903) of FRIENDS' INTELLIGENCER is now ready. Copies will be sent, on application, to any subscribers desiring them.

THE SPIRIT OF THE EARLY CHURCH.

MANY Friends interested in First-day School work have their attention at present upon a study of the growth and development of the Church. The historical matter connected with the spread of Christianity affords an extended and interesting field of labor for the student, and even he who casually surveys the men of this formative era and their work cannot but feel some new personal impetus toward service as a result of his look at the apostles and early fathers. The all-important thing to us in this retrospective study is not so much the absolute knowledge that we gather, as our ability to catch the spirit of these men who went forth without scrip or purse, heeding the call to serve, and with intense fervor and devotion, poured out their message upon Jew and Gentile, bond and free.

A handful of men, followers of a crucified prophet, generally ignorant in the wisdom of men, set themselves confidently to the task of evangelizing the world. They did not consider the apparent impossibility of the task; they were never deterred by a sense of their own inability; they apparently never doubted the final success of the mission they were the first to preach.

In the light of worldly reasoning, the spectacle of a few Judean fishermen and laborers turning seriously and hopefully toward the task of overturning the strongly-entrenched Jewish ceremonial law, of supplanting the philosophic systems of Greece with the religion of "The Man of Galilee," and setting at naught the legally-established heathen worship of the Romans, seems almost grotesque. In the light of subsequent history the religious movement which they set in motion is the most far-reaching influence ever known among men. As we study the stories of their devoted lives, and trace the gradual widening of the circles of Christian influence, we ought to strive to imbibe some measure of the profound faith of its founders in the success of Christianity as a rule of faith and practice for men and nations. We need to learn of them to be undaunted by difficulties or dangers, to set our faces toward the continuance of the uncompleted work of ushering in Christ's kingdom, with the same abiding faith in our ability to do our share of the work as inspired the labors of Christ's immediate followers. Our greatest weakness to-day is not so much a weakness of numbers, nor of ability, as it is a weakness of faith to believe we *can* do, what we *will* do, a lack of willingness to obey our calling as did Peter and Paul and John and those who served with them. All about us mankind needs leaders and teachers; if from our present lesson study we can catch some measure of the inspiration which moved and controlled the early leaders of the Church we may make this study memorable in its results upon our future history.

A FRIEND who has followed with interest the discussion in regard to First-day School lesson subjects, writes, "There is so much written, and such advanced study being made into Bible matters, that I have found myself only picking out for my own reading books and articles written by people who are known to be good authority and passing over unknown writers and unsigned articles. I have long taken and studied the lessons as they come out in the *Sunday School Times*, where all articles are signed, not only because the articles are well written, but because in accepting a statement I find much satisfaction in knowing my authority." In the same way, this Friend thinks, interest in the lessons published in FRIENDS' INTELLIGENCER and in Friends' Lesson Quarterlies would be much increased if the author in each case were known. It means more to be able to say such and such an authority says so and so than to say "The lesson leaves tell us." At the same time it has a little effect, also, on the writer, for even very conscientious people are affected in their work by the thought that they are to bear the full responsibility for it.

IN a letter to THE FRIENDS' INTELLIGENCER, Dr. O. Edward Janney calls attention to the "Hepburn Bill," now before Congress, the object of which is to prevent the transportation of liquor for sale into prohibition territory. In another column we give some information as to the present status of the bill, and

in a previous issue we gave some details as to its provisions. Dr. Janney urges that, "If every one who reads this will sit down at once and write a letter to his Senators and the Representatives from his district, asking them to favor the measure, he will do an effective piece of temperance work."

When the Army Appropriation Bill came up in the House, Representative Baker, of Brooklyn, opposed it on the ground that he was opposed to war and would not vote to appropriate money for preparations for war. "It should be designed as a bill," he said, "to appropriate $75,000,000 to put it into the power of one strenuous man to get this country into possible conflict with every other civilized nation of the earth."

BIRTHS.

CLEAVER.—At Unionville, Chester County, Pa., on Twelfth month 26th, 1903, to Irvin R. and Ethel H. P. Cleaver, a son, who is named Clyde Perdue.

DEATHS.

BRADWAY.—In Salem, N. J., First month 12th, 1904, Jonathan J. Bradway, in his 80th year; a member and elder of Salem Monthly Meeting; quiet and unassuming in disposition, a kind, devoted husband and father who will be greatly missed.

ELLIOTT.—On the morning of First month 16th, 1904, at her residence, 3204 Summer Street, Philadelphia, Rebecca Thomas, widow of Charles J. Elliott, a member of Philadelphia Monthly Meeting.

HAWKINS.—Suddenly, on First month 4th, 1904, at his home, Goshen, N. Y., Lewis W. Hawkins, in his 72d year.

HOLLINSHEAD.—On Eleventh month 2d, 1903, Nathan Hollinshead, a member of Medford Monthly Meeting, in the 75th year of his age.

LEE.—At the home of her son-in-law, F. S. Spencer, at Spencer's Station, Guernsey County, Ohio, Fourth month 12th, 1901, Elizabeth B. Lee, aged 80 years and 6 months. She was the daughter of Levi and Rachel Benson, and was born in Harford County, Md. She was a lifelong member of the Society of Friends, and was always a diligent attender of meeting (while ability afforded), and a strict attendant to the order and principles of the Society. At the early age of 17 she was united in marriage with John Lee, of Baltimore, where they resided until 1840, and then moved to Ohio. They had ten children, five of whom are still living. She was a woman of a very kind and affectionate disposition, a most devoted wife and mother, a true friend and reliable neighbor. In her younger years she was ever ready with willing hand and sympathizing heart to minister to the needs in sickness and sorrow of those around her. Her many virtues will long be remembered.

PANCOAST.—At his home, Mullica Hill, N. J., First month 12th, 1904, Benjamin G. Pancoast, in his 79th year, an elder of Pilesgrove Monthly Meeting. The meeting will miss his regular attendance. No matter how stormy the weather, he was always present if health permitted. He was much interested in the Young Friends' Association recently established, and was ever ready to contribute from his store of historical knowledge.

POWELL.—At his home, Manhasset, Long Island, on Fifth-day, Twelfth month 17th, 1903, Stimusson Powell, in the 90th year of his age; a member and for sixty years a highly-esteemed minister of Westbury Monthly Meeting. The funeral was held at Friends' Meeting House, Manhasset, on Second-day, Twelfth month 21st, 1903. He was a man of marked character and intense convictions. There was a large gathering on the occasion, and fitting words were spoken in affectionate remembrance of the unselfish and loving service rendered during his long useful and devoted life.

SCOTT.—At his home in Quaker City, Ohio, First month 6th, 1904, David Stanton Scott, in the 75th year of his age, a member of Richland Monthly Meeting of Friends.

SLACK.—At the residence of her brother-in-law, Seth Ely, Trenton, N. J., First month 18th, 1904, Beulah H. Slack, in the 85th year of her age. Burial at Makefield, Bucks County, Pa.

NOTES.

Some Friends, interested in the Conference excursion proposed by Rebecca B. Nicholson in our issue of First month 16th, have asked whether a side trip to Montreal might not be substituted for the one to the World's Fair at St. Louis. Any who would like to join a party in a return from the Conference by way of Montreal, under the guidance of our friend, may get full particulars by writing to her, care of Friends' Intelligencer. A stamp must be enclosed for reply. A number of inquiries have been received without stamps.

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A meeting under the care of the Membership Committee of Philadelphia Monthly Meeting at Race Street Meeting House on Fourth-day, the 3d of Second month, at 8 p.m., will be addressed by Henry Wilbur, of New York. His subject will be "Association for Religion." It is desired that word be very generally given both among Friends and to any one who might by any chance be interested in attending.

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The *Bulletin of the Friends' Association* of Cincinnati, just received, announces a special meeting appointed for Elizabeth Lloyd on Second-day, the 21st, at the home of Sarah E. Lippincott. Elizabeth has recently been with Friends of Pittsburg; Quaker City, Ohio, and Waynesville, Ohio.

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Our friend, Joseph Powell, who fell some weeks ago as he was on his way home from Fourth-day meeting at Race Street, Philadelphia, and broke his ankle, is now able to sit up and to get about his room with the aid of crutches.

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Dr. J. Edward Harry, Professor of Greek in the University of Cincinnati, has been appointed Dean of the Academic Department of the University.

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Isaac Wilson expects to attend the evening meeting at Thirty-fifth Street and Lancaster Avenue, Philadelphia, on First-day, the 31st, at 7.45.

COMMUNICATIONS.

IN MEMORY OF THOMAS H. SPEAKMAN.

The death of our friend, Thomas H. Speakman, adds another to the losses experienced by our Society within the last few years, and we desire, in addition to what has already been said, to add our testimony to his honesty of purpose and uprightness of character. He was a sincere Friend, a man of original convictions, fearless in his expression thereof, and distinguished by an integrity which sought not his own gain, but simple justice to all. His courage upheld him in the weakness and suffering of declining years, and enabled him to withstand the inroads of age and physical disabilities, yet, when resistance was useless he yielded, without murmur, without complaint, evincing a patience and philosophy worthy of our emulation.

The social side of his nature expressed itself in a home life and gracious hospitality which will long be remembered by those who have been privileged to enjoy it. The warm pressure of his hand with the assurance, oft repeated, of a cordial welcome, are memories which will endure. M., M., S.

THE MILITIA BILL.

I am sure that many readers of the Intelligencer will read with satisfaction the article in last week's issue, entitled, "Militarism at Home." It was a matter of surprise, in a recent quarterly meeting, to hear a member of Congress, who was one of the framers of the Militia bill, commended for having consented to an amendment, which it is supposed will exonerate Friends and Mennonites from military service, and not a word was said against the monstrous iniquity of the bill. The amendment itself seems to be unjust, as it seems to grant special privileges to "members" of certain religious organizations. Are we bearing faithful testimony against preparations for war? S.

TWENTY-EIGHTH ANNUAL MEETING OF THE AMERICAN PURITY ALLIANCE.

The American Purity Alliance will hold its twenty-eighth annual meeting in Brooklyn, N. Y., on the 6th of Second month, at 8 o'clock in the evening, at Friends' Meeting House, Schermerhorn Street, corner of Boerum Place. Those going from New York take Seventh Avenue cars at west end of bridge.

A session for the transaction of business will convene at 7 p.m. Reports of committees will be considered, and an election of officers held.

For the regular session an interesting program has been arranged. The work of the Alliance during the past year will be reviewed by the president, Dr. O. Edward Janney, and will include a statement of the endeavors and achievements of the association during that period. It is expected that one or more interesting addresses will be delivered.

We extend a cordial invitation to members of the Alliance and to all friends of purity to meet with us. The spirit of helpfulness and encouragement evinced by our friends in the past, if continued in the future, will assure a rich harvest for the workers.

This yearly gathering affords an opportunity for renewing annual membership, and for making donations, on which will depend the extent and value of our work during the coming year. Plans have been laid for helpful and much-needed purity work, in order to combat the arrogant foes of evil. Whether these plans can be carried out depends upon the responses received. It is desired that those not able personally to attend the annual meeting will kindly forward their contributions to the treasurer, Anna Rice Powell, 243 East Sixth Street, Plainfield, N. J.

At the present time, when there is a tendency, especially among city officials, to cover up and protect vice by means of rules and laws which aim at the regulation and connivance by the government of evils which it should firmly suppress, it seems eminently fitting that the American Purity Alliance, which for twenty-eight years has firmly maintained opposition to all forms of regulation of vice, striving to educate all classes to higher ideals of purity, should again give forcible expression to its principles.

It is the earnest desire of the Executive Committee and the officers of the Alliance, that there will be a large gathering of the friends of our cause, who are requested to extend notice to those accustomed to attend, with the hope that the thought that so moves us may arouse others to action, and our influence for good be greatly extended.

By direction of the Executive Committee.

O. Edward Janney, President.

Anna Rice Powell, Cor. Secretary.

—*The Philanthropist* for First month.

The work of the American Purity Alliance could be vastly increased by increasing its revenue. Mrs. Powell, the treasurer, is always ready to receive contributions for the cause.—*The Philanthropist for First month.*

ON THE POET WHITTIER.

A Friend in Baltimore, Md., sends us the following, taken from a daily paper of that city. Dr. Huckel is a Congregational minister.

The first of the series of sermons on "Evenings with the Christian Poets" was delivered by Dr. Huckel at the vesper service last evening. The topic of the discourse was "The Poet Whittier and His Gospel Message." He said in part:

"I earnestly and steadfastly believe that God sends to us His prophets in these modern days as in the ancient days, and that often times we scarcely recognize them until they are dead and gone. And then gradually the worth of their work begins to appear and we realize that God's inspiration has made new revelations among us.

"I believe that the poet Whittier, whose gospel message we study to-night, was one of the modern prophets of God. I do not know of any such sweet singer of psalms since the days of David. I do not know of any stronger or fiercer fighter since the impassioned days of Isaiah; no such an interpreter of the love of God since the days of St. John the Divine.

"It was my privilege to be one of a company of friends at Whittier's funeral some years ago at Amesbury, his old home. That funeral seemed more like a poem than a funeral, more like a rich benediction, a matchless idyl of fairest pastoral beauty as the friends gathered in the poet's garden that perfect October day for an hour of loving memorial and spoke forth the tributes of praise that were in their hearts. I remember that Edmund Clarence Stedman, among others, arose and said: 'The words of Whittier were a benediction; his friendship was a consecration.' That day was one never to be forgotten. As I stood and looked down into his kindly face, with those gracious eyes now closed forever, and seeing other visions, and those music-touched lips silent but forever eloquent, the perpetual thought was in my heart—'Here is a king of men, a shepherd of the people, a prophet of the Highest.'

"Like an Old Testament seer, he prophesied with a harp, and as a God-crowned king he ruled the hearts of men by the sweet scepter of his surpassing song. His greatest poem, 'The Eternal Goodness,' is the noblest poem outside of Holy Writ."

Dr. Huckel read from the poems of Whittier the following selections to illustrate his discourse: "The Friend's Burial," "The Centennial Hymn" and "The Eternal Goodness."

CHARLES LAMB AND GEORGE FOX'S JOURNAL.

From the *Friend*, London.

A copy of the first (unexpurgated) edition of "The Journal of George Fox," 1694, has just been presented to the Friends' Reference Library at Devonshire House by Algerina Peckover, of Wisbech, from the library of her late sister, Susanna Peekover. It is in the original binding and does not contain the Preface by William Penn. The first owner appears to

have been "Isaac Liversidge," and later it came into the possession of John Talwin Shewell. An attached sheet reads thus: "This copy of 'George Fox's Journal,' being the earliest edition of that work, the property of John T. Shewell, of Ipswich, is lent for six months to Charles Lamb, at the request of Samuel Alexander, of Needham: Ipswich, 1st mo. 4, 1823." Under this is written, in the handwriting of Charles Lamb, "Returned by Charles Lamb, within the period, with many thanks to the Lender for the great satisfaction which he has derived from the perusal of it."

On a fly-leaf is written: "Extract from the 'Life and Correspondence of Charles Lamb,' published in 1837. Letter to Bernard Barton.

"'I read quite through the ponderous folio of George Fox; pray, how may I return it to Mr. Shewell, of Ipswich? I fear to send such a treasure by the stage coach. Can you put me in the way to do it safely? The kind-hearted owner trusted it to me for six months. I think I was about as many days getting through it, and I do not think I skipped a word.'

"This ingenious writer died about the beginning of this year. J. T. Shewell, 1837."

APPLICATION OF PEDAGOGICAL PRINCIPLES TO RELIGIOUS EDUCATION.

(Continued from page 68.)

up the work, and, while some have in a measure proven successful, the practice should be discouraged, for they are not only lacking in age, but in judgment and sufficient knowledge of child life and of the Bible. They cannot command the confidence and respect for the teacher and reverence for the work that older teachers can and do secure.

Lack of punctuality and irregular attendance are difficulties in the way. In our day school, if teachers fail to secure regular and punctual attendance through ordinary means, they can enforce the law or rules and compel parents and pupils to comply with them. Not so in Sunday Schools. The matter of securing regular and punctual attendance falls entirely upon the teacher and superintendent, and their success depends upon the amount of interest they can arouse and maintain in the pupils.

The carelessness and indifference of many parents in the matter of attendance and in having their children prepared with the lessons is another difficulty in the way. It is the rule rather than the exception that Sunday School pupils make no preparation.

If the pupils' study of the Bible or lesson is confined to one day in the week, and, as in many cases, to the short period of thirty minutes, it is not surprising to find lack of interest in Sunday School work and so much ignorance of the Bible.

What are the remedies? More attention must be given to arranging a course of study to meet the needs of the child's nature, age and comprehension. The interest of children cannot be maintained for a considerable length of time in matter they fail to understand. Much of the work that is done in the primary and intermediate departments is beyond the ability of the child to comprehend. He goes through his exercises in a listless, inattentive manner, taking much time to memorize passages that he afterwards recites in a half-hearted, parrot-like way. Why can not much of the interesting historical and geographical parts of the Bible be re-written in simple story form and with special reference to continuity of thought?

That primary or intermediate teacher is a pronounced success who can take the lesson truth and from it weave a story, simple in thought, yet embodying the elements of truth and righteousness. Such teaching can be done only by the natural or trained teacher, and is a powerful factor in moulding character and building for eternity.

Pupils should be arranged in classes according to their age and ability to comprehend the work, and promotions should be regular and based upon the completion of a definite amount of work. A test or examination might be given with a view to determine in part whether the class has completed the prescribed work. Experience in school work has demonstrated the advisability and necessity of keeping a definite purpose in the minds of the pupils and, with small children, to hold out some inducement as a reward to the faithful. Right here it is necessary to exercise caution that the reward shall not carry with it an element of weakness, as rewards frequently do. Let the promotion be accompanied with appropriate exercises and the presentation of certificates of attainment. This may appear to some as injecting too much form and business into our Sunday School work, but in my judgment much of the present weakness in our work is due to our failure to realize the great importance of the business end of the Sunday School.

In the erection of churches considerable attention should be given to the needs and accommodation of Sunday School classes. Sunday School libraries should be selected with great care to correlate and supplement regular class work, and a librarian should be in charge who not only possesses a comprehensive view of the needs of the school as a whole, but of the moral and spiritual needs of the pupils of various ages and ability. A good library and librarian are indispensable to the success of a Sunday School.

But, my friends, we may have a course of study thoughtfully and carefully arranged; we may have trained teachers and superintendents; we may have commodious and comfortable Sunday School homes; yes, we may have all of these and more, but, unless we have spiritual life in the home, we shall fall far short of arousing and maintaining a permanent interest in Sunday School work. As long as the Bible, that book of books, full of interesting history and biography, that book of all books, that should be read thoughtfully and prayerfully, remains closed by many parents or displaced by the recent novel or Sunday daily, just so long shall we fail to attain to our long-cherished and fondly-hoped-for ideal in Sunday School work. This, to my mind, far outweighs in importance and seriousness all the other difficulties in

our way. It is a condition, not a theory, that confronts us, and it has been this condition, lack of spirituality in the home, that has baffled and will continue to baffle our efforts in Sunday School work. But let us not become discouraged or weary in well-doing, for in due time we shall reap if we faint not. Ours is a noble, a glorious work—the moulding of minds, the building of character, the saving of souls. Victor Hugo has said, "There is a spectacle more grand than the sea, it is heaven; there is a spectacle more grand than heaven, it is the inmost recesses of the soul." To save a soul is noble, but to save a soul, plus a life, is infinitely greater.

For Friends' Intelligencer.

THE KAISER'S ATTITUDE TOWARD WORLD-PEACE.

Two very striking and directly-conflicting phenomena present themselves to us to-day. On the one hand, the great nations of the world are prepared for war as never before; there is an almost inconceivable equipment of arms, munitions, transportation facilities, trained men and officers. On the other hand, the desire for permanent peace is widespread, societies devote their whole energies to this propaganda, and governments have followed their reiterated pacific declarations with the great Peace Conference at The Hague.

It is believed that the Czar was sincere in calling The Hague Conference, and that he will personally do all in his power to prevent the breaking out of war.

The attitude of the Kaiser of Germany, William II., has not been so generally or so correctly understood. Just before the time of his accession, when he realized that not only his own people, but also the world at large, believed him to be an enthusiastic soldier and a hotspur, he said in a speech, "I know well that the great public, and especially in foreign countries, imputes to me war thoughts, believes me eager for glory and for the fray. God preserve me from such criminal leanings! I indignantly deny all such accusations." A few months later his grandfather, and then his father, had passed away, and he had become the head of the German people. The year 1888 was a trying time; for over a twelvemonth there had been serious danger of war with Russia. Bismarck, in defiance, had spoken in the Reichstag the famous sentence, "We Germans fear God, but nothing else in the world."

The youthful Kaiser began at once a series of visits abroad in order to secure, if possible, a long period of peace for his country. His first visit was not to the German sovereigns, nor to his allies of Italy and Austria, but to the arch foe of Germany, Russia. Though the papers of both countries were critical, the Kaiser thought the result favorable. On his return he passed through Sweden and won the admiration of that people. And then, too, he went straight to Copenhagen, which for centuries had been the center of intrigues against Prussia, and he conciliated the Danish court. He also visited King Albert of Saxony, to whom his father, the Kaiser Frederick, had especially recommended him, and the Bavarian court at Munich. He was accorded warm welcome at Vienna and at Rome, and thus the Triple Alliance was strengthened. And thus within a year, on his return to Berlin, the Kaiser declared that, according to his sincere conviction, peace had been secured for a long time to come.

From that time until the present day the Kaiser has spared no personal expense or trouble or time in visits to England and other countries in courtesies of every type, such as the visit of his brother, Prince Henry, to the United States, in the presentation of gifts, in doing everything possible to continue the permanence of world-peace.

We cannot judge of the motives of the Kaiser's heart; but certainly, until the troubles in China, where the loss of his Ambassador seemed to anger him, the public utterances of the monarch were all for universal peace. His attitude toward commerce, navigation, labor and the building up of the German unity idea—all tend to show that he sees the imperative need of peace in his country.

On the other hand, the enemies of his policy, of whom there are many even in the Reichstag, have declared that he is merely trying to gain time to better fit Germany for the great struggle which ever seems imminent in Central Europe. And it is true that he has entirely reorganized the army and increased its size and efficiency, and that the navy is growing so rapidly that a few years will see it second to England alone.

It is a curious contrast: an incessant pleading and striving for world-peace and a continuous preparation for war, until now Germany is the best-prepared of all countries for war. Until time decides otherwise, however, we may consider the Kaiser's public expressions as true indications of his deep desire for the peace of the civilized world. B. F. B.

For Friends' Intelligencer.

WHAT IS MY LIFE BEFORE GOD AND BEFORE MEN?

We remember the law of old did make the people better, but not perfect. Still they were in bondage, and it is just the same to-day. We find some yet who are under the law of the letter of religion. What about the law that binds us to some old traditionary form, or dress, or mode of worship, while the life is not consistent? Oh, for the freedom of that gospel which leads us to do justly, love mercy, and walk humbly before God, not merely by the law, but by that Spirit which will build up instead of drive from the truth?

The parents that govern their families by a rigid law soon see them going out from their home, from their church, and nearly always they become careless in their attendance of any place of worship, I know that many of our young people have become disheartened by the inconsistent lives of others, and to-day are doubting the reality of any religious profession.

Then comes the query, What is my life before men? Am I living up to the full stature of the Christ according to my opportunities and my profession? I would pray that all might pour forth this petition, "Lord, show me myself," and then look for self, that old self, that part in our inner life that we are led to believe is not known to any one; but it is. God knows, and more than that, a truly spiritual man or woman knows by the actions and expressions. The church that has its long ritualistic service under the written law of the fathers, still holding to the same traditions, cannot produce the deep spiritual life in its members, as the one which is continually looking up for an advanced light. We remember that God has higher views for us, new fields of spiritual vision, that we may behold as we look beyond the to-day, for to-morrow is a deeper experience, a greater light.

We do not see things from the same standpoint as our fathers. God teaches us Himself. The lessons that came to George Fox were far in advance of those around him. The truth that burst upon his soul gave him strength to perform what was required of him. Many try to follow his life, and in that their religion has become a mere formal thing, whereas we should have gone to the same fountain to drink that he did, and as we drank of that it would have been in us a well of living water. Then we would not question, "what shall this man do?" or doing so, distinctly we would hear the reply, "What is that to thee? Follow thou me." In following Him, the great God of light and life, we would not stumble. Oh, my brother, look to thy standing before thy fellow.

What of thy life? I feel it is time to press this query home to all that we may study the conditions in our own home meetings. What of them? Remember the language of Paul, "Let him that thinketh he standeth beware lest he fall," yea, more, is fallen, and not only that, but is dragging others down. We may try in various ways and means to build up the dying meetings, the small ones, but it can be done only by the fire of that great spiritual baptism from God, as it goes out in sermon and life. I hear some say the life is a sermon. True; but still we need the spoken word, the inspiration that thus comes from the contact of spiritual life with life.

It takes a special gift to be able to face the cold, formal dead letter of religion met with in some places. Oh God, give us a double portion of Thy Spirit so as to impress upon all the need of going up into the upper chamber of each one's own soul life and there covenanting with the Father to "go where He wants them to go, and be what He wants them to be."

MARY G. SMITH.

Hoopestown, Ill.

There is no form of militarism more mischievous than that which springs out of the idea that Christ is the king of this world, and that all means and measures which advance his supremacy among the nations are to be accepted as providential, and, therefore, to be approved.—*Christian Register.*

A TEACHER WHO IS AN IDEALIST.

Professor George Edward Woodberry draws to his lecture-room at Columbia University many of our chosen youth who are seeking for counsels of perfection. From his own teacher at Harvard, James Russell Lowell, he caught the inspiration which he in turn is giving to pupils of to-day, leading them to cherish noble aims and a right love of the best things. Several of our Swarthmore graduates have come under his teaching.

Professor Woodberry has long contributed to our finer literature, both of verse and of criticism. His various books of poetry he has recently collected into one volume *—"Poems"—and his latest critiques † appear in "America in Literature." We have spoken in these columns of the lyrics entitled "Wild Eden," with their kinship to Shelley's fervid utterance. These form one section of the collected poems. As a whole, the elegiac verse seems the most impressive—"The North Shore Watch," eloquent with a personal grief sung in stanza after stanza of pensive beauty; the stately requiem for Edwin Booth, with its felicities of characterization; the tender tribute to a late colleague, Professor Thomas R. Price, the gentle Southron of

> "Loyal nature, learned, eloquent,
> Whose kindly courtesy to all men went;"

and the memorable Ode for the Emerson Centenary. There is something august about the last-named, and it may well stand as the crown of all the offerings to the memory of the serene sage who

> "Fed our souls with holy dew,
> Yet taught us by the line to hew,
> And mix of heaven and earth a new ideal,
> Till harmonies of soul and sense
> Shall everywhere rhyme innocence;
> And in himself forecast the man he drew . . .
> A type to show what constitutes a man
> Amid his daily tasks;
> Even such a type as the pure gospel asks,
> The bravest lover of his kind, the man American."

In the studies in American letters, of Professor Woodberry's other book above named, Columbia gives us a philosophic consideration of the same class as Harvard's utterance in the larger volume of Professor Wendell. The New England literature that flowered from the teaching of the pure humanities at Harvard; the blithe Western humor; the old classic traditions of the South, home of Jefferson, "the one great dreamer ever born in this land";—these are dwelt upon with keen illumination. Whittier is termed "a people's poet whose humble manhood remained unspoiled," who by his simple goodness and his piety "most appeals now to the general heart, by his reminiscences of the outward form of New England country life and its domestic types."

The definition of the function of literature is one of the good things of the book—"to lift the thoughts of men, to educate the emotions, to shape character towards ideal ends, to exalt and to console, and *always to minister to the spirit in its walk on earth.*" No less uplifting a statement should we expect from

* New York: The Macmillan Company. $1.50.
† New York: Harper Brothers, $1.50.

a teacher of whom Charles Eliot Norton once said: "He pursues steadily those ideal aims which, in every generation, are sought by the few chosen souls who maintain faith in the noble ends of life."

J. Russell Hayes.

FOR THE INTER-STATE LIQUOR BILL.

From Anti-Saloon League Headquarters at Washington.

The first hearing on the Hepburn Inter-State Liquor Bill (H. R., 4072) was had, Fourth-day, the 20th, before the House Committee on the Judiciary. The scope and intent of the measure were clearly presented by our friends, and the representatives of other affiliated churches and temperance societies are yet to be heard.

However, we do not need much time before the committee. It has heretofore passed upon the bill, and the House enacted it last First month in the 57th Congress. What we want is quick action, so it can come before the House and be pushed through during this Congress. The liquor people are pleading for delay. They have a large lobby—it is doubted if ever larger—under the auspices of brewers, distillers and wholesalers, and their main cry is delay, after their wholesale denunciation of temperance laws and advocates. The attorney for the brewers said to the committee that this is the most important legislation proposed since the Civil War. We quite agree with him, though from an entirely different view-point. They mean important because "the God-given right of personal liberty is being invaded." We mean important because the issue is thus joined as to whether the States are to be permitted the effective exercise of their admitted police powers in dealing with the liquor traffic without outside interference under the protection of the Federal Inter-State Commerce Laws. We believe the people will demand and secure the remedial legislation we seek.

Our definite request of our temperance constituency in all the churches and throughout the country at this time is for individuals to write at once to their own Congressman and invoke his aid with the committee and the House for the speedy and favorable report and the early passage of the bill. The liquor men are getting Congressmen from the centers of the distilling and brewing trade to urge delay. This must be offset at once by counter pleas from our friends as indicated. Do not delay. Do this at once from everywhere, and stand ready to aid as information shall be given out from this office in regard to the contest. We have arranged that Mrs. M. D. Ellis, Legislative Superintendent, W. C. T. U., shall have charge of the petition work, so that our efforts are not duplicated and no energies are lost or wasted. Petitions should be for the Hepburn bill only in the House and the Dolliver bill in the Senate. Couple no other measure with these, so that the petitions will go to the right committee and be effective. It is deemed unwise to divide our energies on other bills at this time. The liquor men would doubtless be glad to compromise in order to defeat this most important bill.

WALKING ON THE SUNNY SIDE.

Robert Collyer, for some years pastor of a Unitarian church in Chicago and New York, is still living at the age of 80, and is in vigorous physical health. Some one asked him how it came about, and his reply was that he had walked on the sunny side of the street. There is very much in this, walking on the sunny side of life; and it can almost always be found if one looks for it. That is to say, shady though the way may be there may be sunshine found somewhere if only we are in the mood to seek and find. We make sunshine or shadow in ourselves more than we have it made for us by others. Someone has said you must seek for the fountain of youth within yourselves or you will ever search for it in vain. Sunshininess of life will be looked for to no purpose unless the source of it is within us, and having it within us we may always have it without us. We may always thus walk to a greater or less degree on the sunny side of the street. We shall find it a wonderful help if we thus do, not only to ourselves but to others. We may likewise find it aiding us to as green a vigorous old age as that in which Dr. Collyer now rejoices.—*Baptist Commonwealth.*

The chief Russian bacteriologist died on the 22d of the plague, contracted in experimenting with living plague cultures.

EDUCATIONAL.

SWARTHMORE COLLEGE.

On Sixth-day, the 22d, the literary societies held their regular meetings. Eunomian carried out a very interesting program, as follows: "The Alaskan Boundary Dispute," Arthur Broomell; "The Russian-Japan Difficulty," John C. Parry; "The Runaway," Maurice T. Hansell. An extempore debate, "Resolved, That an organized student government would be beneficial to the west wing." The affirmative was opened by F. N. Price, the negative by Maurice E. Griest; William Diebold, affirmative; George Broomell, negative. General debate followed. Decision was given to the negative side.

In Somerville there was a debate on, "Resolved, That the new dormitories should be paid for according to convenience and size." The judges awarded the verdict to the negative.

The college catalogue has just been published. Swarthmore has 229 students this year, twenty more than last year. The five States best represented are Pennsylvania, New York, New Jersey, Maryland and Indiana. Several new courses have been added. Many valuable pieces of apparatus have been purchased, especially for engineering, and many books for the library. The names of the students are arranged alphabetically without regard to classes. The class can be distinguished by the number of hours of credits given to each student.

Seventh-day, President Joseph Swain and wife gave a reception to the Sophomore Class. A very enjoyable evening was spent.

The new dormitories are progressing well. They are now complete up to the second story.

In First-day Bible Class the subject considered was, "Sociology and the Church." In the discussion which followed the class thought that churches should take up the question of labor unions and endeavor to assist the stranded laborer or the employee in distress. There is too much of "the disappointed workman homeless and the trust official in his parlor."

Before meeting, Prof. Ferris Price read a paper on college life, which was very interesting and instructive, and gave much encouragement to the students.

Prof. Hayes has received, for his collection of autograph manuscripts of authors, a poem by Ernest Hartley Coleridge, one of the surviving grandchildren of Samuel Taylor Coleridge. The poem is addressed to the memory of the author's father. One of the stanzas is as follows:

"Father, thy father was a poet! Dew
Of Heaven was shed on him;
Thou, and thy brother and thy sister grew
By Hippocrene,—ye lipped its brim!"

In an accompanying letter the author speaks of his father as "one of the most beautiful and quite the wisest human being I ever saw,—and he was as good as good can be."

Seniors and Juniors in the new course, Literary Biography (English IV.), have completed their first reports. Each student selects some important author and gives independent study to his life and letters, chief works, and influence. The authors thus considered in the first semester were Coleridge, Wordsworth, Macaulay, Ruskin, Kingsley, Dickens, George Eliot, Stevenson, Whittier, Hawthorne, Lowell, and Bayard Taylor.

F. N. P.

SCHOFIELD SCHOOL.

Schofield School was founded in 1868 by Martha Schofield, who is still the Principal and Treasurer, for work among the colored people of the South. It was incorporated in 1886 under the laws of the State of South Carolina, and is strictly undenominational. The basis of its management rests on developing and strengthening self-denial, self-restraint, self-discipline, and self-reliance. Its aim is the building of character and the preparation of students for lives of practical usefulness.

Boarding of students, $50 a year. Tuition for day scholars: Upper grades, 50 cents per month; lower grades, 25 cents.

Both the literary societies, Excelsior and Willing Workers, have presented interesting programs the past month. The subject of a program given by the Excelsiors was "Early Life in the New England Colonies." A temperance program was given by the Willing Workers, of which an interesting feature was "An Evening with the Colonies." In this some of the curious modes of punishment in the early life of the Colonies were illustrated.

We desire to give especial thanks to Willets Greenwood Pottery of Trenton, N. J., for our 500 pieces of crockery, which were so much needed; cups, saucers, pitchers, etc.

The *Schofield School Bulletin* is published monthly by the teachers and students of the school.

The mother of one of the girls at the school said to Martha Schofield: "You came to Ridge Spring once (about forty miles from Aiken). It was given out, you were to give an address to the children in the church. My mother was sick, but said I must go and I did. When I went home she asked, 'Did Miss Schofield give an address?' 'No, she did not.' 'What! didn't she speak to the children?' 'Oh! yes, she said, "Girls, when you wash dishes wash 'em clean and if you sweep a room do it well; get the dirt out of the corners;" and she told the boys if they hoe a row to do the best they could.' I never forgot that. I was only nine years old but I never will forget it, and now my daughter is here. She is seventeen and I can see a great improvement in her in a month." Giving an address is often talking large words that few understand and none remember.

We all greatly enjoyed a few days' visit from Dr. Maddux, of Chester, Pa., who came to see his friend, S. J. Entrikin. On returning home he sends a most valuable box, with new as well as worn goods, for our store. We were equally grateful to him for a very valuable donation of surgical and other supplies to the Taylor Lane Hospital in Columbia, which was opened and is controlled by one of our graduates, Matilda A. Evans, M.D. Her report of work done, with so few appliances, was a great surprise to him. If any of our readers are druggists, and wish to donate to a worthy cause, they will help fill a great need by sending direct to Dr. Matilda A. Evans, Taylor Lane Hospital, Columbia, S. C.

On Fourth-day, Second month 10th, an important meeting is to be held at Schofield School. During the past seven years an effort has been made to elevate farm life among the negroes of South Carolina and adjoining States through the influence of an annual farmers' conference. This meeting is composed of delegates from local conferences organized by Schofield Conference Agents during the summer months, educators, ministers, mechanics and others interested in the moral, intellectual and material progress of the race.

As an indication of the good of such a meeting, one need but visit any community in Edgefield, Richland, Lexington, Newberry, Greenwood, Saluda, Barnwell, Hampton, Bamberg, Berkely, Orangeburg or Aiken County, where the people have bene reached and a local conference organized. In many instances, land has been and is now being bought, school terms have been extended, crops are being greatly diversified, log cabins have disappeared, competent teachers and moral preachers are being demanded, and improvement in general has taken place.

Many communities in this State have not been reached, and we hope to gain the support and aid of those who are in a position to use their influence in making the present Schofield Conference a permanent institution in South Carolina, to which we may look with as much pride as the negroes of Alabama to the Tuskegee Negro Conference, of Virginia to the Hampton Convention, and of Georgia to the Georgia State College Conference.

In this effort, we appeal to the ministers, editors, school teachers, business men and all race-loving negroes to begin at once an effective campaign in South Carolina against the evil of mortgaging crops, stock or land; credit system; one room log cabin, two and three months school terms; use of intoxicating liquors; incompetent teachers and immoral preachers and any other hindrance to race growth.

The United States Department of Agriculture has kindly sent us a large quantity of vegetable seed, which will be distributed at the Conference.

On the 22d of Twelfth month Martha Schofield attended a wedding that must have had a very special interest to her—that of Martha Schofield Connor to George S. Scott. The young woman's father was the mason who built both the large brick buildings of the school, and did all brick work for many years. She was born when he had the school building under construction, a girl after four boys—one, Edward, now the school printer, will be remembered by those at Buck Hill Falls last summer. George Scott was a student, but has made himself a good plumber, does a good business and takes his wife to a home well furnished that he has earned himself. Martha graduated at the school, and then was at Atlanta University two terms. Her mother died when she was two years old, but father and brothers raised and educated her.

LAING SCHOOL.

Laing School, located at Mt. Pleasant, S. C., was founded in 1865 by Cornelia Hancock, of Philadelphia, but since 1869 it has been under the charge of Abby D. Munro, of Bristol, R. I., the present Principal and Superintendent of the work. In 1893 it was given, by deed of trust, to the Pennsylvania Abolitionist Society, of Philadelphia, an old organization founded about the time of the Revolution, and incorporated. Gifts and bequests for an endowment fund for this school may be left to this society as trustee. This school holds an important place in this section of the country, being the only one for many miles where a colored child can obtain even a common school education. It is not a boarding school, but a large number of pupils, living at a distance, avail themselves of its advantages by boarding among their friends in the village.

School tax in the highest grade, 25 cents a month. The lower grades, 20 cents a month. The Primary Department is free. The pupils furnish all the fuel used.

The number of pupils during Twelfth month was 300; the average attendance, 275; the number of teachers, 9; the salaries of teachers for the month, $262.00.

A barrel of fine apples, received just before Christmas, was a great treat and helped greatly with the Christmas cheer.

Tobacco growing has not been made much of a success in this vicinity, which we do not regret, as we couldn't bear to see the beautiful cotton fields supplanted by the obnoxious weed.

The winter has been like a Northern winter without Northern comforts and conveniences, and snow is a very unwelcome visitor.

The *Laing School Visitor* is published monthly in the interest of the work at Mt. Pleasant. It is edited by the Principal, Abby D. Munro.

The demand for "warm jackets" (sacques), "flannings," "pantses," "bed kibbers," and children's clothing never was so great. Of the latter we have received very, very few thus far. When the winters are mild, and fire is needed but a day or two occasionally, it makes a great difference in this respect, and every other, in fact. Don't forget about the children's clothing. With the increased demand for fuel, the price has advanced, and it takes so much of their small earnings for wood, there is little left for food, and nothing comparatively for clothes; and the children are very thinly clad.

The Matron of the "Home," who has occupied her place so faithfully for nine years or more, feeling the need of change from her confining duties, has given up her charge. During her stay she has been able to secure a good home, to which she now repairs. The new Matron, Emily Thompson, begins her duties with the new year. She is a woman of experience.

Again we are indebted to our friend, F. B. Bacon, of Philadelphia, for fifteen dollars towards our New Year's entertainment. Those who once were so interested in this event, and contributed freely towards it have passed away, and we miss their aid. To provide an entertainment, however simple, for three hundred children, is no small task, and though we can not bear to think of giving it up, as it is the only enjoyment of the kind the most of the school children know anything about, and they look forward to it from year to year, still we do not see how we can continue it unless we have more aid. The pails of candy we greatly miss, as well as many other things.

GEORGE SCHOOL.

Seventh-day evening, First month 9th, Dr. Herman V. Ames gave an illustrated lecture upon "The Peculiar Laws and Customs of Colonial History."

Seventh-day evening, First month 12th, Elizabeth Powell Bond, of Swarthmore College, gave before the Young Friends' Association an exceedingly interesting talk on the summer school at Woodbrooke. She first drew a vivid picture of the great beauty of the country surrounding Woodbrooke. She then gave a description of the summer school there, and spoke of the ennobling and uplifting influence that is exerted by the earnest people who go there. Many of the courses of lectures are given by graduates of our own American colleges and universities.

First month 23d, the Senior Class gave its annual Shakespearean recital. The program consisted of several scenes from "Hamlet," with a cast as follows: Claudius, King of Denmark, Edwin Maule; Hamlet, George Eves; Polonius, Lord Chamberlain, Charles Parker; Horatio, Harry Sherwood; Laertes, son of Polonius, Arthur Bye; Rosencranz, Chalkley Butcher; Guildenstern, Paul Wilson; Osric, Thomas Michener; Ghost, Harry Farquhar; Gertrude, Queen and mother of Hamlet, Bertha Pancoast; Ophelia, daughter of Polonius; attendants, others of the class.

The Class of 1904 is to be congratulated upon its success in producing such a representation of this powerful portrayal of human nature; and the interest manifested by the audience showed their appreciation of the interpretations of the players in the different characters. F. B. S.

LITERARY NOTES.

In *Scribner's* for Second month begins a series of letters from England by the wife of George Bancroft, who was a brilliant woman, born in Plymouth, Mass., and all her life associated with people of distinction. As a young girl she was a great friend of Emerson and his wife, and of many of the Brook Farm people. She married George Bancroft, the historian, in 1838, and when he was sent to England as Minister in 1846 she wrote these letters, principally in diary form, to her children. The Bancrofts knew all the eminent people in politics, society and literature. It was the age of Samuel Rogers, Macaulay, Lord and Lady Holland, and Palmerston.

"Some Gardens in Spain," by Helena Rutherfurd Ely (author of "A Woman's Hardy Garden"), is an account of the gardens at the Alhambra, Escorial, Seville and Granada.

A little-known phase of Charles Keene, the artist, is exploited by M. H. Spielmann. A number of the original plates of his etchings have been found, and several are reproduced, showing Keene to have been one of the greatest etchers of modern times.

The Second month *Atlantic* has "Wall Street and the Country," by Charles A. Conant, a treatise on the uses and abuses of the money power; a sensible and dispassionate paper on "Lynching: A Southern View," by Clarence H. Poe, and a discussion of the question, "Is Commercialism in Disgrace?" by John Graham Brooks. Henry Villard's "Recollections of Lincoln," from his forthcoming autobiography, throw much fresh light upon the character of Lincoln as a statesman and as a man. Among the literary and biographical papers are Colonel Higginson's paper on "English and American Cousins;" Andrew D. White's second and concluding paper upon Paolo Sarpi, the Italian reformer; a searching and suggestive critical essay upon Borrow, the author of Lavengro, by H. W. Boynton; Professor Irving Manatt's study of the recently-discovered Persians by the Greek dramatist, Timotheos, with an animated English version of the play; "A Basket of Chips," a study of bird songs in winter, by Henry Oldys; a paper on "Cynicism," by Arthur Stanwood Pier; and a humorous sketch by Martha Baker Dunn, entitled, "Cicero in Maine."

The continuation of Robert Herrick's serial; short stories by Charles Miner Thompson and Beatrice Hanscom; Robert Grant's poetical tribute to Colonel Higginson upon his eightieth anniversary, and poems by Arthur Ketchum, M. A. DeWolfe Howe, Clinton Scollard, and J. W. Chadwick; book reviews by various hands, and the Contributors' Club unite to make a good number.

In the Second month number the *Century* makes a new experiment in color printing, giving two examples of copies by the late J. Wells Champney of famous pastels of the French school. It contains a paper, the first of a group, by John Burroughs, on "Current Misconceptions in Natural History." Ernest Thompson Seton continues his short sketches under the name of "Fable and Woodmyth." John La Farge contributes a paper with his own illustrations entitled, "A Fiji Festival." "The Dalai-Lama's New 'Tse-Boum' from Paris" is a short paper which adds to our knowledge of Tibet, with a picture of the "Tse-Boum." Henry van Dyke is the subject of a short sketch by Hamilton W. Mabie, with a reproduction of the portrait of Dr. van Dyke by John W. Alexander. There is a suggestive article of practical use by Dr. Roger S. Tracy on "How to Live Long," a narrative "In the Alps on a Motor-Bicycle," by Joseph Pennell, with pictures by the author. The fourth installment of Thackeray's 'Unpublished Letters.' Editorial articles deal with "Tolerance in the South," "A Hero, and Certain Heroines" (Dr. Howe, Laura Bridgman, and Helen Keller), "We Americans and Other Animals," apropos of the interest in natural history, and "International Arbitration," which is pronounced "better than battleships."

Origin of Pin Money.—Even nowadays one often hears of pin money, though generally people who use the term have little idea of its original significance. Long after the invention of pins in the fourteenth century the pin-maker was allowed openly to sell his wares on 1st mo. 1st and 2d, and then the ladies of the court and the wives and daughters of rich merchants crowded to the shops to buy them, with money provided by their husbands and fathers for the purpose, says the Chicago *News*. After pins became plentiful and cheap, "pin money" was still given; but it was spent on other things required in a lady's toilet.

FRIENDS' ASSOCIATIONS.

New York City.—The regular meeting of the Young Friends' Association of New York and Brooklyn, First month 24th, was held at the meeting house in New York, with a fairly good attendance.

The Executive Committee reported having arranged for a meeting First month 30th, at 2.30 (quarterly meeting day), to be addressed by Edward B. Rawson on "Young Friends' Associations as an Educational Factor."

Among "current topics" reported by Vechten Waring were the Japan and Russia affair; the optimistic tenor of the "government reports" on the material condition of our country; the death of "Citizen Train," etc.

Edward B. Rawson stated that a Brooklyn Congressman has refused to make appointments to our war schools because he does not believe in training men to devise engines of destruction.

Henry M. Haviland then read a paper on the life, character and philosophy of Spinoza. Born and raised a Jew, he was excommunicated because of his disunity with orthodox Judaism. Although branded a heretic and an atheist, yet the real ground of his disunity was not that he disbelieved in God, but that he could not accept their definitions and limitations of God and divine things. That he did not believe the Word of God was any book or set of books, but that it was something divine in man himself, which taught him what was right and what wrong. He believed that God was not worshiped by forms or ceremonies, but in the practice of justice and mercy and in love for one's neighbor. That the Supreme Being is not apart from the universe, a king in some remote star, but is immanent in the universe, and the universe is a manifestation of him. That we should not love God for fear of punishment or hope of reward. "The supreme reward," said Spinoza, "for keeping God's Word is that Word itself—namely, with a free will and a pure and constant heart to love him." That is the keynote to his thought and the inspiration to his labors; and his affectionate, kindly disposition and his quiet, simple life carried out to the full his expressed opinions.

Both in the paper and in the discussion which followed, there were frequent comparisons of Spinoza and the founders of Friends, with whom he was contemporaneous.

Some thought that had Fox and Spinoza been acquainted, each would have considered the other a dangerous man; while others dissented from this view.

Vechten Waring thought the philosophy of Spinoza had done much to awaken a love of nature in mankind because he taught us to look for God in nature.

One speaker wondered whether there is anything in Spinoza's philosophy that Friends cannot accept—he had found nothing.

Another was impressed with his great advance over the views of the early Friends, and said that although we flatter ourselves that we have done so much to lift up the world, nevertheless we are hardly up to Spinoza's standard yet.

Percy Russell, Secretary.

Easton, Md.—The Young Friends' Association met at the home of Frank and Lelia White, First month 6th, 1904, with a small attendance owing to inclement weather. Officers for the ensuing year were elected as follows: For president, Wilson M. Tylor; for vice-president, Helen C. Shreve; for secretary and treasurer, Anna White.

A summary report of the General Conference held at Wilmington, Del., in Eleventh month last, had been received. It was placed in the hands of the secretary to be read at some future meeting.

Helen Shreve read Isaac H. Hillborn's address on the "Testimonies of Friends," after which Frank White answered the question, "Is it desirable always to tell the whole truth?" His view was a negative one. In the discussion which followed an instance was given of a man who determined for one day to tell the entire truth. Before noon he lost his position as salesman in a store and he ended his day in jail. Surely we have missed the right somewhere when a man dare not tell the truth. We have all heard of people who were too truthful to have friends.

Wilson M. Tylor read a paper he had prepared on the "Principles of the Society of Friends." Isaac A. Barber having, with sufficient reason, asked to be excused, Henry Shreve was requested to re-read his paper on the same subject.

Longfellow's poem, "The Builders," was read by Charles Myers, after which sentiments were given and the meeting adjourned after a time of silence.

Anna White, Secretary.

Moorestown, N. J.—A regular meeting of the Young Friends' Association of Moorestown was held on First month 16th, 1904, in Friends' Meeting House. The president being absent, the vice-president called the meeting to order. After the business had been performed, Joel Borton talked to us on "A Message to Young Friends." He began his address by saying he wished no distinction between youth and old age. It is a mistake for people to think they must wait for middle age before they begin active work in the meeting or to live a Christian life, and they must not let youth and vitality pass.

There were two things which the speaker would have young Friends make a part of their lives—dedication and consecration. We should not wait for the wonderful or strange to call forth our faith in God, but every day we should realize the importance of dedicating our lives to God, and our thoughts, our words, our minds should all show evidence of Him.

In regard to consecration, we should all be earnest in our life; we should be faithful and true; we should be strong and of greater faith. Remember our Creator every day of our lives because it makes us live.

The speaker approved of making elders and overseers of the younger element. Probably the most important work left for us to carry on is the work of the ministry, and the appeal was made that we yield to the heavenly vision, and the reward will be peace and joy. The most aggressive members of the Society began their work in youthful days, and it has proven best.

There was an interesting talk afterwards, and with a few moments' silence the meeting adjourned.

Anna B. Dudley, Secretary.

CURRENT EVENTS.

The International Peace Commission, having its headquarters at Berne, which is an adjunct of The Hague Arbitration Tribunal, has sent a circular note to the Powers asking for the adoption of means to secure a settlement of the Russo-Japanese controversy. The note has received serious attention from some of the Governments, including, it is understood, that of Washington, which has taken steps to learn the attitude of the foreign Governments toward the proposition. The French Foreign Minister Delcasse continues to exercise his influence for the maintenance of peace. He is urging both sides to consider the horrors of war, and to seek every means to avert an international tragedy. Among the points referred to during the talks was the American Civil War, which at one period cost $4,000,000 per day. His representations to Russia are considered as having great weight. Besides being strongly favorable to peace, it is understood that his representations are somewhat specific as to the means of permitting an adjustment honorable to both sides. Appeals signed by sixty prominent English advocates of arbitration, including all the members of the labor delegation in Parliament, Frederic Harrison, George Meredith, Dr. Clifford, R. J. Campbell, were sent to the Czar and the Mikado, urging them, if diplomacy failed, to submit the Far Eastern dispute to The Hague Court.

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At the twenty-second annual meeting of the New York Church Temperance Society, on the 22d, the joint report of the society and the Women's Auxiliary was presented. The report for the year ending Twelfth month 31st, 1903, showed that the expenditure for drink in this country for the year, as compiled from Government records, was $1,454,119,853. It showed, also, that between 1896 and 1902 there was a decrease of 7,001 liquor licenses in New York State, and between 1896 and 1903 a decrease of 2,537 in Greater New York. The increase in the liquor tax during this period had been $6,254,949.96. It was also set forth that in the three principal prisons in this State, Auburn, Clinton and Sing Sing, out of 3,323 prisoners, 522 were temperate, while 2,801 were intemperate.

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A different and wiser method of dealing with drunkenness than that now used is urged by the New York State Commissioner of Prisons, made public on the 25th. During the past year there were 28,519 commitments to the jails and 3,615 to the penitentiaries for intoxication, making a total of 32,134 commitments for the single offense of drunkenness. The Commissioner believes that habitual drunkenness arises largely from mental weakness, and its treatment should partake of the characteristics which the State has deemed wise to use in other cases of mental aberration. It is declared that the present practice of sending the habitual drunkard to jail or to a penitentiary, branded as a criminal, to consort with thieves, only depraves and discourages him, and at the same time inflicts punishment and privation upon his family.

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The American Bible Society has issued an appeal for funds, which says: "To have circulated, as it has done, 72,000,000 Bibles, Testaments, or portions thereof, is to have powerfully contributed to the moral health of the world. The social fabric of modern States has no surer foundation than the Bible, especially in a Republic like ours, which rests upon the moral character and educated judgment of the individual. Inasmuch as the work of the society is in danger of being seriously crippled from lack of funds, its appeals for aid should meet generous response from all who love American institutions."

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The remains of James Smithson have been taken up from their resting place in Genoa, Italy, and brought to this country for re-interment in the Smithsonian grounds, Washington. Smithson himself was never in America. The natural son "to Hugh, first Duke of Northumberland, and Elizabeth, heiress of the Hungerfords of Studley and niece of Charles, the proud Duke of Somerset," Smithson was born in 1764, and was known until about 1802 by his mother's name of Macie. About the latter time he assumed his father's original family name, but he sought no honors based upon that connection, winning instead very real distinction as a chemist and mineralogist. He spent the later years of his life abroad, and died in 1829 in Genoa, leaving a fortune of $600,000, which by his direction ultimately passed to the United States Government "to found at Washington, under the name of the Smithsonian Institution, an establishment for the increase and diffusion of knowledge among men."

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The Secretary of Agriculture has approved the plans for the cotton boll weevil investigation in the Southwest, for which a special appropriation of $250,000 has been made available. The plans approved embody the following lines of investigation: Farmers' co-operative demonstration work. A definite working plan will be given to each farmer, the farmer himself to furnish the seed and fertilizers, if such are required. These areas of cotton will serve as object lessons, and will be planned to show the practicability of growing cotton despite the presence of the weevil. Plant breeding and selection work. The improvement of present varieties of cotton, with a view to making them more prolific and earlier, so as to prevent the ravages of the weevil. Cotton diseases. This work will be in the direction of securing immune varieties by selection and breeding. Diversification of crops. This will have for its object demonstration work in the direction of growing crops other than cotton, and of forage crops with cotton. The division of entomology will continue its investigations on experiment farms. Thirteen farms for the growing of cotton will be located in Texas, and the investigations conducted will have for their object the determination of numerous questions relative to combating the boll weevil which have not yet been definitely settled.

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The Russian imperial ukase, ordering the assembling of Government conferences in all the provinces in order to elaborate the new peasant laws, is hailed by the Russian press as the greatest step for the betterment of the condition of the peasantry since the emancipation of the serfs. The ukase is also welcomed by the Liberals. It is proposed that the new laws be guided by the following aims: To harmonize the existing peasant legislation with modern requirements; to reorganize the courts in order to expedite the settlement of village disputes; to define individual rights regarding communal lands; to discover means for stimulating individual enterprises and the adoption of modern farming methods; to settle disputes between the peasants and neighboring land owners; to instill in the peasants respect for the laws and rights of property.

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Professor Hermann Eduard Von Holst, the distinguished German authority on the constitutional history of the United States, in later years Professor in Chicago University, died at his home in Freiburg, Germany, on the 15th. He was born in 1841, at Fellin, Livonia, of poor German parents. At the age of 19 he entered the University of Dorpat, and received his Ph.D. from Heidelberg in 1865. Soon after this his aggressive nature began to assert itself—he was full of the revolutionary ardor of '48—and in a pamphlet he attacked the Prussian Government because of its iniquities. In consequence, he was forced to flee, and America seemed the safest refuge. Landing in New York, his life for several years was hard enough; but his great powers soon began to manifest themselves in the work

subsequently expanded in his "Constitutional and Political History of the United States," and in 1872 he was called to the chair of American history and constitutional law at Strasburg. Two years later he was made professor ordinarius of modern history at Freiburg, where he remained until he accepted the head professorship of history at the University of Chicago. He continued his labors in that institution, even after his health had completely failed, until ordered to the Continent, in the vain hope of recovering his strength. There, his mind brilliant to the last, his physical man went down in complete wreck.

NEWS NOTES.

Festivities in honor of King Oscar began at Stockholm on the 21st.

A remarkably perfect specimen of the ichthyosaurus has been discovered in Chile.

The Army Appropriation bill, carrying about $75,000,000, passed the House on the 25th.

Senator Morgan, on the 20th, introduced a bill for the annexation of Panama to the United States.

The discussion of the Panama Constitution was taken up by the Constitutional Convention on the 22d.

A bill is on file in the Maryland Legislature to require separate railroad cars or compartments for negroes.

The United States, on the 20th, recognized the provisional government of General Morales in San Domingo.

An article prohibiting gambling in the republic has been approved by the Panama Constitutional Convention.

It is proposed to bridge the Strait of Canso, between Nova Scota and Cape Breton. The bridge will have the longest span in the world.

The American branch of the Roman Catholic Society for the Propagation of the Faith is to move its headquarters from Baltimore to New York.

It is now the law in Germany that every calf must be vaccinated upon reaching its third month with specially-prepared tuberculosis bacilli, taken from human beings.

One hundred and eighty-three men were entombed by a terrific explosion, supposedly of mine gas, in the Harwick mine, at Cheswick, sixteen miles north of Pittsburg, on the 25th.

As the result of a tour of Dr. G. R. Parker, distributing Rhodes scholarships in South Africa, New Zealand and Australia, seventy-five students will be in residence at Oxford next year.

After a heated debate, the Panama Constitutional Convention decided in favor of freedom for all religions and forms of worship, while recognizing that the majority of the inhabitants are Catholic, and making provision for certain government support to Catholic education.

Ina Milroy, of Detroit, has received the degree of Doctor of Philosophy, with highest honors, from the University of Berlin for work in chemistry, she being the tenth woman who has received the doctorate from that university.

Colonel Arthur Lynch, who commanded the Irish Brigade against the British forces during the war in South Africa, and who was afterwards convicted of treason and sentenced to imprisonment for life, was liberated on the 25th, but without receiving the royal pardon.

The President has nominated as consuls for the Chinese-Manchurian open ports, F. D. Cheshire, to be Consul-General at Mukden; E. N. Morgan, to be Consul at Dalny, and J. W. Davidson, to be Consul at An Tung. All three are men trained in Oriental business and diplomatic life.

Reports from Servia indicate that King Peter of Servia is prepared to abdicate and allow the Powers to nominate his successor. Russia and Austria are relentless in their demand that the murderers of the King and Queen shall be punished, and Peter finds himself unable to do so.

Germany has a colonial war in South Africa, the Herero tribesmen having risen in desperation, for which they have sufficient reasons, as a member said in the Reichstag. Seven hundred and five thousand three hundred dollars supplementary credits have been voted by the Reichstag for carrying on the war.

Herbert Spencer, the famous writer on sociological and philosophical subjects, held strongly, on purely evolutionary grounds, that war is now entirely out of date, and ought to disappear from human society.—*Advocate of Peace.*

No amount of wealth sets one free from the obligation to work—in a world the God of which is ever working. He who works not has not yet discovered what God made him for, and is a false note in the orchestra of the universe.—*George McDonald.*

Not a bird that comes to the country but earns its living from the people. In some way or another they earn their right to live. Most of the song-birds are insect eaters. It is a question whether we could live on this earth if insects were allowed to multiply in the numberless forms and myriads of progeny that Nature provides. Certainly man could not alone keep the insects down without the help of the birds. Even the hawks and owls live mostly on field mice and gophers, and the crow will eat almost any old thing, which, if allowed to remain to pollute the air, means disease and death.—*Pembina Pioneer Express.*

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m. First-day School, 11.30 a.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 11 a.m., 7.30 p.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fair Hill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m. First-day School, 9.30 a.m.

First month 29th (Sixth-day).—Plymouth Meeting, Friends' Association.

First month 30th (Seventh-day).—Westbury Quarterly Meeting, at Rutherford Place, New York City, at 10.30 a.m. Ministers and elders, day before, at 3 p.m. Public meeting, under care of Young Friends' Association, in the afternoon of Seventh-day; discussion to be opened by Edward B. Rawson, with a paper on Young Friends' Associations as an Educational Factor.

First month 31st (First-day).—Scipio Quarterly Meeting, at North Street, N. Y. Ministers and elders, day before, at 2 p.m.

First month 31st (First-day).—Conference under the care of the Philanthropic Committees of the Yearly and Quarterly Meetings, in the Meeting House, at Newtown, Pa., at 2 p.m., will

(Continued on page iii.)

IT IS A MATTER OF HEALTH
ROYAL


BAKING POWDER
Absolutely Pure
THERE IS NO SUBSTITUTE

CALENDAR OF MEETINGS.

(Continued from page 80.)

be addressed by Mary Travilla on the subject of "Purity."

First month 31st (First-day).—Regular monthly meeting of the Friends' Association of Cincinnati, at the home of Charles Johnson, 2272 Jefferson Avenue, South Norwood, Cincinnati; subject, the "Duality of Life"; short papers by Dora Gallagher, Grace Hall, Nat Murray and Edwin Griest.

First month 31st (First-day).—Cornwall, N. Y., Friends' Association, at the home of J. Quimby Brown, at 3 p.m.

First month 31st (First-day).—Woodlawn (Va.) Young Friends' Association, at the home of Joseph W. Cox.

First month 31st (First-day).—Meeting under care of Friends of both branches, at Home for Aged and Infirm Colored Persons, Forty-fourth Street and Girard Avenue, Philadelphia, at 3 p.m.

First month 31st (First-day).—Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches, will attend meeting at Fourth and Green Streets, at 10.30 a.m.

First month 31st (First-day).—Horsham Friends' Association, at 2.30 p.m. Address by Joseph Elkinton; subject, "A Visit to the Doukhobors in Canada." A cordial invitation is given.

First month 31st (First-day).—The Friends of White Plains, N. Y., will hold their semi-monthly meeting at the home of Mary A. Carpenter, 35 Greenridge Avenue, at 11 a.m.

Second month 2d (Third-day).—Regular meeting of Camden, N. J., Young Friends' Association in the meeting house, Market, above Seventh, at 8 p.m. Joel Borton, of Woodstown, N. J., will address the meeting.

Second month 2d (Third-day).—Concord Quarterly Meeting, at West Chester, Pa., at 10 a.m. Ministers and elders, day before, at 2 p.m.

Second month 3d (Fourth-day).—Henry W. Wilbur, of New York, will address a meeting in Race Street Meeting House, Philadelphia, upon the "Principles and Testimonies of the Society of Friends." The lecture is given under the care of Philadelphia Monthly Meeting's Committee on Membership. A general invitation is extended.

Second month 3d (Fourth-day).—Purchase Quarterly Meeting, at Purchase, N. Y., at 10.30 a.m. Ministers and elders, day before, at 2.30 p.m.
Trains leaving Grand Central Station, New York city, at 9.06 a.m., and from the north leaving Purdy's Station at 8.45 a.m., will be met by conveyances at White Plains both days.
The Friends' Association of Purchase Quarterly Meeting will meet in the afternoon of Fourth-day. Five members will give "Helpful Readings from Henry van Dyke," and subjects for discussion will be introduced.

Second month 4th (Fifth-day).—Abington Quarterly Meeting, at Abington, Pa., at 10 a.m. Ministers and elders, day before, at 11 a.m.

Second month 6th (Seventh-day).—Twenty-eighth Annual Meeting of the American Purity Alliance at 8 p.m., in Friends' Meeting House, Schermerhorn Street, Brooklyn, N. Y.

Second month 6th (Seventh-day).—New York Monthly Meeting, at Schermerhorn Street, Brooklyn, at 2.30 p.m.

Second month 7th (First-day).—Columbus, O., Friends' Association, at the home of Isaac Butterworth.

Second month 7th (First-day).—At Concord, Delaware County, Pa., a circular meeting, under the care of a committee of Concord Quarterly Meeting, at 3 p.m.

Second month 9th (Third-day).—Philadelphia Quarterly Meeting at Race Street, at 10 a.m. Ministers and elders, day before, at 3 p.m.

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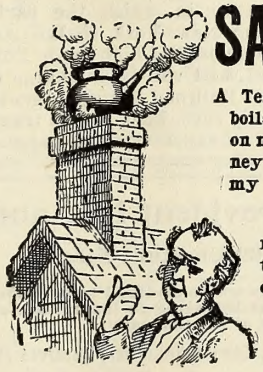
The January Issue Contains:

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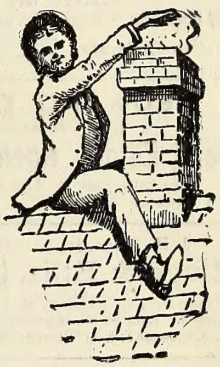


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CONTENTS OF THIS ISSUE.

GOOD WORDS.—VI., ... 81
THE VOYAGE (Verse), ... 81
A FRIENDLY PILGRIMAGE.—I., ... 81
THE YOUNG FRIENDS' ASSOCIATION AN EDUCATIONAL INSTITUTION, ... 82
A SADDLER PROPHET, ... 84
THE WORSHIP OF THE EARLY CHURCH. Christian History Lessons.—No. 7, . . . 85
EDITORIAL:
Meetings for Worship and Meetings for Teaching, ... 86
Notes, ... 87
CURRENT EVENTS, ... 87
BIRTHS, MARRIAGES, DEATHS, ... 88
NOTES, ... 89
COMMUNICATIONS:
A Letter from Abby D. Munro; A Letter from Iowa; Elizabeth Lloyd's Visit in Indianapolis; Reading the Bible, . . . 89, 90
WESTBURY QUARTERLY MEETING, ... 90
MEETINGS AT YORK, PA., ... 91
ON TEACHING THE OLD TESTAMENT TO CHILDREN, ... 91
IS THE HAGUE COURT NOW OPEN TO ALL NATIONS OF THE WORLD? 92
CONVENTION OF WOMAN SUFFRAGE ASSOCIATION, ... 93
EDUCATIONAL, ... 93
FRIENDS' ASSOCIATIONS, ... 93
LITERARY NOTES, ... 95
NURSERY-MADE DRUNKARDS, ... 96
IN MEADOWS BY THE BRANDYWINE, (Verse), ... 96
CALENDAR OF MEETINGS, ... 96

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ARTHUR H. TOMLINSON, *Principal,*
Swarthmore, Pa.

The Committee on Education of the Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh-day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

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FRIENDS' INTELLIGENCER

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GOOD WORDS.—VI.

The vigour of life must come from the meetings for worship, and we need to make these the glowing centers of spiritual life. EDWARD GRUBB.

Spoken in London and Middlesex Quarterly Meeting.

THE VOYAGE.

"Whichever way the wind doth blow,
Some heart is glad to have it so;
Then blow it East or blow it West,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another with the shock
Of doom, upon some hidden rock.
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a higher Will
To stay or speed me; trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering heaven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it East or blow it West,
The wind that blows, that wind is best."

—*C. A. Mason.*

A FRIENDLY PILGRIMAGE.—I.

PITTSBURG, QUAKER CITY, COLUMBUS.

Philadelphia bade me a smiling good-bye when I set my face westward, for the 18th was an ideal winter day, clear and cold, with enough snow left to double the brightness of the sunbeams. I stopped long enough in Lancaster to learn that the Friends' Association there is still holding interesting meetings, and then spent the evening in Harrisburg with a family of isolated Friends, purposing to leave that city at 11.55 p.m., but the weather had grown much colder and all the trains were therefore behind time. Mine did not come along until nearly three o'clock, but in the meantime I took several naps. I was soon sound asleep in my comfortable berth, and did not leave it until nine o'clock. I had no idea until I saw the morning papers that the mercury was 20 degrees below zero in the region I passed through in the night.

The Friendly population in Pittsburg is constantly changing. Two or three families that attended Joel Borton's meeting nearly a year ago are now living elsewhere, but others have moved in to take their places, and Samuel P. S. Ellis, Carnegie Building, endeavors to keep in touch with them all. A meeting was held at his home on Third-day evening, the 19th, at which twenty-seven were present, although the streets were very icy. After those assembled had been introduced to one another, and some time had been spent in conversation, Samuel Ellis read my minute from Buckingham Monthly Meeting, indorsed by Bucks Quarterly Meeting, and we then had a meeting for worship lasting half an hour. At the close of this a Friend present read Charles Lamb's description of a Quaker meeting. We then held an informal conference, in which several participated, one of the most active being a member of the other branch of Friends. The subjects discussed were the "Inner Light," and the present attitude of Friends toward music, with the reasons why they object to music in a meeting for worship.

No effort was made to start an association, for the Friends in Pittsburg are widely scattered, but the way is now open for any concerned Friend to hold a meeting in this city. The meeting formerly held by Orthodox Friends, at the home of Benjamin Lightfoot, is now held every First-day morning, at eleven o'clock, at the rooms of the Woman's Christian Association. Some of our members have attended this, and have been cordially welcomed. The meetings are conducted in the same manner as our own.

On Fourth-day the steady rain made the icy streets still more slippery, but I left Pittsburg a little after noon and reached Quaker City at eight o'clock, being cared for by kind friends at both ends of the route. A three hours' wait in Wheeling afforded a good opportunity for writing letters to some of the dear ones left behind me.

In and near Quaker City is all that is left of Stillwater Quarterly Meeting, all the meetings having been discontinued except Richland Monthly Meeting, which is very small. The meeting house is on a bleak hill, about a mile from the town, and in winter the meetings are held in private houses. A First-day school lesson follows the meeting. An appointed meeting for worship was held at the home of Rachel L. Doudna (sister of Levi Benson), on Fifth-day afternoon. As the streets were very slippery, and the rain came down steadily, only a few Friends gathered, but a blessing seemed to rest upon the meeting. At five o'clock I took the train for Columbus. The streams were much swollen and were full of floating ice, so that the cars went very slowly over all bridges, but we reached Columbus safely only half an hour late.

On Sixth-day I dined with one Friend's family and took tea with another, and on Seventh-day morning called at the home of a third. On Sixth-day evening a meeting was held at the home of John E. Carpenter, which was conducted in much the same way as the Pittsburg meeting. Sixteen persons were present,

and the conference was full of life. The Friends here have organized an association which meets monthly on First-day afternoons, with an attendance of from fifteen to twenty. Four of the members belong to the Orthodox Friends. One of these is Professor of Psychology in the Ohio State University, and another is principal of the Columbus High School. The active part taken by these two has added much to the interest of the association. The oldest member is James McGrew, who is past eighty. Although he has been blind for several years, he goes about with very little assistance, and has attended every meeting of the association. The correspondent for Columbus Friends is John E. Carpenter, 2018 High Street.

At the time of my visit Columbus was suffering from an epidemic of typhoid fever, and the authorities had ordered that all the schools should be supplied with distilled water. The distilling company sent the first installment of water in whiskey barrels (they being the most available), and the result was that after drinking the water the children's breaths smelled of whiskey. The W. C. T. U. was up in arms at once and other barrels were soon found. The street car system of Columbus deserves commendation. Seven tickets are sold for a quarter, transfers are issued without extra charge, and all the cars are heated by electricity. When will Philadelphians demand equal accommodations? E. L.

THE YOUNG FRIENDS' ASSOCIATION AS AN EDUCATIONAL INSTITUTION.*

At the summer session of the Harvard Divinity School, last year, sixty per cent. of the lectures were upon subjects that relate to the teaching part of a minister's work. That the Divinity Schools are turning out teachers for the pulpits is evidence of an increasing demand by the people of the churches for educators, and a decreasing demand for priests to act as mediators between the congregations and the God they wish to propitiate. The modern minister must be a good leader and a good teacher; he is not really expected to be much of a priest. There is still, however, enough of the priest about him to justify a continuance of the Friends' testimony against the hired preacher; but there is also so much of the teacher and the leader that we are beginnig to wonder how we can get along without him.

It is because of this change in the office of the minister that our old-time testimony does not command the same enthusiastic devotion that it did in the early days, and it is because of this change that many Friends who are not bound to their meetings by the chains of habit like to go occasionally—and feel that they may go without violating their principles—to hear a "good sermon" by some popular minister who is so well-paid for his good sermon that he can afford to devote himself to the continuous study of books and men that is necessary to continued production. They are not likely to mistake for a religious exercise the intellectual pleasure of listening to an able address. But for the survival of a few ceremonies, and forms of speech that seem to imply a pretense to the priestly office of mediator between God and man, we should have no testimony against such preachers. The only fault we could find with them would be that they deliver their good sermons at the times that we would be in our own Quaker meetings. Such ministers are giving their people what the people want, and what we want, and what would do us all an immense amount of good, namely, instruction, or, if you prefer, intellectual stimulus. It is their business to study books, men and institutions, history, science, philosophy and art, and to think, and to put into attractive and inspiring forms the learning and wisdom thus acquired.

That learning will make a person more religious I do not believe. That instruction will make a man more moral cannot be guaranteed. But that a religious person who is educated, or a moral person who is learned, will be more efficient because of his increased intellectual power may hardly be questioned. Religion and morality are vastly more important than learning; but religion and morality, seconded and directed by knowledge, are vastly more effective than goodness and piety hobbled with ignorance. Religion without knowledge is very likely to degenerate into superstition and bigotry; and religious zeal coupled with ignorance begets persecution. It would seem to be, therefore, the duty of the Church to teach not only religion and morality, but everything that may tend to make these tell and to keep them sane.

Our religious meetings are held for the purpose of promoting religious growth. We believe that religion may be taught only by the truly religious; that no amount of education can take the place of simple piety; that the appeal to the religious sense of a man can be made successfully only by the inspired preacher; that whether inspiration be natural or supernatural, a faculty of the mind or an occasional excitation of the spirit, a peculiar form of genius or the power to stir the divine spark in the souls of men and fan it into flame—that however we define it, inspiration is essential, but is always from within. We believe, moreover, that religion may be learned without the aid of even the inspired preacher, and that education is no bar to inspiration in either teacher or learner. The opportunity for religious development afforded by our meetings is not to be found in the church service. But, on the other hand, we do not provide for intellectual development.

The learning of religion may be the more important, but we cannot afford to neglect the learning that makes piety practical and keeps zeal sane.

Feeling the need of opportunities for individual religious activity the churches have instituted prayer meetings, Christian Endeavor societies and the like. To meet the need of opportunities for intellectual exercise in connection with our religion, we have organized Friends' Associations. The difference in the needs to be met makes absurd any attempt to con-

* Read at a meeting under the care of the Young Friends' Association of New York and Brooklyn, at the time of Westbury Quarterly Meeting, First month 30th, 1904, at Rutherfurd Place Meeting House, New York City.

duct our Associations like prayer meetings or Endeavor Societies, except in places where there are no meetings, and where the Association must provide for both spiritual and intellectual growth.

Our work is primarily one of education—education not in matters distinctly religious, but in the things that will make our religion more wholesome and more effective.

Because the genius of our Society is democratic, and, still better, because self-activity is the preponderating factor in all education, we shall be, for the most part, our own teachers as we are our own priests. For the most part but not altogether. To be an efficient educational institution a Friends Association must call in outsiders of ability to address it. The more work it can do for itself the better, but the more help it can get from without the better, too.

While this educational function of the Association may not have been clearly recognized, it has been operative from the start, and to it is due, very largely, whatever revival there may have been in the Quaker body. A fuller recognition and development of the Association as an educational institution I believe to be a necessary step to a larger and deeper renewal of life amongst us.

Along what lines should the educational work of the Association be directed?

In the early days of the movement it was quite the thing to study the Discipline and Janney's "History of Friends," and doubtless much good was accomplished. But for an adult member of a religious organization to be studying its Book of Discipline would seem, to an observer, rather absurd. It is so palpably the office of the First-day School to instruct the children in the Discipline of the Society that one might well ask, What is your First-day School for if not for that? It is for other things, to be sure, but it is for that too; and it is to be hoped that it will not be necessary in the future, if it has been in the past, for those who are old enough to be members of a Friends' Association, or even a Young Friends' Association, to be studying the Discipline.

The history of the Society is a legitimate subject, but to spend a year, or a season, on a single book like Janney's History, except the work be very ably planned, and include much collateral reading, is to devote to comparatively unimportant details the time that would be better spent in getting from many books a broader and more comprehensive view of the whole of which the rise of the Society of Friends is a rather small, though significant part.

For the kind of education and culture that our Associations should afford, there is no better study than history—in the broadest sense. The history of Quakerism is important, but not more important—and not more important for us to know—than the history of Methodism. The life of George Fox should be familiar to us, but the life of Martin Luther quite as much. We should be moved by the story of the persecutions of the early Friends, but not less by the sufferings of the Lollards and the Albigenses. We should know why our ancestors wore so long the same style of dress, and we should know, too, why Egyptian art never developed beyond a certain point. Let us understand, if we can, the distinction between the conscience and the inner light, but why not also try to differentiate Nirvana and extinction? While we follow a forgotten preacher in his travels to the Barbadoes, why not follow Marco Polo, Lewis and Clarke or Livingstone?

If it is worth while to investigate social conditions at the time of the rise of our Society, why would it not pay to study the conditions that have produced organized socialism or anarchism?

If we study the Hebrew story of creation, why not the Greek stories or the modern guesses at the "descent of man"? If one thing, why not another? Is there no limit or no choice? There can be no limit except choice. The direct bearing of a subject upon the Society of Friends or Quakerism does not make it, necessarily, a good subject of study; nor does the lack of connection with Friendly matters properly debar a subject from consideration. The one thing that is essential is that the subject, whatever it be, be handled in a Friendly manner. We maintain Friends' Schools not because we believe the quality of instruction in them is better than may be found in other schools, nor because we wish a peculiar curriculum, but because we have faith in the value of the "Friendly atmosphere." The advantage of being educated in a Friends' School, a Friends' College and a Friends' Association, is similar to that of being raised in a Quaker home. Good Quakers may be made of those who have not had these advantages, but still they are advantages.

Many people in all ages, without external aids, have found for themselves, within themselves, full evidence of the truths we accept, and were we to wither away and die the truth would not be left without a witness. I would not magnify our importance. But if one is to do the work of a Friend, it is a tremendous advantage to have been bred in the Friendly atmosphere, to have come naturally and easily into habits of mind and conduct that conduce to the acceptance of Friendly principles, and not to have to begin at the beginning and work out the whole thing for oneself. A person may grow up among such influences and not be a Friend; but one who has in him the stuff of which true Friends are made will be a more effective Friend and sooner, if he does not have to spend a part of his life in overcoming traditions and conventions—if his traditions and conventions tend his way and not some other way.

And so, I say, let us have our extra scholastic education in the Friendly atmosphere of a Friends' Association. But neither there nor in the college, any more than in the schools, would we limit the curriculum to those subjects that have an apparent bearing upon Quakerism, although we maintain that there, as in the schools, Quakerism, which is little more than a mode of life, should be taught in every department.

Let the aim of the Association be to afford an in-

tellectual stimulus which shall be complementary to the religious influence of the meeting. Do not limit the subjects of study to those bearing directly upon Quakerism. Get as much help as possible from the outside. And above all, put real live Quakerism into the consideration of every topic and the transaction of all the business.

EDWARD B. RAWSON.

FATHER AND MOTHER BOTH GONE.

From *The American Friend.*

Here is a letter which ought to give some solemn thoughts: "I inclose $1.50 for *The American Friend* for the past year. AS FATHER AND MOTHER ARE BOTH GONE NOW, YOU MAY STOP THE PAPER." It is not a solitary case. It is a sample of many homes. "Father" and "Mother" have through a long life been faithful to the Church. They have borne the burdens of the meeting. They have supported the work at home and abroad. They have prayed and labored to make the cause flourish. They have been pillars in their day, and have counted no sacrifice too great. But one thing they failed to do. They failed to transplant their interest in the hearts of their children. They did not discover that the greatest service they could possibly render their beloved Church would have been to train their group of children to take up the work which they must leave, for there can be no permanent succession of spiritual pillars without just this care to pass the mantle on to new shoulders.

There are many communities through the country where once the Friends' meeting was the center of a far-reaching religious influence. For miles about country homes sent in their wagonloads of worshipers. Go there now, and ask where the meeting is, and you are solemnly told that one by one the members have been laid away in the quiet yard back of the meeting house. The weighty Friend who once knew all the points of discipline, who discerned to a nicety between soundness and unsoundness, who was mighty in word and deed—he is now silent. He bears the burdens of "the Society" no more. About him are gathered those who filled the men's and women's meetings with him, and who conducted the affairs of the Church.

But why was there no continuous succession? Why did not the thinning ranks fill up with young substitutes who came up to the help of the Lord, as one by one the Old Guard vanished from their places? There were, of course, many reasons—migration, social changes in communities, etc. But after all the deepest reason was just this: When the fathers and mothers went to their long resting place, their children had not been *initiated* into the work. . . . The activities of the Church must be wide and varied enough to train up even the very young in actual service, and they must slowly become initiated into the work which the fathers and mothers must one day lay down.

A SADDLER PROPHET.

There is an excellent account of the life, travels and public services in behalf of abolition and as an adviser in state affairs of Benjamin Lundy in the book of the Lundy Family, by William Clinton Armstrong,* recently issued. Benjamin Lundy's life is one that, like John Woolman's, has lessons that are needed for just the times we are now in the midst of. He was a man of unusual business ability, who, as soon as he had gotten fairly started, refused to allow business to engross any great amount of his time and abilities, that he might be free to devote himself to important work that greatly needed to be done in the world, but that did not "pay dividends." Horace Greeley said of him, "He was the first of our countrymen who devoted his life and all his powers to the cause of the slaves. He gave to the cause of emancipation neither wealth, nor eloquence, nor lofty abilities; for he had them not; but his courage, perseverance and devotion were unsurpassed." The German historian, von Holst, who has just died at Freiburg, writing of Lundy's wanderings and his sacrifices, added, "The nineteenth century can scarcely point to another instance in which the command of Christ to leave all and follow Him has been so literally construed and followed."

Perhaps the "greatest need of the Society of Friends" to-day is a few Lundys and Woolmans.

Lundy had a little over two years' schooling. His training on the intellectual side for his work as a journalist he had to get by the most severe application, in the midst of many distracting interests. His traveling—and he had traveled a great deal—had to be done for the most part on foot. He visited all parts of the country, from Missouri to Maryland and from the Carolinas to New England, for the purpose of interesting people in abolition. When it became necessary that some one make arrangements for colonies of free negroes in Canada, Benjamin Lundy did not waste any time trying to get some one who was able to travel and had time, but putting his type in his knapsack started off a-foot. On the way he would write the editorials for his paper and stopping at some print shop get out the edition. He made many difficult and dangerous journeys to Mexico and became so well informed about that country that he furnished much material for the debates in Congress over Mexican and Texas matters. He thought nothing of a little journey now and again to Haiti. He thought nothing of pulling up his home and starting a new one whenever his work for the cause required it. In this way he lived in New Jersey, Ohio, Missouri, Tennessee, Maryland, and finally in Illinois, where his grave is.

The sketch in the Lundy Book gives a list of books and articles about Lundy, and also some letters and other writings by, to or concerning him; among the rest, two sonnets to his memory by William Lloyd Garrison.

Some of the names of those connected with the

* "The Lundy Family and Their Descendants of Whatsoever Surname, with a Biographical Sketch of Benjamin Lundy." By William Clinton Armstrong, A.M., New Brunswick, N. J. (28 Morris Street). $5.00.

Lundy Family are: Willson, Carpenter, Shotwell, Large, Dennis, Schooley, Philips, Doan, Bunting, Adams, Willets, Armstrong, Stockton.

The book has a picture of Hardwick Friends' Meeting House, and a very full and interesting account of the friendly region in and about Warren County, N. J.

THE WORSHIP OF THE EARLY CHURCH.

CHRISTIAN HISTORY LESSON.—NO. 7.

Read as introduction to lesson, I. Corinthians, xi., 1-34.

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.—I. Cor., v., 8.

"When the members of a synagogue were convinced that Jesus was the Christ, there was nothing to interrupt the current of their former lives; . . . the old form of worship could still go on. The weekly commemoration of the resurrection supplemented but did not supersede the ancient Sabbath. The teaching of the life of Christ and of the letters of the apostles supplemented but did not supersede the ancient lessons from the Prophets and the ancient singing of the Psalms" (Hatch). The Psalms were varied by Christian hymns composed for the purpose. The admission of Gentiles to the church would make no difference. They both needed and desired instruction in the Hebrew scriptures, and manuscripts were too rare and costly for private reading. Moreover, but few of them were acquainted with the original language in which these were written; and though both Greek and Latin translations came into use at an early date, ability to make use of them was confined to the educated few. In many of the churches of Syria and Africa none of these languages were understood, and it was necessary to have an interpreter who should translate into the language of the hearers the passages read in the assemblies. After the reading came simple exposition or exhortation and prayer. These exercises were not conducted by church officers or confined to specially-appointed members, but were free to all, women as well as men (I. Cor. xi., 4, 5; xii.). There is no record of a set form of prayer. Tertullian says, "We pray without a monitor, because we pray from our heart." The only limitation Paul places upon the free exercise of spiritual gifts in the congregation is that necessary for the preservation of good order. (I. Cor., xi., 8-16; xiv.). The large part taken by women in the services may be inferred from Paul's Epistle to the Romans (xvi.). "About one-third of those to whom Paul sends his Christian salutation are women, and five or six of these are distinguished for their place in the church, or their abounding labor in Christ." (Backhouse.)

An important social-religious feature of the life of primitive Christianity was the common meal or supper, afterwards known as the Eucharist, and continued in much modified form to our own time as the sacrament, or "Lord's Supper." The common meal had been especially hallowed by the example of Jesus and the apostles. There is no evidence that it was in any sense established as a formal religious observance; but the close and kindly intercourse of the evening meal, when work was done and friends might linger together, took rank as a Christian service. The food for this meal was provided by those who were able to meet the expense, and the surplus was distributed among the needy. This was not, of course, a Passover feast—that being an annual festival; it was a daily meeting for a time, and later, a weekly observance. This usage made its way easily among Gentiles as well as Jews. There seem to have been various societies throughout the empire which met from time to time for a meal in common, and the practice was therefore not strange to them. Of course abuses crept in. In the Corinthian church Paul found it necessary to rebuke the members for greediness and selfishness; but on the whole it served, as the common meal still serves, to bring people into close and friendly relations, and was a real strength to the church.

Necessarily the "Agape," or "Lord's Supper," was an exclusive gathering. Strangers might turn out to be spies. Unbelievers might be assumed to be hostile. In times of persecution the empty seats about the table often spoke eloquently of faithful brethren languishing in prison, or perhaps meeting the martyr's death.

The "ordinance," or "sacrament," of the Lord's Supper has grown out of this simple meal taken together, by gradual addition of ceremonials and by the working of the formal sacerdotal element. While the formal sacrament became sacred and could be administered only by officials of the church, the social meal, which continued apart from the ordinance, actually fell under suspicion and condemnation, so that in the fifth century it was forbidden by the church. Our lunch between meeting sessions has many elements of likeness to the original meal; and when the true spirit of hospitality obtains, it is also revived in our visits among our friends.

Baptism went through a similar course. Originally it was the simplest of rites performed by any one, and serving merely to mark the change of life involved in becoming a Christian. Paul seems to have been doubtful of its value (I. Cor., i., 13-17), and Jesus "baptized not" (John, iv., 2). But superstition very soon began to attach itself to the ceremony, and by the early part of the second century it was established as an almost essential rite in entering the Christian Church. It is true that some of the more elevated spirits recognized the uselessness of the form except as impressing the change it symbolized, but as time went on the external view became more and more strong. Infant baptism was debated in the latter part of the second century, but finally enforced itself as necessary.

It is not necessary to say that early Christian worship called for frequent prayer and for loving, brotherly service.

TOPICS.—Formal and Informal Worship. The Lord's Supper. Hospitality. Baptism.

REFERENCES.—The lesson is largely abridged from Backhouse & Tyler. See also Hatch, Waterman.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SECOND MONTH 6, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

MEETINGS FOR WORSHIP AND MEETINGS FOR TEACHING.

IT has been pointed out in a recent discussion that there are two purposes for which we may hold public meetings; in the first place there are meetings for communion and mutual edification, and again there are, or ought to be, meetings for teaching.

This distinction is of great importance, for it has practical bearings on the problem of how to bring a quiescent meeting into touch with its neighborhood. In most cases where a meeting is no longer a factor in the life of the community in which it is, the fault is not that there is a lack of spirituality, nor that the members do not live true to their high profession; it is usually that they are not attending to the teaching side of their duties as a religious body. A meeting that gathers its members together at stated times for silent communion, with perhaps also such vocal expression as takes for granted the principles and testimonies so familiar to all, will have no attraction for those who know nothing of those principles and testimonies or are not impressed with their importance. If such indifference is on the part not only of the friends and neighbors of those who find their meetings a source of comfort and strength, but also, on the part of the very members of their families, even of their own children, then that meeting is very likely soon to be forgotten in the neighborhood, except perhaps as a bit of antiquity to be proud of.

Silent opportunities for communion with the Source of our spiritual life, and for the encouragement of one another, are the most important functions of any meeting. Any meeting that becomes indifferent to them, or for any reason gives them secondary place, is not performing its highest function and is in a fair way to decay.

But important also is it that those who know the value of such opportunities, let others know the value of them. It is important that there be opportunities also for teaching, for explaining our principles and testimonies to others, and of so impressing them on others that they cannot but give heed and be benefited by them. This is important not only that as many as possible may be saved from the trivialities and follies that prevail all about us, and come to have an interest in the more permanent things—in eternal life; but it is also of vital importance to those who spread the message of salvation, for no one can be selfishly saved. It is only by going out to others with what we have learned that we can really make it our own. Any one who has taught school knows that. You never know a thing so fully as when you try to teach it.

When the question comes up, then, what we are to do that more may attend our meetings, we are beginning at the wrong place if we set about to see what change can be made in our meetings for worship in the way of making them more attractive. We shall accomplish nothing by introducing music, by doing away with the period of silence, by arranging to have an attractive speaker. The introduction of these things might *attract* people, but to attract people to our meetings by reason of anything else than an interest on their part in vital religion would be to turn these meetings away from their true purpose. As a mere *attraction* it would also be impossible for a meeting to compete with other attractions. We need to make meetings for communion more spiritual rather than to secularize them in the least degree.

But we must let the people about us know what is the meaning to us of our silent meetings and of our preaching that may and certainly does, to many, seem old-fashioned and meaningless. We need to develop the other kind of meeting—the meeting for teaching; and we need to develop the gift of teaching.

The most important religious teaching of all, next to that of the home, is that of the First-day School. This we need to take very seriously. No young person should be allowed to go through a Friends' First-day School without having been taught definitely what the Society of Friends stands for. It ought to be impossible for a child, even one whose religious education at home has been neglected for fear of "biasing" him, to get his early training in one of our meeting schools or for a young person to go out from one of our higher schools or our college without having come to know the real meaning of the principles and testimonies of Friends. Every meeting ought to be a center for the teaching of the lessons that a people of high profession, if they be faithful, must have for their neighbors. In any neighborhood where the people are not all putting into practice the simple teachings of Jesus, there should be some way found for Friends to get a hearing and to

make them understand that there is a better way than the shallow way of the world. Only by engaging in such work as this are we following in the way of the Master.

The *British Friend* for First month, in Notes and Comments, takes up the educational controversy, the temperance situation with a view to possible Parliamentary action, and other topics of the day. The editorial sermon is on "The Largeness of the Gospel." Dugald MacFadyen begins a series of articles on "The Life of the Spirit." The editorials under the head of "The Society of Friends" are on "The Conference on the Ministry" and "Are Friends Broad or Exclusive?"—the latter by M. Catherine Albright. A new feature is the "Bible Notes," by A. Neave Brayshaw, taking up in this issue "The Prophetic Period"; the purpose is to give each month directions for reading and hints for study. Another new feature is to be a page devoted to some leading articles in the magazines of the month.

CURRENT EVENTS.

In view of the centenary celebration of the British and Foreign Bible Society, to be held next month, some interesting details of its work are being brought out. The British Society has distributed 180,000,000 copies of the Scriptures in one form or another in one hundred years, while the American Society has sent to non-Christians 72,000,000 in eighty-seven years. The British Society has made translations into 370 languages and dialects, and the American into about one hundred languages. And yet there are 2,500 languages, or forms of speech, used by the inhabitants of the earth, and of these only 100 have a complete New Testament, and less than 250 have a gospel or two or a few books. In British India there are 108 languages spoken by 74,000,000 people "untouched by the Bible conquest," and in the Philippines 50 languages without the Bible. In order to continue the work the British Society will raise a special fund of $1,250,000 this year, in addition to its regular yearly income of $1,200,000.

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At the conference in Washington last week of the experts on irrigation, the most important thing to be determined was the selection of new sites for irrigation dams. The six dams already fixed on, some of which are under way, will require less than $6,000,000 of the $16,000,000 now available for irrigation work.

It is believed that Secretary Hitchcock will be urged by irrigation experts, who have made the surveys and estimates of cost, to authorize not less than eight new dams. There are thirteen States and three Territories in which irrigation is demanded, and the pressure for the various sites is strong. The fund for irrigation purposes is accumulating so rapidly that it is predicted that in two years it will reach the sum of $40,000,000. It now seems likely that Oregon, North and South Dakota, California and Wyoming will each secure one of the dams to be authorized.

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A fire at the University Library, Turin, Italy, on the 26th destroyed about 3,700 MSS., including almost all those of Oriental origin, besides more than 3,000 priceless volumes of Greek, Latin and other codices, as well as the precious Venetian collection of books from the library of Cardinal Della Rovere. Among the codices saved is a very ancient one of the fourth century containing the Gospels. A classic mediæval book of the greatest value, called "Heures de Turin," by the Duke de Berry, for which Great Britain once offered almost any sum of money, was destroyed, as was also an ancient French translation of Dante. The Duke of Genoa, brother of Queen Margherita, has offered $10,000 for the immediate rebuilding of the library.

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The needs of the 13,000 inhabitants of the town of Aalesund, Norway, which was destroyed by fire on the twenty-fourth, have been liberally provided for. Seven thousand people have gone to neighboring towns and villages, and the Hamburg-American Line steamer Phœnica, sent at the request of Emperor William, is caring for 4,000 more. The North German Lloyd steamer Weimar has also gone to Aalesund, and is taking part in the relief work. She is caring for 2,500 persons, of whom 500 are women, children and sick people, who are sleeping on board. Provisions and clothing are being sent to the refugees in neighboring villages. Representatives of insurance companies now estimate the losses at Aalesund at $5,000,000.

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The German colonists in Southwest Africa are having a very serious time with their savage neighbors, who are in "insurrection" because of the "inability of the natives to forget their former freedom," as the Director of the Colonial Office at Berlin, naïvely puts it. Berlin is receiving harrowing reports of terrible atrocities committed on the colonists. Germany has a total of 2,000 men on the ground or on the way. There are some 15,000 of the insurgent tribesmen to deal with. Great anxiety has been felt for the German Governor of the district, who, with a force of men, was cut off from the coast by the natives and had not been heard from for several weeks.

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There have been rather discouraging reports as to the success of the little American negro republic of Liberia in struggling against the fearful odds with which it has to contend. Now advices come of the inauguration of the new President, Arthur Barclay, on the 4th of last month. The keynotes of his address to the people were commercial freedom and the conciliation of the aboriginal population of Liberia. He advocated closer commercial alliances, and recommend-

ed granting greater facilities to foreigners for trading and farming. It sounds as if he is taking hold in the right place, and his administration will be watched with interest.

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In answer to the objections of the government of New Zealand to the introduction of Chinese laborers into the Transvaal, Colonial Secretary Lyttleton has pointed out that the British Government could not refuse to accede to the wishes of one part of the empire on a matter which it considered of paramount importance, in deference to the wishes of another part indirectly interested. Protests from other British colonies have been ignored in the Transvaal. The bill to admit Chinese labor has passed to its second reading, and there is no doubt as to its final passage.

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In the Constitutional Convention of Panama, on the 27th, the following article was proposed and approved by a large majority: "Should public peace or constitutional order be disturbed in any part of the Republic of Panama, the government of the United States may intervene to restore peace or order, in the event that the United States, by treaty or convention, shall have assumed or expressed the intention of assuming the obligation of guaranteeing the independence and sovereignty of this republic."

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The report of the United States Commissioner of Patents for the calendar year 1903 shows that the patent business transacted exceeded all previous records. The total cash receipts of the office were $1,616,698, leaving a surplus of $189,000. There were 50,213 patents applied for and 31,699 issued. The report predicts the same increase for the present year, and says the Patent Office, since its inception, in 1836, has furnished a net balance of $5,682,540 to the Government.

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As near as can be made out at the present writing a peaceful issue of the Russo-Japanese matter is assured. An arrangement is reported to have been entered into by the French and English to bring pressure to bear on Japan to induce her to accept the terms of the last Russian note, the language of which is most conciliatory and courteous. Other Powers also are ready to add the weight of their persuasions to the same end.

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The steamer Deutschland, of the Hamburg-American Line, made the voyage from New York to Naples recently in seven days, sixteen hours and four minutes, which is almost three days below any previous record. The average speed during the trip was 22.85 knots or miles an hour.

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The arbitration treaty between Italy and England was signed on the 1st, at Rome, by Foreign Minister Tittoni and the British Ambassador, Sir F. L. Bertie. The convention is on practically the same lines as the Anglo-French treaty.

The Woman's Christian Temperance Union is to hold its next annual convention in Philadelphia next fall. This was decided at a special meeting of the General Committee on the twenty-seventh.

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Word comes from Belgrade, Servia, that the Macedonian agents of the leader Sarafoff have proclaimed a fresh revolt for the twenty-eighth of next month.

BIRTHS.

JENKINS.—At Germantown, Philadelphia, First month 28th, 1904, to Charles F. and Marie C. Jenkins, a son, who is named Edward Cope Jenkins.

SMITH.—In Philadelphia, Pa., on First month 26th, 1904, to J. Russell and Henrietta Stewart Smith, a son, who is named Newlin Russell.

STUBBS.—At Delta, Pa., First month 7th, 1904, to Benjamin P. and S. Rosem Stubbs, a daughter, who is named Phœbe Lincoln Stubbs.

DEATHS.

BUCKMAN.—At her home in Trenton, N. J., First month 7th, 1904, Margaret Preston Buckman, M.D., wife of Franklin D. Buckman, and daughter of the late Howard and Beulah H. Preston.

After graduating at the Woman's Medical College of Philadelphia, in 1884, she located in Trenton, and soon established an extensive practice. She was married in 1891 to Franklin D. Buckman, who with three small children survive her. A tender, loving and devoted mother, a faithful wife, a wise counselor and friend. Hers was a rare character. Of a deeply religious and reverent spirit, she earnestly endeared to walk in the light, following the pathway of peace. No mother was ever more desirous that the dear children committed to her care should have their steps guided aright, so that her heritage to them might be "that which makes for righteousness." We can make no rebellious moan when the traveler of life has covered the allotted span, and the final good-bye is known to be not afar off, but how different when in the full flush of "conscious life" the traveler is hurried to the Father's home. Then indeed do our rebellious hearts refuse to be comforted, but some time, some where, perhaps, we may be enabled to see the silver lining of this dark cloud which now overshadows us. It is such God chooses in "making up His jewels." Though this dear Friend's great joy was her home, yet the welfare of her fellow-men was of vital import to her mind. Most especially was she devoted to the cause of temperance. Thinking of the loss to the various benevolent movements with which she was associated, to the meeting she attended, and most of all to the home circle she so dearly loved, it is no easy task to be reconciled. Now do we long for the faith of David, whose Lord was indeed his shepherd and counselor. F. H. T.

GILLINGHAM.—Esther H., wife of Lewis Gillingham, of Woodlawn Meeting, Va., at their home, First month 22d, 1904. She was born at the home of her parents, Esther and Abner Scott, of Westfield Meeting, Preble County, Ohio, Tenth month 27th, 1843. She married Lewis, son of Chalkley and Keziah Gillingham, Tenth month 8th, 1868. Her loving, tender nature made a sweet and happy home for her husband and four children, one infant son having preceded her years ago. She also leaves one brother and one sister, and many other sorrowing relatives and friends. S. S. Elliott.

GREEN.—First month 21st, 1904, Annie Caley, daughter of Walter W. and Hannah C. Green. The funeral was from her late residence, 1707 Mt. Vernon Street, Philadelphia, First month 23d, 1904.

PRICE.—At his home, near McNabb, Putnam County, Ill., First month 19th, 1904, John Beal Price, in the 61st year of his age. He was born Ninth month 9th, 1843, near Glencoe, Baltimore County, Md. He was the second child of a family of nine children, all of whom have passed beyond, except one, an older brother. When about seventeen years of age he was bereft of a kind mother's care, whose death left a deep impression on his youthful mind. In the spring of 1866 he broke away from family ties and loving kindred, and came to Putnam County, Ill., where he has ever since made his home. He was married to Martha Emma Flowers on the 11th of First month, 1871. To this union were born five children, viz.: Edith

Maranda, wife of Wm. L. Mills; Mary Elizabeth, wife of Charles A. Stockhaus, both of McNabb, Ill.; Grace Eva, wife of Arthur L. Benjamin, of Bloomington, Ill.; Franklin Thomas, of McNabb, Ill., and Catherine Florence, who was taken from her earthly home about nineteen years ago.

Of John B. Price it can be said he was kind and affectionate to his family, and an industrious and hard worker when his health would permit, which was fairly good until the winter of 1896. In the summer of 1903 he received a severe nervous shock by being thrown from a buggy, from which he never recovered; his body and mind seemingly growing weaker, until the morning of the 19th of First month, 1904, when the poor, weary mind found rest.

The funeral took place from his late home on the 21st, at 10 o'clock a.m., where brief services were held. A portion of the 17th chapter of John was read, and followed by a few very earnest and comforting words by Abel Mills. Interment at Friends' Cemetery at Clear Creek, Ill.

SEAMAN.—At Jericho, N. Y., First-day, First month 24th, 1904, Elias H. Seaman, in his 78th year, a member of Jericho Monthly Meeting.

WAY.—Suddenly, on First month 17th, 1904, at her home in Williamsport, Pa., Sarah Jane Way, widow of David M. Way, in the eightieth year of her age, for many years a member of the Society of Friends.

ISAAC EYRE.

It seems fitting a few words should be expressed when a good man passes from our midst, and such was Isaac Eyre. He was one of Newtown's oldest and most highly respected citizens. He was born in Philadelphia, Tenth month 10th, 1819. In the year 1828 his parents bought and moved to a large farm in Bucks County, Pa. There Isaac's love of nature grew, and as years passed by he became a leading farmer, which occupation he followed until 1872, when he moved to Newtown. He was twice married. In 1842 he married Elizabeth Knight, of Byberry, who died in 1886. There are two children by this marriage—William Eyre, of Newtown, and Mary E., wife of Thomas Thomson, of Ogontz, Pa. In 1888 he married Elizabeth E. Smith, who survives him. The deceased was one of the most upright, conscientious citizens. He took active interest in the affairs of the community, and was everywhere respected. In all his dealings with his fellow-man he was just, as well as forbearing. He was the possessor of a vast fund of information and a close observer. In early life he became a member of the Society of Friends, and ever afterwards his interest in the Society was strong and unflagging; he served it in many ways; for years sat at the head of Newtown Meeting, and was rarely absent from either mid-week or First-day meeting. He was deeply interested in every work or undertaking of the yearly meeting, and until the last two years, when he was prevented by weakness from attending, he had never missed a sitting for about sixty years. He worked earnestly in the establishing of the George School, and through his efforts much of the money was subscribed to buy the farm upon which it is located. He gave freely of his time and means in the organization and construction of the Philadelphia, Newtown & New York Railroad. He was kind and sympathetic, and there are many who can testify to his thoughtful attention and liberal doings in times of need or distress. His mind and memory were good to the last, and as the end drew near he did not have to endure physical suffering, except from inability to walk without assistance. He was confined to his bed only about fifteen hours before he passed away. In the early morning of the 9th of First month he quietly fell asleep, and his going was a sweet and beautiful ending for a good man's life.

NOTES.

Ruth Dudley, formerly of New Jersey, but for many years a resident of Richmond, Ind., on the occasion of her eighty-first birthday recently was given a delightful surprise by her friends of North A Street Meeting and her near neighbors. Assembling with baskets of provisions, to the number of twenty, they took possession of her house and made her their guest. The eldest of the number was in her eighty-fifth year, whose serene sweet countenance indicated a life well spent. The youngest were girls of sixteen, brought up in our First-day School. The afternoon was spent in select readings, anecdotes, etc.

Many Friends have been following with interest the course of lectures in Philadelphia on "Moral Training of the Young," given on Seventh-day afternoon under the care of the Ethical Culture Society, a program of which was given in our issue of First month 16th. They are to be given hereafter in New Century Hall, 124 South Twelfth Street, the hall in which they have been given having proved too small. The next lecture will be on the "Moral Training of the Young among the Early Christians," by Elwood Worcester, rector of St. Stephen's Church, Philadelphia. The lectures begin at 4 p.m.

Report coming from Cincinnati is that the special meeting of the Friends' Association there appointed for Elizabeth Lloyd on the evening of the 21st was a good meeting. On the 27th Elizabeth was in Indianapolis. In spite of eight inches of snow and zero weather there were fifteen out at the appointed meeting in the evening.

Isaac Wilson expects to attend the meeting at Lansdowne, Pa., First-day morning, Second month 7th, and the circular meeting at Concord, Pa., in the afternoon of the same day.

A religious meeting will be held at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, Second month 7th, 1904, at 3 o'clock p.m. Elizabeth Powell Bond and several other Friends have expressed their intention of being with us. All are welcome.

COMMUNICATIONS.

LETTER FROM ABBY D. MUNRO.

My Dear Friends: I have been trying to write you for several weeks, but these same weeks have been so crowded with work, I have hardly found myself equal to that which couldn't be put aside. This has certainly been the hardest winter of my experience here, made so by the unprecedented long spell of cold weather. We have had winter in earnest since the middle of Eleventh month, frosty nights and cold days, with a bonafide snowstorm thrown in.

Heretofore we have had a few days of cold weather, followed by a week or two of mild, sunshiny days, giving us time to rally our forces for the next cold spell. But this long spell—more than two months of intense cold—any one would have to be here and experience it to know what it means—just one continued struggle for comfort. For ourselves we cannot complain, because our house is well built, better prepared for cold weather; but, oh, how the cold north wind pour through the cracks and crevices of these summer houses, to say nothing of the little cabins where the cracks and openings are more the rule than the exception, and where fuel and all comforts are scarce. The latter simply endure, patiently endure, that is all. I am glad of everything I can do to help them, especially the aged and sick, and without the Dorcas room to turn to I don't know what they would do.

School goes right on, no matter what the weather is. The attendance is excellent. These children certainly enjoy coming to school, and make the most of their privileges. As we grow and expand our needs grow, too, and another teacher for the sewing room has become an imperative need, one who has a knowledge of dressmaking, machine stitching, etc. To superintend the two rooms, and do all the teaching of the different branches of needle-work, is quite too much for one. What help she has had thus far has been paid for out of the proceeds of the sale of articles made, but this would not be sufficient to bear the expenses of the assistant she needs. Perhaps, as in years gone by, some one especially interested in our industrial work, would come to our rescue here. It certainly is a very important part of the work.

Funds are coming in very slowly this month, not enough yet to meet regular expenses. We sigh for an enlargement of our Endowment Fund. It would mean so much for us. We still hope and look for it. Meanwhile we hope our friends will be prompt with their aid for present needs.

Your friend, ABBY D. MUNRO.

Mt. Pleasant, S. C., First month 23d, 1904.

A LETTER FROM IOWA.

Editors FRIENDS' INTELLIGENCER:

One of the saddest things in human experience is lost or neglected opportunity in looking back over our past lives as individuals or that of our church organization. It is easy enough to discover where we have made mistakes, and it is useless to assume the role of critic unless it is with a view to correct them, and retrieve as best we may the adverse conditions that have been brought about by them.

The shipwrecked mariner, if his life has been spared, may

render a valuable service to future navigators by pointing out the rock upon which his vessel was wrecked. Some of the causes that have led to our decline seem to me to be: First, as to the ministry; in the first century, at least, of our existence, there was no lack of an able and qualified ministry. If there was then any such thing as an entirely silent meeting, history does not record the fact. Our leading Friends seem to me to have set the standard so high as regards the call to the ministry as to deter our younger members from even giving an expression to a sentiment in our meeting, assuming in each instance there must be a miraculous call and inspiration. Hence, here at least, we are almost destitute of a ministry, and our young and middle-aged members are withdrawing from us. I think they are justified in saying to us of the generation now passing away, "We were (spiritually) an hungered, and you gave us no meat; therefore we must needs look to other sources for that which we so much need."

Secondly, a lack of faithfulness in the performance of our religious duties, notably on the part of those who are by nature and otherwise qualified for the ministry. I believe that if we were faithful our meetings would seldom be held in entire silence. As to a free gospel ministry, it is one of our grandest and most noble testimonies, and if we have to give that up there is little left to us as a Society. A Friend once said in my hearing that a religion that cost nothing was worth nothing. I believe that hitherto we have been too careful as to finances, for we are apt to value most that which has cost us most. Our ministers who travel in the service should have their expenses fully paid, and if need be, helped in their temporal affairs. Christianity will go on toward its mission, and will advance without the Friends, but are we, as in times past, still to have a hand in it, and help or step aside and let others carry the work forward?

I was very much interested and pleased with the account contained in the INTELLIGENCER of the 23d of the Friends' home mission in Philadelphia. It shows that you at least are working along practical lines, and are doing things and not sitting down and waiting for something to turn up. It is in our efforts with the boys and girls that our philanthropic efforts will accomplish the most good. Candor compels me to say that our work in this direction looks very nice on paper, but manifestly we are doing very little actual work, except in one monthly meeting. The picture of the group of boys is fine.

Iowa City, Iowa. JOSEPH HARTLEY.

ELIZABETH LLOYD'S VISIT IN INDIANAPOLIS.

According to appointment, a meeting for our dear friend, Elizabeth Lloyd, was held at the home of Jane Nicholson, who on account of her advanced age, 98 years, was not able to attend elsewhere. Elizabeth's message of love to us was very acceptable. Her minute from Buckingham Monthly Meeting was read by Wilson Doan, and her beautiful poem, "The Song of the Twentieth Century," was read by Martha McKay. It was a spiritual treat to us, she being the only ministering Friend who has visited us since we came here, eleven years ago.

LOUISE JANNEY ZELL.

718 Noble Street, Indianapolis, Ind.

READING THE BIBLE.

To the Editors of FRIENDS' INTELLIGENCER:

I was very much interested in reading your editorial of last issue relating to Bible reading—I approve.

I am of the opinion that our Society—as a Society—makes too little of the Bible in neglecting to give it a place in our religious gatherings. God speed the day when the Bible shall be read in all our meetings—read intelligently. Speed the time when our monthly meetings may see their way clear to appoint regular readers for our meeting houses, those who can read understandingly.

It is related that when Walter Scott, the noted novelist, was nearing his end, he said to his son, "Lockhart, read to me from the book." His son, having in mind the many books contained in his father's library, said, "What book, father?" Earnestly the old man replied, "Lockhart, read to me from the book." Anxiously his son again replied, "What book, my father?" His father, turning his face earnestly towards his son, said, "Lockhart, read to me from the Bible, there is but one book—it is the Bible."

To me the Bible is the one book, and I apprehend it is also so to those whose eyes read the pages of your paper. By all means, let us read more, know more, of what is contained in this Book of books.

We should read it more, because we find written upon its pages the highest code of morals, the foundations upon which our laws were built, the source of our inspiration to live better lives, our hopes after death, our knowledge of our Creator, God, Redeemer and Father; the rule of right living, "that ye love one another"; our inspiration to and model of prayer, "Our Father which art in heaven."

It is my wish and hope that wherever Friends meet to worship this Father, they shall never neglect to search the scriptures together, then our minds will be brought to a common center, fixed upon our Creator, his commands, his care, his love and his power; our hearts will be stirred within us, and our mouths will bear witness to the truth.

Finally, my friends, let us turn our backs upon the past, with its mistakes and prejudices, and turn our face towards our Father. Walk with the master, and search the scriptures.

WILLIAM J. MACWATTERS.

WESTBURY QUARTERLY MEETING.

Westbury Quarterly Meeting was held in Manhattan Borough, New York city, on First month 30th, 1904, and was very well attended.

In the religious meeting our attention was called to faith, hope and love. Not he who is the most finely educated thinks best, but he who loves most, who shows the most of disinterested charity and kindly feeling, for he who evidences in his daily life love and sympathy, thereby manifests Christ.

We were also reminded that the labor of the righteous tendeth toward life. If there is any danger in our current life it is lack of faith in the final outcome, the danger that we shall doubt whether any efforts toward social and civic betterment shall be availing, a danger that we shall try to be content, shall rest in sloth and be satisfied to let things remain as they are. We should in our heart of hearts have faith that the labor of the righteous tendeth toward life. There is no such thing as fail if we struggle. The result may not be exactly as we expect, but nevertheless there will not be failure, there will be an upward movement. It is part of the Divine law written in the cosmography of the universe that the labor of the righteous shall have life, that it shall grow sunward, and heavenward and God-ward. After all and beyond all, that which the world needs is the struggle of the consecrated soul for the world's uplift. Wherever there has been improvement and betterment it has been where a few men have stood for rightousness. Every struggle for righteousness in the city will push the city on towards betterment. We must keep our nerve strong, our spirit strong, our confidence in the eventual result strong. We must hold fast to our belief in that love which has been referred to; not in doubt as to love's efficiency, but with absolute certainty. He who loves does and is brave. To love and struggle for righteousness is the only way to get rid of unrighteousness. Working for righteousness is God's plan to bring about betterment and to make life in all its phases brighter, sweeter and more joyous. If we sow righteousness we shall surely reap righteousness. He who plants the seeds of righteousness to-day may not see it come to fruition, he may not even see it germinate and begin to move the mold, but he may be assured of its growth, may be certain of the everlasting success, may be confident of the realization of the promise that the labor of the righteous shall have life.

In the business meeting nothing was transacted of general interest.

After the dinner and the attendant social intermingling, which is so pleasant a feature of our meetings, Friends gathered in the afternoon to hear a paper by Edward B. Rawson, on "Young Friends' Associations as an Educational Institution," which is published in full in another column. Subjects which appeared to be suggested by the paper were discussed at some length. H. M. H.

MEETINGS AT YORK, PA.

At the regular First-day meeting in this city on the 24th ult., Isaac Wilson, of Bloomfield, Ont., attended and spoke very acceptably.

The meeting room was filled almost to its utmost with eager and attentive listeners, many of them descendants of Friends, who belong to other denominations.

Isaac Wilson dwelt strongly upon the necessity of living a right life and of telling others of the enjoyment of such a life. Each should be a witness-bearer to the truth—that there is no power in the world to hinder us from being and doing good if we are strongly determined so to be and do.

He emphasized the need for right action in the business world, the desire to help a brother instead of taking advantage of him; that if we have wealth and have acquired it honestly our responsibilities are great, and our opportunities for doing good are correspondingly great.

The doctrine of right living is as free as the air we breathe, and as far-reaching and illuminating as the great light of day. It is example, evidence of doctrine, that convinces.

An appointed meeting was arranged for the evening at the First Baptist Church. A "York Daily" reporter gives the following account of this meeting:

"In the evening Isaac Wilson spoke from the words, 'Show us the Father, and it sufficeth us.' He expressed the belief that there is a general, increasing desire on the part of both old and young to learn more of the Divine and his relations to man, concerning man's relation with the world. He also thought that much of our religion is left within the walls of the church and meeting house, and consequently not enough carried into the business, social and political line of life. It makes no difference what our religious name or 'trade mark' is, we are similar in our needs and heart longings. Have we let go of the reins of government that God has placed in our hands, concerning our animal life, power and propensities? 'As a man thinketh so he is.' Action and character are the results of thought, and improper thoughts cannot produce words and acts in accord with Christ's teaching and example. But they who seek God in their own hearts, find him in everything that he has created. There is an inborn motive in human hearts to be good, and under Divine guidance we should retain largely a condition of innocence and purity all our lives, and in our various degrees of purity we may find the mansions of the Father's house within ourselves."

Isaac Wilson spoke powerfully at both morning and evening meetings, giving evidence of the great revelation of Divine power if we are obedient to impressions given. B. K. C.

ON TEACHING THE OLD TESTAMENT TO CHILDREN.

[From the *Literary Digest* for First month 9th.]

Shall the presence of myth and fiction in the Bible be admitted or denied? If admitted, in what spirit shall the scriptural stories be presented to the juvenile mind? These questions are bound to confront all who are charged with the responsibility of a child's religious education in these days. The Hon. Violet Stuart Wortley, who writes on this subject in *The National Review* [Tenth month], remarks that many parents seem inclined to "lend a silent acquiescence to a great deal that they have ceased to take literally, rather than 'run the risk,' as they say, of impairing the child's respect for the sacred work." Such a course she believes to be unwise: "This is a religious age—not in the sense of sleepy acquiescence in traditional theology, but in the sense that people are very much alive to questions of religion, and are earnestly seeking to make certain the grounds of their belief. This being so, and discussion in the air, our children are bound to hear the Old Testament criticized, and before they listen to arguments of a hasty, or, perhaps, prejudiced, nature, it seems more prudent to prepare them by a knowledge of the ground over which discussion ranges. Some notion of what is being done by patient workers in the field of Bible exegesis will enormously increase the interest of those who teach and those who learn about the Bible, and the timid spirit need have nothing to fear from critics who are intent mainly on bringing into prominence the essential truths contained in the writing and in establishing the relative values of the differing portions. 'The letter killeth and the spirit maketh alive' was said by one who refused to be bound down by tradition, and knew that revelation was progressive, and ever renewed according to the state of development reached by man. The degree of truth revealed in the Old Testament sufficed for the Jews of that period, but it would be shutting our eyes to God's scheme of things if we asserted that this ancient work was either infallible or final, and it is far from desirable to give to our children that impression."

The Biblical World [Chicago, Eleventh month] publishes a symposium on "Myth and Fiction as Employed in the Bible." Nine theological professors give their views, and practically all agree that there is a considerable legendary element in the Bible. We are compelled to admit, says Professor John E. McFadyen, of Knox College, Toronto, that the early stories of the Old Testament "were not recorded in writing, but were handed on, as among other peoples, by tradition." It is maintained, however, that this fact does not detract from the value of the Bible, and that fiction may often be a legitimate and important means of imparting religious truth. Says Professor W. G. Ballantine, of the International Y. M. C. A. School, Springfield, Mass.: "To infer at

once that if any portions of the Bible are imaginative, they are therefore false and worthless, is wholly unwarranted. To say that the devout scholars who have discovered these facts are attacking the Bible is unjust.

"Fiction is a highly useful part of every literature. Outside of the Bible it reigns supreme. Look at your child's library—'Hiawatha,' 'Robinson Crusoe,' 'Pilgrim's Progress,' 'Lady of the Lake,' 'Mrs. Wiggs,' 'Prince and Pauper,' Andersen's and Grimm's tales, Hawthorne's 'Wonder Book'—fiction every one. Adults are no less busy over fiction, and this whatever language they read. For the masterpiece of every literature is a fiction. Witness Homer, the Greek tragedians, Vergil, Dante, Shakespeare, Milton, Goethe and Schiller, Browning and Tennyson, Walter Scott, and the innumerable train of the novelists, who find readers by hundreds where historians and scientists scarce find units.

"Are all of these works of the imagination false and pernicious, and is this universal preference of the reading world only another proof of man's degeneracy? By no means. Fiction is a normal instrument for delighting, instructing, inspiring, and ennobling. It is the readiest vehicle for conveying truth. . . .

"It is of the utmost consequence that we ascertain just what sort of truth is to be recognized in each portion of the Scriptures. Many ridiculous mistakes, and not a few disastrous ones, have arisen from confusion here. The story of woman's creation will forever remain a divine statement of the most blessed fact in social life, the identification of husband and wife. But when admitted to be an allegory, it at once ceases to be a bludgeon to be used on the head of the anthropologist who is honestly investigating the origin of the human species."

The Boston *Congregationalist* [Twelfth month] comments:

"The stories of the Old Testament do not need to be labeled as parables. But many Christian teachers have yet to learn their full use in imparting divine truth. To attempt to explain the first chapters of Genesis in accordance with scientific facts of comparatively recent discovery of which the child learns in school, is to confuse his ideas of religion and weaken his confidence in the Bible as interpreting the voice of conscience. To present to him these chapters as the sublime poem of creation is to open to him the mysteries of the being of God in his world. It will not increase the child's reverence for the Bible to tell him that its trustworthiness depends on evidence that Jonah in the belly of a sea monster wrote a song, which is mainly a mosaic of sentences from the Psalms, some of which were written centuries after Jonah's time. But let the story-teller have his place, tell the child that Jonah stands for God's people fleeing from duty to which they were faithless, and that the monster is Babylon, which swallowed them and let them go forth again, and he will understand the wonderful meaning and message of the ancient story. He will not be deeply impressed by your knowledge or your ability if you tell him he must believe that Job in the agonies of disease sat around with his friends on a heap of refuse and extemporized the magnificent poems ascribed to them. But let the story-teller have his way and the child will be prepared to understand by and by how a soul which trusts in God meets the deepest problems of experience and grows nobler through suffering.

"The Bible is a literature as well adapted to the child mind as any of the great classics, ancient or modern, and it surpasses them all, though they are all works of the imagination. But to treat it as a text-book on history, geology, astronomy, and other sciences, miraculously prepared many centuries in advance of the time when it could be understood, is to do violence to it and to any tenable theory of inspiration. The Bible is a library revealing the mind of God through prophets who had divine insight and used all forms of literature to make known what they saw. It should be taught to children as prophets spoke and wrote it."

IS THE HAGUE COURT NOW OPEN TO ALL THE NATIONS OF THE WORLD?

From the *Advocate of Peace*, Boston.

There is one fact connected with the appearance of Venezuela before The Hague Court, in the preferential treatment case, that is of the greatest significance, but has as yet received practically no attention. This fact is brought out strongly though somewhat indirectly in the instructive article by Hon. Wayne MacVeagh in the December *North American Review* on "The Value of the Venezuela Arbitration."

It will be remembered that Venezuela is not a party to The Hague Convention, and has no representatives in the Permanent Court of Arbitration. The Convention is what is ordinarily considered a closed convention, to which others may be admitted only at the will of the signatory powers. None of the South American States, though a treaty of adherence to The Hague Conventions was signed by their representatives at Mexico City, have as yet been admitted as parties to the Conventions.

The appearance of Venezuela, therefore, before the Court, in company with ten of the powers—five of them powers of the first rank—which are parties to the Convention under which it was established, is of extraordinary interest. She had no technical right to appear at the bar of the tribunal. The signatory powers might have refused to let her come. The fact that they allowed her to do so, raising, so far as we remember, no objections whatever, is certain to have far-reaching consequences.

Mr. MacVeagh considers the value of the Venezuela arbitration to consist not chiefly in the nature of the question to be decided—though this he does not underrate—but in the fact that it will "increase the dignity and enlarge the usefulness of the great Court of Peace," that it will extend more fully the reign of law and justice in the relations of the European nations to the South American republics, prevent aggression and violence against them, and thus contribute very materially to the pacific development of Central and South America.

If this is a true interpretation, or marks out the line of a true interpretation, of the value of this arbitration, as we are inclined to think it does, then the conclusion is inevitable that the Hague Court, through the action of the ten signatory powers in appearing before its bar with an outside power on terms of equality, is now finally open to all the nations of Central and South America, and indeed of all the world. Any one of them may ask any signatory government, or any other with which it may have a controversy, to go to The Hague for settlement, with reasonable assurance that no technical advantage will be taken of the fact that it is not yet a party to the convention in order to exclude it from a hearing before this great tribunal.

It is true that the Venezuela arbitration is only a single case; but it is a case of such character, because of the number of nations taking part in it, as will go a long way to establish a precedent which it will not be easy hereafter to set aside. It will be difficult ever again to close the tribunal to any appellant whatever.

The opening of the Court in this indirect way to the whole family of nations means even more than if it had occurred in a formal and technical way, as will doubtless be the case in any event before many years. This extension of the sphere of the Permanent International Court in this way without any formal action is in harmony with the manner in which law and the institutions of law have always spontaneously extended themselves so as to cover new and contiguous ground. It is, furthermore, an impressive evidence of the increasing power of the sense of justice and equity in the international sphere where heretofore brutal violence and lawlessness have held such large sway. It is at bottom this enlarged sense of justice and right which is bringing the new World Court into such rapid use, and will in a comparatively brief period extend its authority and beneficent influence not only theoretically, but also actually, over the whole sphere of international activities.

CONVENTION OF WOMAN SUFFRAGE ASSOCIATION.

The thirty-sixth annual convention of the National American Woman Suffrage Association will be held in National Rifles' Armory Hall, Washington, D. C., Second month 11th to 17th, inclusive.

The program is to consist of an evening with the National officers, one with philanthropists, and one with sociologists, when men and women foremost along these various lines of thought will be heard.

There will be an afternoon and evening devoted to Colorado speakers. Woman suffrage has been tried for ten years in Colorado, and some of the State's most eminent citizens are coming to Washington to this convention to tell how it has worked.

Congressional hearings will be given woman suffrage on the morning of the 16th.

On Second-day afternoon, at 2.30, there will be a reception to the delegates at the White House, and at 4.00 o'clock, on the same day, the delegates will be received by Clara Barton, at her own home. Clara Barton has a large collection of medals and flags which have been presented to her for her services by many nations which will make a visit to her home of special interest.

The hotel headquarters will be the Shoreham. One and one-third railroad fare.

EDUCATIONAL.

SWARTHMORE PUBLICATIONS.

In his annual report to the Board of Managers of Swarthmore College, President Swain reports faculty publications as follows: Ex-President Magill has in hand, "French Dramatic Masterpieces," in several volumes; "Sixty-three Years in the Life of a Teacher;" "Early History of Swarthmore College." One of the great sources of influence of a college is the publications of its faculty. I give below a brief statement of articles and other publications of the faculty of Swarthmore College during the past twelve months. Some of these are of a scientific and others of a popular nature.

Dean Bond has published the following in the FRIENDS' INTELLIGENCER: "Spiritual Realities," "The Father's Business," "Reality of Religion," "Letters from Woodbrooke Summer Settlement in England," "Medicine of Life."

Prof. Jesse Holmes: "Adult Series of Lessons for First-day School," Series 1903, 44 lessons on the "Apostolic Age"; "Discussion of Graded Schools of Lessons for Friends' First-day School" in INTELLIGENCER; Several reports of Friends' committee in extension work; also an extended article for Cyclopedia on temperance (in press).

Prof. Spencer Trotter: "Geography of Commerce," textbook, published by Macmillan Company; "Some Nova Scotia Birds." Notes on the ornithological observations of Peter Kalm.

Prof. John Russell Hayes: "A Disciple of Keats," "Lionel Johnson, a Celtic Poet," both in *The Booklover*.

President Swain: "Inaugural Address," published by Swarthmore College. "Elimination of Idleness in Students," Proceedings of National Association of State University Presidents. "Address to National Educational Association," Proceedings of National Education Association. "Address before Alumni," published by Swarthmore College. Several addresses published in whole or in part in the INTELLIGENCER and public press.

Prof. George A. Hoadley: "Elementary Practical Measurements in Magnetism and Electricity." Book in press.

Prof. Gellert Alleman: "The Actions of Various Chemicals on Wood to Prevent Decay" (now in press).

Other investigations, partly completed, have to deal with "The Relative Value of Fuel and Coking Coals, together with the By-Products Obtained from Each when Coked in Different By-Product Ovens."

FRIENDS' ASSOCIATIONS.

SOLEBURY, PA.—The following address was delivered at a meeting of Solebury Young Friends' Association, First month 10th, 1904:

THE QUAKER AS A CITIZEN.

What I am about to say to you is neither new nor original. It consists of facts already familiar. They are the common heritage of each member of our Society. At a time when men say that our numbers are decreasing, that our work is done, it is to the discouraged that I wish to speak. Because it is claimed that the principles of the seventeenth century fail to meet the evils of the twentieth, it may be of value to trace their influence in the past upon our form of government and our social organism. Because the great part played in public affairs by our Society in the formative period of our country is almost neglected in our teachings it is important to recall some pages of history which we should not willingly let die.

The writings of Thomas Carlyle convey a message too much neglected at the present day. Hero-worship is out of date. The methods of study in our schools are scientific. The truths of science are looked upon as the basis of all knowledge; the laws of chemistry as the foundation of all being. The new historians tell us that national character is the result of circumstances. Language is the effect of climate on the trachea. Literature is the product of the environment. Great men are not causes, but results. The lives of Confucius, of Mohammed, of Ignatius Loyola, of Martin Luther, of Abraham Lincoln, are only incident to dates and events. In our search for the facts of nature we undervalue the greatest fact of life, the influence of great souls upon their fellow-men. Men sacrifice their lives gladly for the advancement of science, yet the work of one of these men has meant more to the race than any bacteria ever spawned. There can be no finite comparison between mind and matter.

This is a mistake which Quakers have never made. They have recognized the force of noble lives. They have sought to make each of their members a model citizen of an ideal state. They have been the apostles of applied religion. They have

aimed to put principles into practice, to make life purer, to remodel society upon the Golden Rule. They have tried to bring religion from the church to the home, to abolish formal worship, but carry its spirit into daily life. No great moral advance in two hundred years has lacked their support; they have influenced ministries, and left their impress upon the Constitution of the United States.

George Fox began his work in an era of great men and great events. The time of Shakespeare and Bacon, Milton and Cervantes, Cromwell and Hampden, held no room for mediocrity. The mark which he made upon that age proves the power of the man. It was an age of intolerance. The formalism of Laud gave place to the despotism of the Protectorate. A bloodthirsty theocracy enforced its mandates by martial law. Fox felt inspired to protest against the Protestants, to reform the Reformers, to make religion free to all. His saying that "all men are members of the family of the All-Father and are brothers" seems trite to us now. At that time it was anarchy, either in politics or religion. Dante's most roseate dream was of a universal empire with one divinely-anointed sovereign. A monarchy was the only form of government recognized. Distinctions of rank were absolute. Commoner and peer called Magna Charta the palladium of English liberty, but the declaration a century later that "all men are created free and equal" would have been to them the ravings of a maniac. It is small wonder that a sect holding such views should have been regarded as anarchists. To the "divinely-elect" equality in religion was more hateful than heresy. The charge of "rudeness" leveled at the early Friends comes with poor grace from men who had carried fire and sword through every cathedral town in England, desecrated churches, and wantonly destroyed the most precious works of art.

As the complement of a state without a king, the Quakers offered a church without a bishop. They substituted a gospel of hope for one of predestination and despair. Then, as now, they were practical idealists. Their goal has ever been an ideal social state rather than a theology, right living in this world rather than selfish preparation for the next. They have no creed. Even the doctrine of the Inner Light was not original with them; and they have ever sought faith and works rather than theology. Protesting alike against the excesses of Laud and Barebones, their reversion to the simplicity of the primitive church renewed its spirit.

But, unlike all other sects, in an age of intolerance they practiced toleration. Force was never used by their missionaries. They have never been charged with bigotry or ambition. They have even discouraged proselyting of any kind. Their aim has been to teach, by their own lives, the passive virtues. The method of Christ proved by his sufferings the value of his teachings. The perseverance and quiet suffering of the Quakers in England and Massachusetts awoke the sympathy of humanity. Their blood has stained the Puritan with an eternal reproach. Winthrop and Endicott sought "freedom to worship God," but it was of them that Giles Corey and his fellow-martyrs bought the religious liberty of America.

The history of the Society is a record of sacrifice. Always in the minority, they have walked through paths of failure to victories which they did not live to see, and fame which they did not covet. The power of individuality is nowhere better shown. Their practical views have made them seekers for ideal citizenship. They have been the advance guard, the forlorn hope of each great stride in civic progress. To draw sword before the battle becomes popular, to strike the first blow against accepted evils is not a pleasant task. The burning road which was trod by Dante, by Socrates, and by Jesus of Nazareth, is no pathway for the faint of heart. Those that walk therein must sacrifice ambition, popularity, love itself, for hatred and misunderstanding. It is theirs to fight a hopeless battle, to die defeated with their work unfinished, the knowledge of failure upon their hearts. Not for them the soldier's couch of glory, but alone, deserted, broken by those they sought to aid, only that supreme prayer of disappointment, "Father, forgive them, for they know not what they do." As always the greatest force has been unselfishness. John Bright wrote, "I venture to say that probably more than any other body, within its borders and in its service personal ambition is practically unknown." Its members have been picked men, and they have fixed their mark indelibly upon our national life.

At a time still echoing with the thunder of Cromwell's guns they were protesting against imprisonment for debt and against capital punishment for small offenses. They recognized the equality of women in the meeting house and the ministry. In an age of fawning upon the great they made no obeisances, used no titles, stood covered in the presence of the king. In a time of clipped currency, false weights and public bribery they sought to establish uniform prices and business honesty. In the most depraved court of any English king they protested against oaths, immorality, and extravagance of life. We affirm in courts of justice to-day because our fathers won the right after fifty years of stubborn struggle from the British Crown. Reform, not revenge, is the basis of criminal law, won largely by the testimonies of Friends. The cause of prison reform, the redemption of the fallen, spells the name of Elizabeth Fry. The initiative and referendum, the elective judiciary, every feature of the most advanced form of government to-day is to be found in the constitution which William Penn drew up for his model State. Eight years before the witchcraft murders in Massachusetts, in the first and only trial in this State, a Pennsylvania jury refused to convict. The Massachusetts Quakers won religious liberty for America; in 1689 the Bradford trial in Philadelphia established forever the liberty of the press. In 1688 Germantown Monthly Meeting made the first recorded protest against the "buying and keeping of negroes." The Toleration Act of 1689 in England was largely due to the efforts of William Penn. In 1685 Burlington Yearly Meeting protested against the sale of rum to the Indians. The first land purchased from the Indians was in Bucks County in 1682. The Indians were consistently befriended by the Quakers, and the control of the Assembly, which had been administered wisely and well by the Quakers for seventy-four years, was lost in 1756 because they refused to countenance a barbaric war upon their red brethren.

Their own good government, and their peace principles, made them hesitate to embrace the Revolution. The story of American independence would be far different, however, without the names of John Dickinson, for eight years preceding the Declaration the foremost patriot of America; of John Fothergill, whose influence with Pitt and Dartmouth nearly effected a reconciliation; of Nathaniel Greene, the conqueror of the Carolinas; of Thomas Mifflin, the friend of Washington and President of the Colonies; of Lydia Darrah, who saved the army at Valley Forge; of Betsy Ross, who gave to it the Stars and Stripes, and of Charles Thompson, Secretary of the Continental Congress. In 1799 the first public waterworks of Philadelphia were established, and the city saved from the ravages of the plague, largely by the work of Friends.

In more recent times the part played by our Society in the abolition of slavery is a matter of public history. In the cause of temperance, in the field of peace and arbitration, our members are doing a great and unselfish work. As leaders in such movements they have incurred hatred, injury and abuse, but they have never stopped to count the cost. They were leaders in the fight for popular education, and their schools did splendid service at a time when such facilities were all too few. For a long time they neglected higher education to an extent which has seriously crippled their usefulness, but the present equipment of school and college testifies nobly to their awakened zeal. The poor of England, in work-house or in factory, owe to John Bright and his colleagues a series of statutes which is a lasting monument to his ability and his devotion. Ranked with Chatham and Burke and Gladstone and Disraeli, among the greatest of England's statesmen, public applause never closed his heart to the cry of suffering humanity. The voice which held the House of Commons spell-bound vibrated in sympathy with the heart-beats of the world.

As an individual the Quaker is the typical American. He is industrious, frugal, honest. His religion is blended with his life. He pays his taxes and tills his fields, at peace with all men. His children are much better educated than those of the average citizen in the same circumstances. His fence-rows are in order, his roads repaired, his cattle well-fed. Neither the poor-house nor the jail are needed in any Quaker community.

This is a small part of the work which our Society has done. Has it been worth while? Men say that we are becoming fewer, that we are forgetting the plain language and the plain dress, that we will be absorbed in the great denominations which have made our faith their own. In some ways this is true. It is true if we "follow only those flags whose battles were won or lost ages ago." It is true if, unlike our fathers, we fear to scandalize the orthodoxy, which, like Memnon, has lost the music of its morning and marvels that the world no longer listens. It is true if we bow to venerable prejudice and vested interest; if we go with the crowd; if we keep silent when we ought to speak; if we let the end justify the means "for the good of the cause." There are evils in America to-day far worse than those of Rome in the time of Nero, or England in that of Charles II. We cannot fight them with the old weapons. We cannot even see them if we gaze only at the past. A little judicious persecution might do wonders for

our waning faith. English Friends have been able to exert an influence upon public affairs which we have thrown away in America, and to accomplish more. As a protest against fraud in business, corruption in politics, extravagance and vice in society, the body which stands for good citizens is needed more than ever. We need a closer study of public questions, practical methods, and fewer cranks. We have opportunities which others do not enjoy. We are a quiet, peaceful people. The false ideals of the strenuous life do not affect us. The great thoughts, the great lives, have not been found in crowded cities. Of the four books which have moulded our civilization, one is the story which was told in the black tents and beside the camp-fires of a wandering shepherd people in the valley of the Jordan; one is the verse of a blind beggar sitting upon the sunny steps of some old temple looking out over the blue seas of Greece; one is the soul-struggle of a banished Florentine; the last and nearest of all to us grew up beside a little English river and a shaded walk that led to the cottage of Anne Hathaway.

For two hundred years, unchanged, unchanging, our Quaker communities have held the even tenor of their way. Here in pleasant Primrose Vale we can be "glad of life because it gives us the chance to love and to work and to play and to look up at the stars; to spend as much time as we can, with body and with spirit, in God's out-of-doors." The principles which Fox lived, which Barclay wrote, which were made vital and beautiful by the eloquence of Burroughs and the verse of Whittier, are too precious to be lightly cast aside. The kindly hills which sheltered our fathers still bear our meeting-houses as a sacred trust, and in their quiet graveyards sleep in the calm serenity of their faith our Quaker dead.

If we are content to face only the problems that have come down to us and are practically solved, I believe our Society, as a vital force, will cease to exist. By holding fast to our traditions, meeting the new questions fearlessly and aggressively, I believe we can preserve our integrity, and an even larger usefulness. By a conscientious discharge of public as well as private duties we can bring into civic affairs as in our homes that unselfish purity of life and purpose which was the dream of Milton and the hope of Penn. ELY J. SMITH.

QUAKERTOWN, PA.—The regular meeting of the Young Friends' Association met at the home of Joel and Ella Ball, First month 21st, 1904. As the evening was very unfavorable, the attendance was small.

The president being absent, our new vice-president, Hannah M. Penrose, called the meeting to order, and read the twenty-third Psalm. A half hour was given to business, after which the literary program was taken up. A poem from the FRIENDS' INTELLIGENCER, "Pat's Possessions and Mine," was read by Hannah M. Penrose. A very good reading was given by Isaac W. Reeder, "Keeping Our Friendships in Repair." Current topics were assigned to Emma Shaw, and a very good collection was read by her. We enjoyed the reading of an essay by Eleanor Foulk on "True Success," showing throughout the meaning of success and how to attain it. "How humble waiting on the Lord will crown our lives with success; loving sympathy for the sufferings of His little ones will bring the blessing of success, and earnest labor for others will teach us the true value of success." Sentiments were given, and a short silence observed, and the meeting adjourned to meet the 18th of Second month, at the home of Frank and Emma Ball.

A. B. R., Cor. Sec.

LINCOLN, VA.—The Young Friends' Association met First-day afternoon, First month 24th, in Goose Creek Meeting House. The attendance was good. The regular officers were present.

The scripture lesson was read by Jesse H. Brown, from the fourth chapter of Proverbs. Select readings were given by Mary Gregg and Grace Hoge Craven. The former read from "Brilliants," by Henry Drummond; the latter read "The Legend Beautiful," from Longfellow's "Tales of the Wayside Inn." Martha J. Brown recited "Result of Treating," a temperance appeal, and E. Bentley Gregg recited "Heaven on Earth," by Alice Cary. The recitations were both given in a finished, effectual and pleasing manner.

The "Church of the Future and Our Attitude Towards It" was discussed by George Hoge, Caroline Taylor, Joseph V. Nichols and Jesse H. Brown. While this discussion was reverent and sympathetic, it was also critical and free, prophesying that many of the doctrines and practices now in vogue will change or pass away entirely, leaving the church more simple in form, more united in spirit and better adapted to the needs of all the people. Our attitude should be to work earnestly in harmony with all the influences that may tend to hasten this result.

The proceedings were interspersed with appropriate hymns, sung by the young people, to the edification and pleasure of all, and the adjournment came with the general feeling very apparent that it had been a good meeting. J. H. B.

WOODSTOWN, N. J.—The Young Friends' Association met at the home of Joel and Mary Borton, First month 21st, 1904.

Mabel Davis opened the meeting with a Bible reading. After disposing of the business the prepared program was given, it being "An Evening with Whittier." Blanche Davis recited "Telling the Bees." Annie Flitcraft followed by reading "Barclay of Ury." "Pipes of Lucknow" was read by Florence Moore. Anna Bradway prepared and read a paper entitled, "Inner Life of Whittier." Alice Borton read the pathetic little story of "Margarite," after which Edith Flitcraft gave a "quotation quiz." Though the weather was unpleasant, there were thirty-two present.

MARTHA C. MILLER, Secretary.

LITERARY NOTES.

McClure's Magazine contains an article by Ray Stannard Baker on the labor situation in San Francisco, under the head of "A Corner in Labor." Ida M. Tarbell, backed by documents, and with unprejudiced calmness, gives, in the third chapter of her "History of the Standard Oil Company," Part Two, an amazing account of petty persecution. The other articles are by John La Farge, whose splendid interpretation of great pictures of "War" is the second of his series on "One Hundred Masterpieces of Painting," and Frank H. Schell, who tells of hazardous adventures while "Sketching Under Fire at Antietam."

In the *Review of Reviews* the Far Eastern crisis and its bearings on American trade interests are editorially discussed in the department devoted to "The Progress of the World;" "Korea as the Prize of War" is the subject of an illustrated article; "The Railways of China" are described; Governor Taft's administration in the Philippines, just closed, is reviewed; Entomologist Howard, of the United States Department of Agriculture, writes on the Mexican cotton boll weevil, which recently caused an extra session of the Louisiana Legislature, as well as a special appropriation of $250,000 by Congress; John S. Wise contributes character sketches of Generals Gordon and Longstreet; the recent New Orleans meetings of the American Historical, Economic and Political Science associations are described; the Panama situation and Wall Street's relation to Presidential politics are treated by the editor; and in the *Review's* series of illustrated papers on American industrial development Philip Eastman contributes an account of "Windmill Irrigation in Kansas." Many other timely topics are covered by the cartoon department and by the "Leading Articles of the Month," "Periodicals Reviewed," "New Books," etc.

There is a suggestion for all girls and boys who live where snow falls in "The Birds' Breakfast-table" in the *St. Nicholas* for Second month, telling how many Hudson River valley birds are fed winter after winter at Cherrycroft. Cherrycroft is the home of Amelia E. Barr, the writer, and stands on the banks of the Hudson, near Cornwall. The hospitality of Cherrycroft is so widely known among its bird neighbors near and far that every fall Amelia E. Barr lays in grain, corn, and hickory-nuts by the bushel to provide for her feathered guests. Among the interesting incidents of this pretty hospitality Isabel Gordon Curtis recounts the appreciation of Cherrycroft's generosity shown during the blizzard of 1888. The number is rich in pictures of quaint little men and women of long ago in illustration of the articles, "The Baby's Cap" and "The Story of the Glove." There is a story of "Alligator Hunting," the second installment of "Japanese Athletics for Boys," "Our Northern Neighbors' Winter Sports."

The *North American Review* for Second month has "International Arbitration Made Attractive," Wayne MacVeagh; the "Carnegie Institution," Prof. Simon Newcomb; "Causes of the High Prices of Cotton," Daniel J. Sully; "Canada and Reciprocity," John Carlton, M.P.; "Religious Associations and the French Government," the Abbé Felix Klein; "Zanardelli's Services to Italy," Dr. Guido Biagi; "Poetry and Poets of America," II., Churton Collins; "The Son of Royal Langbrith,' II., W. D. Howells.

NURSERY-MADE DRUNKARDS.

The origin of tippling, says an editorial writer, in *The Hospital*, may sometimes be traced back to nursery habits. This is putting it mildly. The whole fact is that much of the drunkenness commonly considered hereditary is due to defective training in childhood.

In this the mother who neglects her child is less at fault than the well-meaning but thoughtless one who overindulges in kindness. The boy who is permitted to immediately relieve every internal discomfort by putting something into his stomach is acquiring the habit that in a little different form is known as drunkenness.

These sensations of emptiness or faintness grow as they are pampered. It is but a short step from the biscuit and candy habit to tobacco and a still shorter one from tobacco to strong drink.

It may seem to those who know the liquor habit only superficially that this stomach **uneasiness can have little** to do with it, and that the real source is in desire for exhilaration of spirit, for wayward sociability and in general cussedness.

But the man who knows what the thing is—knows it so well that he has tried to analyze it and master it—will tell you that the craving which he now seeks to satisfy with liquor is precisely the same as that which in his childhood was pampered by "piecing."

No fact is more clearly recognized and more seriously considered at all the properly managed drink cures than this very stomach craving.

The cure will take the whiskey out of a man and to a large degree restore his nervous system, but this constantly-recurring longing for something in the stomach must be fought off by the man himself.

Gold cure graduates meet it in different ways, some by sipping waters, others by returning to first practices and nibbling candy or crackers, and some others, though few, bravely ignoring the uneasiness. Not until this longing is mastered is the cure complete.

Of course, not all children who are permitted to freely pamper their stomachs become drunkards, not liquor drunkards, at least.

Other conditions may be lacking to make them that.

But the tinder is prepared, and if it never comes into contact with the match, it is good luck more than anything else.—*Cleveland Press.*

Governor Bates of Massachusetts, in recommending woman suffrage in his message to the Legislature, has followed in the steps not only of a long line of Governors of Massachusetts —Claflin, Washburn, Talbot, Butler, Long, Ames and Greenhalge—but also in the footsteps of Theodore Roosevelt, who recommended woman suffrage in his message to the Legislature when Governor of New York, thereby creating a great crackling among the dry bones of conservatism.

IN MEADOWS BY THE BRANDYWINE.

O Memory, call back the hours
Of childhood's days among the flowers
That grew in gardens, sweet and old,
Beneath those skies of misty gold
That made the summers seem divine
In meadows by the Brandywine.

Call back the breezes, warm and sweet,
That drowsed across the yellow wheat,
And made the sylvan hollows ring
With music light as dryads sing,
With music faint and fairy-fine,
In meadows by the Brandywine.

Dear Memory, call back again
The soft and silver wraiths of rain
That bent the buttercups and swayed
The sleepy clover-heads, and made
The hosts of dancing daisies shine
In meadows by the Brandywine.

Call back the glow-worm's elfin fire
That wavered where the marshy choir
Made reedy music ghostly-light
Across the fragrance of the night,
Till lucent stars began to shine
O'er meadows by the Brandywine.

O far, sweet hours, what strange regret
Brings tears for you to-night, while yet
I would not have your magic be
More than a dream,—a dream,—to me,
A dream of vanished hours divine
In meadows by the Brandywine!

—*John Russell Hayes, in Lippincott's Magazine.*

The tongue can speak a word whose speed,
Says the Chinese, outstrips the steed.
While Arab sage doth this impart:
The tongue's great storehouse is the heart.
From Hebrew wit the maxim sprung,
Tho' feet should slip, ne'er let the tongue.
The sacred writer crowns the whole,
Who keeps his tongue doth keep his soul.

—*Philip B. Strong.*

* *

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Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fair Hill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m. First-day School, 9.30 a.m.

Second month 5th (Sixth-day).—Dr. Joseph S. Walton will deliver an address in the new meeting house, Lansdowne, Pa., at 8 o'clock. Subject, "The Essence of the Quaker Faith." All are invited.

Second month 6th (Seventh-day).—Girard Avenue Friends' Association at 8 p.m.

Second month 6th (Seventh-day).—Twenty-eighth Annual Meeting of the American Purity Alliance at 8 p.m., in Friends' Meeting House, Schermerhorn Street, Brooklyn, N. Y.

Second month 6th (Seventh-day).—New York Monthly Meeting, at Schermerhorn Street, Brooklyn, at 2.30 p.m.

(Continued on page iii.)

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(Continued from page 96.)

Second month 7th (First-day).—Byberry Friends' Association at 2 p.m. Subject, "Friendly Literature."

Second month 7th (First-day).—Religious meeting at Friends' Home for Children, 4011 Aspen Street, West Philadelphia. At 3 p.m. Elizabeth Powell Bond and several Friends expect to be present.

Second month 7th (First-day).—Columbus, O., Friends' Association, at the home of Isaac Butterworth.

Second month 7th (First-day.)—At Concord, Delaware County, Pa., a circular meeting, under the care of a committee of Concord Quarterly Meeting, at 3 p.m.

Second month 9th (Third-day).—Philadelphia Quarterly Meeting at Race Street, at 10 a.m. Ministers and elders, day before, at 3 p.m.

Second month 13th (Seventh-day).—Salem Quarterly Meeting, at Salem, O., at 11 a.m. Ministers and elders, same day, at 10 a.m.

Second month 13th (Seventh-day).—Miami Quarterly Meeting at Waynesville, O., at 10 a.m. Ministers and elders, day before, at 2 p.m.

Second month 14th (First-day).—New York and Brooklyn Young Friends' Association, at Schermerhorn Street Meeting House, Brooklyn. Subject, "Kant"; introductory address by Edward B. Rawson.

Second month 15th (Second-day).—Centre Quarterly Meeting, at Bald Eagle, Pa., at 10 a.m. Ministers and elders, Seventh-day before, at 3 p.m.

Second month 20th (Seventh-day).—Pelham Half Year's Meeting, at Pelham, N. Y. Ministers and elders, day before, at 3 p.m.

Second month 20th (Seventh-day).—Short Creek Quarterly Meeting, at Short Creek Meeting House, near Emerson, O. Ministers and elders, day before, at 2 p.m.

Second month 19th (Sixth-day).—A social evening will be spent in the parlor and old library room, 1520 Race Street, under the care of Best Interests Committee of Race Street Meeting. Friends are invited to come to supper, which will be served between 6 and 7.30 p.m., and to assist in making the evening a pleasant one.

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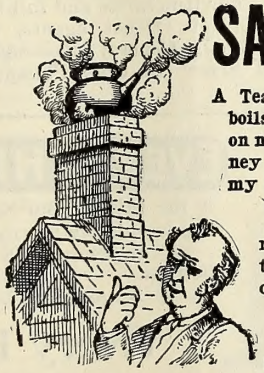
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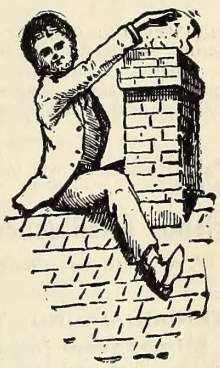


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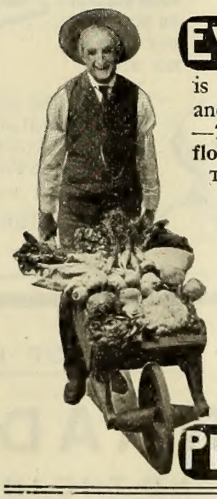
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CONTENTS OF THIS ISSUE.

GOOD WORDS.—VII., ... 97
RELIANCE (Verse), ... 97
A FRIENDLY PILGRIMAGE—II., ... 97
THE ATONEMENT, ... 98
DANIEL ZAVITZ, OF LOBO, CANADA, . . 99
A PRAYER FOR A HAPPY OLD AGE, . . . 100
TEACHING PURITY IN SCHOOLS, ... 100
PERSECUTION OF EARLY CHRISTIANS:
Christian History Lesson.—No. 8, . . . 101
EDITORIAL:
Making Our Cities Habitable, ... 102
Notes, ... 102
CURRENT EVENTS, ... 103
BIRTHS, DEATHS, ... 105
NOTES, ... 105
COMMUNICATIONS:
"Reading the Bible"; From Blue River Friends, ... 106
THE NEW BOARDING HOME OF PHILADELPHIA QUARTERLY MEETING (Illustration), ... 106
CONCORD QUARTERLY MEETING, . . . 108
ABINGTON QUARTERLY MEETING, . . . 109
SARAH PRICE, ... 110
UP-TO-DATE DOUKHOBORS, ... 110
EDUCATIONAL, ... 110
FRIENDS' ASSOCIATIONS, ... 111
BOOKS AND MAGAZINES, ... 112
CALENDAR OF MEETINGS, ... 112

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, SECOND MONTH 13, 1904.

Volume LXI. Number 7.

GOOD WORDS.—VII.

Educate them for useful citizenship and let the Almighty make them ministers.

HARRIET E. KIRK.

On being asked to contribute to Lincoln University, Pa., and especially to its fund for training colored preachers.

RELIANCE.

Not to the swift, the race;
Not to the strong, the fight;
Not to the righteous, perfect grace;
Not to the wise, the light.

But often faltering feet
Come surest to the goal,
And they who walk in darkness meet
The sunrise of the soul.

A thousand times by night
The Syrian hosts have died;
A thousand times the vanquished right
Has risen glorified.

The truth the wise man sought
Was spoken to a child;
The alabaster box was brought
In trembling hands defiled.

Nor from my torch, the gleam,
But from the stars above;
Not from our hearts, life's crystal stream,
But from the depth of Love.

—Henry van Dyke, in the Atlantic.

A FRIENDLY PILGRIMAGE.—II.

WAYNESVILLE, CINCINNATI, INDIANAPOLIS.

Although it is not my purpose on this journey across the continent to visit Friends where there are established meetings, I could not resist a cordial invitation to stop at Waynesville, as it was directly on my route from Columbus to Cincinnati. I reached there on the evening of Seventh-day, First month 23d, expecting to attend their meeting next morning. On my arrival I learned that owing to some cases of scarlet fever in the town the Board of Health had ordered that none of the churches should be opened for public worship. My hostess, Elizabeth B. Moore, telephoned to a number of Friends that I had arrived there and would be glad to see any who felt like calling on First-day. It so happened that a number called just about meeting time, and we decided to hold a meeting; there were nineteen present, and we were drawn very close together in spiritual communion. Several others called during the day and my hostess and I visited some who were not able to leave their homes because of ill health or the cold weather. One friend, over ninety years of age, had much desired to see me because she had once been a member of Bucks Quarterly Meeting, but as her home was quarantined I could not call upon her. I found the Waynesville Friends still very happy over their centennial, an account of which was published in the INTELLIGENCER last summer.

A few hours' ride the next morning brought me to Cincinnati, renowned for its pork in the days of my girlhood; it now rivals Pittsburg in smoke and grime. I was fortunate enough to be entertained in the part of the city known at Mt. Auburn, where the snow glistens and the sun shines; even here, however, the advertisement of "Cremo" cigars added variety to the landscape.

The meeting in the evening was held at the home of William and Sarah Lippincott. Friends here are very much scattered, and some of them have to ride an hour and a half by trolley in order to reach the meeting; the cars are warmed, however, and there is no extra charge for transfers. There were twenty-six in attendance, including Emily Yeo, whom my hostess had invited to visit Cincinati for this occasion. Her presence and her message added much to the meeting. There were also helpful words from some of the members of the Cincinnati Association. A number took part in the conference that followed the meeting for worship. The principal topics discussed were the preparation required for the ministry and the nature of inspiration.

Although only a few of those who are active in the Association here are members of meeting, they are a very earnest body of young people, and are doing their best to spread Friends' testimonies and maintain their principles. When asked why they had never placed music upon their program they replied that they had no time for it. They still talk of the loss they sustained when R. Barclay Spicer left their city, and regard him as the founder of their organization. They are also much gratified that one of their former members, Isaac Butterworth, is now so active in the Columbus Association.

A few inches of snow fell during the night, but not enough to prevent the train from Cincinnati to Indianapolis from arriving on time. I found the latter city white and clean and cold. The snowfall there had reached eight inches, and trolleys ran very irregularly, not only on account of the snow, but because one of their car barns and many cars had been burned a night or two before. There is no organization here, though there are Friends enough to form one if they felt so inclined. Wilson S. Doan, whose address is 626 Law Building, sent word of the meeting to all whose addresses he had. In spite of zero weather and uncertain trolleys there were fifteen who came together in the evening, and they seemed to feel that it was good to be there. Several said they hoped that other visits of a like kind would be paid them.

The meeting was held at the home of Jane Nicholson, who will be ninety-eight years old in a few days. She seemed to enjoy the meeting greatly. She came from North Carolina to Ohio when she was eight years old, and has vivid recollections of the trip. The company consisted of her grandfather and grandmother, eleven of their children, three of whom were married, and some grandchildren. They had three large wagons, each drawn by four horses. Her mother had an extra horse which she sometimes rode, carrying her ten-months-old baby. The journey to the new home occupied five weeks. When this Friend lived near Waynesville her home was one of the stations of the Underground Railroad. The last year before the war eighty-four fugitive slaves stopped there on their way to a place of safety.

E. L.

THE ATONEMENT.*

"A realization of the atoning sacrifice of Christ is no hard dogma imposed upon the intellect." So speaks our yearly meeting's epistle, and I think that we shall most of us feel inclined to agree with what it says. For, surely, it is of more consequence that we should realize something of Christ's atoning work in our hearts than that we should be able to form an intellectual conception of its meaning. It is of more consequence that we should feel it than that we should understand it.

Yet let us not underrate the importance of forming a true intellectual conception of the meaning of the Atonement; for, on the one hand, such an intellectual conception may be of great help to us, both spiritually and intellectually. It is often an enormous accession of strength to us when we can see that the doctrines of our religion are in full accord with the teachings of philosophy. And again, on the other hand, intellectual misconceptions of Christ's atoning work have caused thousands of honest men to close their eyes to one of the most obvious facts of experience, to close their minds to one of the greatest teachings of philosophy, and to close their hearts to the deepest truth of our religion. For the Atonement is all these things, and more than all these things.

Not that I would suggest for one moment that we, by our limited intellects, can comprehend the whole of this great truth of God. When we stand upon the mountain tops we get but a limited and one-sided view of God's world. And most of us do not live upon the mountain tops. We are dwellers rather in the valleys, where we see far less of the truth of God than we might do. Better that, however, than spend our spiritual lives, as many spend them, in temples made with hands, where the truth of God is only seen through the stained glass of prejudice and preconceived opinion. To be sure, the stained glass is often worked up into patterns of exquisite beauty; but at best it is only the work of human artificers, and it can never, therefore, satisfy either the intellect or the soul.

Let us be sure, therefore, however limited or one-sided our view of God's truth may be, that it is God's truth we see, and not merely the work of human hands.

What then is the Atonement? and what should be our relationship to it?

"Atonement" means making things at one with the divine purpose. The harmonizing of things with the divine will. Sin has ever introduced discord into the divine harmony, and atonement means the restoration of that harmony. The doing away with the discord. The at-one-ment of God and man.

This is what atonement meant to the Hebrew, and it is what it ought to mean, in a still fuller sense, to the Christian.

Now, the problem before us is this: How is this atonement or reconciliation brought about? How are things made at one with the will of God and the divine harmony restored?

Let us, first of all, glance at the popular conception of the Atonement, and see to what extent it will bear investigation in the light of reason and in the light of scripture.

I remember, many years ago, hearing one of our Indian missionaries tell a story to illustrate Christ's atoning work as he understood it. At that time I used to teach in a Sunday School in the neighborhood of "Seven Dials," and it was to the children of that school that the story was told.

The missionary said that a certain man had many children, and these children disobeyed their father, whereupon their father, being a just man, turned the children out of doors and told them they could never return.

The missionary then described, in language far more graphic than I can use, how the children stood outside the door weeping and begging for re-admission. But the father answered that his sense of justice was not satisfied and therefore they could never come in again.

Fortunately for them, however, a stranger came along the road and asked them what they were crying for; and, having been told the cause of their grief, he kindly volunteered to go in and make it right with their aggrieved parent.

The missionary then described the interview which took place between the two, the stranger pleading the cause of the children and suggesting that their offence was, after all, only a childish act of disobedience, such as might have been expected of them. But the father remained obdurate, still affirming that his sense of justice must be satisfied.

At last the stranger suggested the happy expedient that he should be punished in the children's stead; and this, strange to say, seems to have satisfied the father's sense of justice. The stranger was punished and the children re-admitted into the father's house.

Thus do we presume to ascribe to God a sense of justice infinitely lower than that which He Himself has implanted in our breasts. Thus do well-meaning people still dishonor God by their tradition "teaching as doctrines the precepts of men." The stained

* From "Aspects of Quaker Faith," by E. Vipont-Brown, M.D., London.

glass of prejudice and preconceived opinion is so much in evidence that it is difficult to recognize the fact that the truth of God lies behind it and is obscured by it.

But let us leave this missionary's temple made with hands. We have already had more than enough of its close, fœtid atmosphere and its dim religious light; so much more dim than religious. Let us breathe for awhile the bracing air of the mountain tops and view the truth of God in the light of Christ.

In the fifteenth chapter of Luke we read a story which Christ told to illustrate his views of the reconciliation or at-one-ment of God and man. It is a story so full of human tenderness and divine compassion that I can never read it without my eyes filling with tears and a lump rising in the throat. . . .

There was no need that anyone should seek to alter the attitude of the father towards the son. That was, what it always had been, one of infinite love and tender compassion. Though the lad had wandered far from the path of duty and honor, yet the father still loved him with the same infinite love; and that, moreover, not for the sake of his elder brother, but for his own sake, because he was his son. No amount of sin, no depth of degradation, could ever alter or destroy that glorious relationship. Therefore there was no question of appeasing the wrath of an angry parent. There was no need for the older brother to plead for the younger. Still less was there any question of the older brother bearing the younger brother's punishment in order that the father's sense of justice might be satisfied. It was the father's affection and not his sense of justice which demanded satisfaction. And, therefore, it was that whilst the boy was still far away the father watched anxiously for his return, and when he was yet a great way off he saw him, and ran, and fell on his neck and kissed him, and the twain were at one.

Here, then, we see the Atonement. Not the Atonement as preached by theologians, but the Atonement as taught by Christ. Could anything be more exquisitely simple or more absolutely true? If anything has ever stood in the way of man's reconciliation to God, it has not been God's sense of justice, but man's unwillingness to return.

DANIEL ZAVITZ, OF LOBO, CANADA.

Daniel Zavitz, whose obituary notice appears in this issue, was born in the township of Bertie on the 24th of Second month, 1821. When 22 years old, being one of the eldest of a large family, he set out to seek a home and came west into the backwoods, and began the life of a pioneer in the township of Lobo, where he toiled and planned and improved during the remaining 61 years of his life.

In some far-off future time, it might be as enchanting as fiction to read the accounts of the life of a pioneer, hewing the beginnings of a home in the vast wilderness, but oral tradition more or less familiarizes it with the present generation. Few, if any, of the readers of this may themselves have known the experience of "keeping batch" in a rude hut with the nearest neighbor miles away through trackless wilds, of being startled by the wolf's howl reverberating through the night, of having the wheat crop blighted by frosts spring after spring, of sitting down by a blazing log fire and sinking to sleep from sheer exhaustion, and of lying on a bed of sickness alternately burning with fever and shaking with the ague. These and other privations and discouragements make one wonder how the early settlers had the courage and inclination to bear up and struggle on; nor indeed could they, were it not for the vital spirit in the little combination of letters that spell "love." Away back when the Bible was written it was both history and prophecy that "a man shall leave father and mother and shall cleave unto his wife." It might have been as truthfully said of the woman. In the present case it was Susan W. Vail, daughter of Moses Vail, of Oakfield, New York State, who, after their marriage on Second month 22d, 1847, accompanied Daniel Zavitz to his father's home in Canada, and there packing their household goods and all their belongings on a lumber wagon, started westward in the dead of winter, penetrating deeper and deeper into the forest, until after four weary days not without perils as well as privations, arrived safe at the little house in the clearing. It were all too long to narrate how unfaltering love sustained them through every difficulty and discouragement and inspired them in all their future plans and labors that "made the wilderness and the solitary place to be glad and the desert to rejoice and blossom as the rose." Thus after fifty-seven years of united and loving work and service, the twain as one looking back and looking abroad have great cause to rejoice at the good and abundant fruits from their planting. Children came and endeared them to each other and to the home. The three sons who survive the father are Samuel P. and Edgar M., with their families living near Coldstream, the latter with the mother on the old homestead, and Charles A., with his family at Guelph, Experimentalist at the Ontario Agricultural College, the eldest child, a daughter, Caroline V., who married David Cutler, having died at Chester, Pa., in 1889. Friends also moved and settled in the neighborhood, among whom were four of his brothers, Isaac, Elijah, Benjamin and Ambrose, one sister, Sarah Marsh, having preceded him by four years, and another sister, Margaret Shotwell, coming later. Mention might be made here of a sojourn of nearly six months taken to recuperate from severe attacks of prevailing "chills and fever" that prostrated both in the summer of 1854. In the fall, with their two children, they went East on the first regular train of the Grand Trunk Railroad from London to Suspension Bridge. After visiting their friends and relatives they returned to their home and labors, refreshed for the spring work. In a short autobiography, from which much of the matter of this sketch is gleaned, Daniel Zavitz says of this time: "We soon find ourselves buried in the work again, struggling to get our farm cleared and keep out of debt." In religion he was a life-long member

of the Society of Friends, consistent, active and zealous, yet entertaining a broad charity towards those of other persuasions. Everybody's need and every good and just cause enlisted the aid of his purse, the immediate regard of his thoughtful mind and the sympathy of his warm and feeling heart.

The funeral was attended by a large concourse of relatives, friends and acquaintances. Isaac Wilson, of Bloomfield, Ont., delivered an impressive sermon, expanding and verifying the thought that "the good alone are great," taking as his text the observation of Solomon, "He that is slow to anger, and he that ruleth his spirit, is better than he that taketh a city."

A PRAYER FOR A HAPPY OLD AGE.

Oh God, our Heavenly Father, whose gift is length of days, help us to make the noblest use of mind and body in our advancing years.

According to our strength apportion Thou our work. As Thou hast pardoned our transgressions, lift the ingatherings of our memory that evil may grow dim and good may shine forth clearly. We bless Thee for Thy gifts, and especially for Thy presence and the love of friends in heaven and earth. Grant us new ties of friendship, new opportunities of service, joy in the growth and happiness of children, sympathy with those who bear the burdens of the world, clear thought and quiet faith. Teach us to bear infirmities with cheerful patience. Keep us from narrow pride in outgrown ways, blind eyes that will not see the good of change, impatient judgments of the methods and experiments of others. Let Thy peace rule our spirits through all the trials of our waning powers. Take from us all fear of death and all despair or undue love of life—that with glad hearts, at rest in Thee, we may await Thy will concerning us. Amen.—*The American Friend.*

TEACHING PURITY IN SCHOOLS.

Until parents awake to the duty of instructing their children as to the care of their bodies and the laws of life, it is essential that these important facts should be taught during school-life. Otherwise multitudes of young people will be thrust out into active life, with all its great and varied temptations, without a word of warning or preparation. Great numbers will fall victims; it is remarkable that any are saved, when the conditions are considered. That they are saved is due to the care and goodness of God, whose voice reaches the innocent heart, where that of man fails to carry.

Purity teaching in schools may be accomplished by the example of the teacher, by oral instruction and by text-books. As to the latter, the president of the Alliance prepared a "Purity Chapter" for insertion into the school physiologies, with the thought that if scientific temperance instruction finds a place in text-books, so should purity. The chapter is merely suggestive, and a copy was sent to the annual meeting of the National W. C. T. U. at Cincinnati for its consideration. It is as follows:

PURITY.

"We have learned how necessary it is to have our houses clean and their surroundings free from all impurities in order to maintain our health. It is more important to keep the house in which we live —the body—clean and free from all impurity. More than all else, we should strive to keep the thoughts pure, and then the words and deeds will be pure. The character will thus develop in strength and influence.

"The force of character thus gained will be necessary to withstand the temptations to the many forms of impurity which are sure to be met, which, if yielded to, will tend to produce a diseased condition of body and mind, and to pervert these traits of character, the proper training of which develop the boy or girl into the useful citizen.

"Care should be taken that all over-exciting or immoral reading be avoided. Physical exercise and out-of-door life should have full play. Evil companionship is to be shunned."

Many boys and girls are taking the Purity Pledge. That for boys and young men is as follows:

"I, ..., promise, with Divine assistance:

"1. To treat all women with respect, and endeavor to protect them from wrong and degradation.

"2. To endeavor to put down all indecent language and coarse jests.

"3. To maintain the law of purity as equally binding upon men and women.

"4. To endeavor to spread these principles among my companions, and to try to help my younger brothers.

"5. To use every possible means to fulfil the command, 'Keep thyself pure.'"

Girls make the following promise:

"I, ..., promise, with Divine assistance:

"1. To uphold the law of purity as equally binding upon men and women.

"2. To be modest in language, behavior and dress.

"3. To avoid conversation, reading, art and amusements which may put impure thoughts into the mind.

"4. To guard the purity of others, especially that of my companions and friends.

"5. To strive after the special blessing promised to the pure in heart."—*The Philanthropist.*

When the reorganization of religion incident to the development of modern thought and the advancement of science is brought about, it will be largely through the study of educational and social problems. And perhaps when the religious reconstruction takes place, the present humiliating and alarming indifference of men to the co-operative life represented by the Church and attendant organizations may disappear. It is an ominous fact that a vast majority of intelligent, law-abiding, public-spirited, favored, cultured men, drag themselves to church, if they go at all, after the manner of Shakespeare's school boy, "creeping like snail unwillingly to school."—*Unity.*

PERSECUTION OF EARLY CHRISTIANS.

CHRISTIAN HISTORY LESSON.—No. 8.

Read Revelation, vi., 7-11; Isaiah, liii., 1-12.

If I shall suffer I shall then become the freeman of Jesus Christ, and shall rise free.—(Ignatius, Romans, ii., 7.)

It will be remembered that the terrible persecutions of Nero's time were brought about by the false accusation that the Christians had set fire to Rome. There was also against them in the view of the empire the fact of their secret organization, for the empire feared secret organizations. But there must have been some reason why the hatred of authorities and of the populace burned so fiercely against this particular society at a time when societies were many. "Hostility to mankind" was one of the monstrous charges against the church of the early empire; how could such a charge have arisen? A recent writer suggests these causes for the popular dislike: (1) Disinclination to marriage. This was due to a belief that the present order was soon to pass away, and that the intervening time was to be one of trial. But those with whom they would have intermarried naturally regarded this attitude as one claiming superiority. (2) Interference with family property. The early Christians, though not strictly communists, were apt to hold lightly their worldly goods and to spend them freely for "the brethren." This doubtless caused loss and dissension in families only part Christian. (3) Peculiarities of life. The Christians could not take part in many of the feasts, fasts and practices of heathendom. With this we may include the refusal to pay divine honors to the emperor. (4) Charges of witchcraft and of immorality. The Christian symbolism lent itself to such accusations. "Eating flesh and drinking blood" was a phrase easy to misconstrue; and the charge of human sacrifice was one frequently met with. Witchcraft could easily be associated with the church's claim of power over evil spirits; so also with the various miraculous experiences constantly told among the Christians and as constantly growing when retold among non-Christians. (5) Loyalty to conscience as above human law. Despotic nations cannot endure the presence of any people who hold themselves free. When Christianity has come to be a state religion, with secular power at command, it has often shown the same spirit. But apostolic Christianity and all real Christianity tend to make men free, with only the yoke of their own higher natures.

For all these, and perhaps other reasons, the Christian was an outlaw in the period following the age of the apostles. He was not always persecuted; but he might be persecuted at any time. Often there were long periods at any given point when the Church was unmolested; but it wanted only some incident, some special animosity, to call out the fury of mobs and the severity of authorities. In the reign of Trajan, Pliny, the historian, a provincial governor, asks of the emperor how he shall deal with the Christians. He is told to use his judgment; he need not hunt them out or attempt to exterminate them, but when accused they must recant or be punished. In the next reign (Hadrian's) it is required that the sin of Christianity must be proved after definite charge, and a false accuser is himself to be punished. Some one must be responsible for the charge, and the accused need not testify against himself. Under Marcus Aurelius persecution was more severe. He was a man of high character; he believed the charges against the Christians, and he took his responsibility with much seriousness.

Such laws were both sword and shield to the Christians. Under hostile governors, before hostile judges or where the people were strongly against them many were called to persecution and martyrdom. Polycarp and Ignatius were executed, the one by fire, the other by wild beasts, in the time of Marcus Aurelius. These are great names; but of the minor unnamed martyrs there were hundreds and thousands. Most of them met death in awful forms with courage and constancy. Some gave way under stress of suffering, and of these many sought again the death their weakness had shrunk from. Executions took place in Rome, in the provinces of the East, in Gaul (France), in Africa. They called forth many writings, some of which have been preserved, defending the Christians against various charges, as of immorality and "hostility to mankind," and urging their claims as good citizens. Of these writings perhaps the most notable are those of Justin Martyr. He wrote to the Emperor Marcus Aurelius, and his letters are valuable sources of information concerning the early church. Justin was a philosopher and a scholar, who turned to Christianity after having vainly sought content in Stoicism, Pythagoreanism, Platoism and the other philosophies of his time.

Persecution lulled under Commodus, but broke out again and again with greater or less force throughout the second and third centuries, ceasing only with the official recognition of Christianity. One cannot read without awe of the constancy of these heroes of the faith; weak women, men of every sort, even those almost children in years. They rose above the pains of sense in the glory of bearing witness to the truth. They displayed not only amazing fortitude, but with it gentleness, kindliness, forgiveness. It was not in mere stubborn resistance that they held fast their faith, but in true Christlikeness. Often their jailers, their executioners, the spectators, were won by their marvellous courage. "The blood of the martyrs is the seed of the church." Do we show such faith in life as did they in death?

TOPICS.

Effect of Persecution, Is the Conscience above Human Law? Justin Martyr, The Martyrs.

REFERENCES.

Waterman's "Post-Apostolic Age; Backhouse & Tyler; Gibbons' "Decline and Fall of the Roman Empire," vol I., chap. 16; Milman's "History of Christianity," vol II., chaps. 6-9.

Some people are so broad-minded that they look upon even vice with patience.—*Philadelphia Ledger.*

FRIENDS' INTELLIGENCER.

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PHILADELPHIA, SECOND MONTH 13, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

MAKING OUR CITIES HABITABLE.

A RECENT report shows that the Salvation Army has been very successful in its work of transferring from the slums of great cities some of those who are not needed there to vacant land where they *are* needed, or at least where they can live decently. Word now comes from Chicago, San Francisco and other places that this work is being taken up in those cities, and it is likely that in the next few years many who cannot cope with city conditions and who are merely helping to increase the crowd in the slums, or even adding to its crime and vice, will be helped to settle where the struggle is not so fierce, and where it is easier to keep clean and good. This is an important undertaking and it will result in much good; but we are not to think that it gets to the bottom of the problem of this modern crowding in great cities, nor that the solution of the problem can be along this line.

The ideal place to live is in the country, and the ideal conditions are to be found only when every family has its own house, however small, and its own plot of ground, if not its own farm. For the present, however, and as it now appears, for some time to come, it will be necessary for large numbers of people to live closely crowded together. Many will get out of the crowd as soon as they can and live in the suburbs, but very many of us will not be able to get out, either because of small income or of the necessity to be near the working place. People have flocked to the cities, not out of mere perversity, but because they are needed there. The solution of the problems thereby arising are not to be solved by rushing these people back to the country again. We shall have to learn to live close together. The trouble with us is that we have not gotten over our country ways. We have carried to the city with us many habits that were good or well enough in the country, but are pernicious in the city. The crowding to the cities has been so rapid that we have not learned to govern ourselves in cities nor to cope with the many sanitary and other problems that have arisen, but were not thought of when we lived scattered on the land.

We shall have to give more serious attention to the solving of these problems. The movement for better municipal government in spite of its many setbacks is making progress. People have established settlements in the worst parts of cities and are studying and doing what they can to improve certain conditions. The work of the Department of Tenement Houses in the City of New York is along the line of learning to live in the city. The work of Dr. Martin, in Philadelphia, in fighting disease and unsanitary conditions, is along the same line.

It is a tremendous undertaking. Well might our progress be slow. But it has been unnecessarily slow because we have tried to get away from it instead of trying to solve it. Every one as soon as possible has gone out of the city to live, and those have been left who were least able to make the poorer parts of the city decent, either because of being so much engrossed with the more pressing problem of making a living under difficult conditions, or from ignorance, or from a willingness to make gain at the expense of others. Besides, even when we have seen the evils we have been too prone to let them go. We have been satisfied to condemn rather than to try to save. (John, iii., 17.)

There is much important work to be done in the way of saving individuals, and this back-to-the-land movement will do much good along that line; but it is time for us to go more deeply into the problems of our time and not to be guided merely by the philanthropic sense. We need to inform ourselves of social conditions and to study seriously the economic facts at the bottom of them. We must all take a hand in this matter of learning to live in the city and not leave it to those who cannot get away and who do not know so well how to better their conditions and to those who don't care.

The first issue for the year of *Friends' Quarterly Examiner* (London, 54 Hatton Garden) has editorials on "The Conference on Ministry at York," "Social Questions," "The Foreigner in England," the recently-issued biographies of Sir Henry Acland and Bishop Westcott, the "Report of the Royal Commission on the South African War" (under the heading "Lest We Forget"). T. P. Newman writes of "The King of Italy and Arbitration." The article on "Reading for Winter Days" is about garden books and guide books. T. Edmund Harvey writes of "Saint Francis in History, and the Life of To-day." Rachel J. Fox has the second of her articles on "The Study of the Mind of Man as a Help in Understanding Some Old

Testament Stories." There is a symposium of seven articles on social questions. Seebohm Rowntree writes of the "Social Worker"; Prof. Graham Taylor, "The Social Function of the Church"; Joseph Rowntree, on "Temperance," other articles of the group being on "Work for Children," "Social Morality," "What the Individual Can Do."

CURRENT EVENTS.

President Eliot, of Harvard, speaking as the guest of the Boston Central Labor Union, in Faneuil Hall, on the seventh, said, among other things, "The real remedies for destructive strife, whether the strife between workmen and capitalists, or the strife between firm monopolies and society at large, must be found through the deep workings of the same democratic spirit which created the conditions that made such strife possible." Turning to the inquiry, What modifications of existing labor conditions will tend toward permanent industrial peace and be absolutely consistent with the democratic ideal of liberty? he said:

"First. Steadiness of employment is reasonably desired by both the workmen and the employer. Labor is a commodity which should be salable for future delivery and not be merely delivered at a price for the passing day. On the other hand, the enormous investments of capital which many manufacturers now require make it of great consequence to the employer that he should be able to count, for at least one year, on the cost of his labor.

"Second. Another common need for workmen and employers is that condition of labor which permits the laborer to have a settled place of abode. . . .

"Third. In manufactures which require large and costly plants and numerous operatives the strife between labor and capital would be pacified in the most substantial and durable manner if means could be found of giving the workmen two things, which they now obtain but rarely in a highly organized industry —first, a voice in the discipline of the works, including that very important part of discipline, the dealing with complaints; and, secondly, a direct pecuniary interest besides wages in the proceeds of the combined application of the capital and the labor to the steady production of salable goods."

Again, in regard to the class feeling on each side, he said:

"The world has had bitter experience of the evils resulting from the class selfishness of aristocratic, ecclesiastical and military combinations; and democracy does well to distrust the new developments of class selfishness, different though the classes be that now manifest this dangerous quality."

Seldom has the old hall seen such a crowd as listended to these words. The floor of the hall was filled with members of the union, while the public occupied the galleries. Among those on the stage were Charles Francis Adams, and George McNeill, the labor leader.

In a speech delivered before leaving the Philippines, Governor Taft, now Secretary of War, declares the American policy for the islands to be "The Philippines for the Filipinos." It should be read in the light of his four years of good service in the cause of pacification. "Whether an autonomy or independence or quasi-independence shall ultimately follow in these islands," says Governor Taft, "ought to depend solely on the question, Is it best for the Filipino people and their welfare?" He knows that the army and American traders and the American press of the islands are all opposed to this policy, and he shows how such opposition is most natural, considering the circumstances under which Americans first came into contact with the natives and their subsequent relation. "It is only natural that every defect, every weakness of the Filipino character, should be dilated upon by the American soldiers and by those who accompanied them." "But," he says, "were I assured that the present attitude of the majority of American merchants and the American press would be permanent, and if I did not confidently hope that there must be a great change in the future, I should be very much discouraged in respect to the result of the experiment which the United States is making in these islands." "A Cuba in the Pacific," says the New York *Evening Post*, "would bring us a glory only tarnished by the fact that we tried first and nearly succeeded in making a Madagascar."

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During the past year there has been greater progress in forestry than in any year before, as we learn from the annual report for 1903 of the Head of the United States Bureau of Forestry. The greatest progress has been in the Western States, but the need of forest reserves and timber culture is gradually coming to be understood in all parts of the Union. Five great railroad companies have asked the Bureau to determine the advisability of the purchase and development of forest lands in order to provide railroad ties. Experiments are being made to stay the shifting sand of beaches. Studies have been made of the basket willow, of the sugar maple industry, and turpentine orcharding. Some 275,000 acres of spruce forest have been worked over with a view to providing material for the manufacture of paper which is making alarming inroads on the forests of the north. The Bureau thus directly stimulates private industry as far as it can be done without neglecting the "central object of its existence, which is the perpetuation of the forests of this country by wise use."

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The main business section of Baltimore has been wiped out by a fire which began on First-day morning, the seventh, and raged for a day and a half. One hundred and forty acres have been burned over, including all the buildings on both sides of Baltimore Street from Howard to Front, and everything south of Baltimore Street to Pratt, and all the wharves and warehouses along the water front from Light Street to Jones' Falls. The fire extended north of Baltimore Street and wrecked the city post office. It is impos-

sible to estimate the loss in dollars. All business is completely paralyzed. The State Legislature has declared ten successive days' legal holiday to protect business interests. The city has been put under martial law. A bill has been introduced in Congress by a Western Representative appropriating $1,000,000 toward the relief of the sufferers.

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The Naval Appropriation Bill was completed by the House Committee on Naval Affairs on the fourth. Admiral Dewey was before the Committee, and his suggestions in favor of heavy fighting ships prevailed over the recommendations of Secretary Moody. The bill carries an aggregate appropriation of $95,000,000. Provision was made for an armor plate factory, to cost $4,000,000, which the Secretary of the Navy is authorized to construct in case he cannot secure armor from private bidders at a reasonable price. The ships authorized are one battleship, two armored cruisers, three scout cruisers and two squadron colliers. The appropriation of $500,000 made last year for two submarine boats was reappropriated, the boats to be purchased in the discretion of the Secretary of the Navy. This building program gives a total of 44,000 tons of heavy fighting ships, as compared with 62,000 tons last year. The heavy construction provided will cost $21,750,000, while the lighter construction will bring the cost of the building program up to $28,000,000. For the Guantanamo, Cuba, naval station, an appropriation of $365,000 was made, and for that at Ilongapo, P. I., $362,000 was authorized. An addition of 3,000 men is authorized to the personnel of the navy.

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A bill in imitation of the negro disfranchisement laws of some of the "black belt" States was introduced in the Maryland Legislature on the fourth. It provides that to be entitled to register and become a qualified voter the applicant must be (1) a person able to read any section of the Constitution of this State submitted to him by the officers of registration and to give a reasonable explanation of the same; or, if unable from physical disability to read such section, be able to understand and give a reasonable explanation thereof when read to him by the registration officer; or (2) a person who on the first day of January, 1869, or prior thereto, was entitled to vote under the laws of this State or of any other State of the United States wherein he then resided; or (3) any male lineal descendant of such last-mentioned person. No person not thus qualified by coming under some one of the above descriptions shall be entitled to be registered as a qualified voter nor be entitled to vote. The entire Democratic organization is back of the bill.

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The House has passed a bill authorizing the Secretary of War to bring to the United States, on one of the government transports, 600 teachers of the public schools of Porto Rico and the necessary attendants, for the purpose of enabling the teachers to attend the various summer schools of the universities and colleges of this country. The teachers and attendants are to be selected by the Commissioner of Education of the island, and are to be brought here at such time as the Governor of Porto Rico may request. Transportation to this country and return to Porto Rico will be without charge to the teachers and attendants, but each of them will be required to pay a subsistence charge of $1 per day while on the transport.

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The Senate Committee on Privileges and Election proposes to make its inquiry into the case of Senator Smoot on broad lines. It is proposed to put the whole Mormon Church on trial. The committee has decided not only to call witnesses to Washington, but to send a sub-committee, if necessary, to Utah, Wyoming, Idaho and New Mexico to inquire into the methods and conduct of the Mormon Church. President Joseph Smith and a long list of high officials, including his fellow Presidents and the apostles of the Church, will be summoned and put under examination. It is not expected that the inquiry can be closed this session.

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With a few minor amendments, the House to-day passed without division the Agricultural Appropriation bill, carrying $5,514,150. A determined and persistent effort was made to bring about a reform in the matter of the distribution of seeds by the Government, but it failed. A further effort was then made to provide for the purchase of rare and untried seeds, but despite an earnest appeal for this amendment it failed also. So that the status of Government seed distribution remains just as it has been.

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A bill has been introduced in the Senate of New Jersey to amend the Crimes Act, so that in case of murder in the first degree the jury may qualify their verdict by adding, "but without capital punishment"; in which case the penalty will be imprisonment for life. The subject is one that has been much discussed in New Jersey.

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It is announced that Thomas Nelson Page, the author, will establish a technical school in Hanover County, Va., the county of his birth. It is to be for both sexes, exclusively for whites, and to teach carpentering, mechanics, cooking, sewing, etc. Northern teachers are to be employed.

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The last vestige of the American occupation of Cuba disappeared on the fourth, when the American flag was lowered from the Cabana barracks and the last battalion of American soldiers marched to the Triscornia pier and boarded the United States army transport Sumner.

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A Senator from Vermont has introduced a bill authorizing marriages in the District of Columbia, according to the custom of the Society of Friends.

BIRTHS.

BENSON.—At Benson, Md., First month 7th, 1904, to David T. and Anna R. Benson, a daughter, who is named Gladys Margaret Benson.

KIRBY.—First month 17th, 1904, at their home, near Columbus, N. J., to Benjamin R. and Anna Evans Kirby, a daughter, who is named Edna Evans Kirby.

LAING.—On First month 30th, 1904, in Philadelphia, to Katharine and George Truman Laing, a daughter, who is named Katherine Adelaide Laing.

TEMPLE.—At Safe Harbor, Lancaster County, Pa., on Second month 7th, 1904, to Jacob Paxson and Ada Underhill Temple, a daughter, who is named Emily Marshall Temple.

DEATHS.

HAVILAND.—At the home of her son-in-law, James H. Vail, Ruxton, Md., First month 30th, 1904, Phebe J. Haviland, in the 79th year of her age; widow of Wm. C. Haviland, and daughter of Josiah and Deborah H. Quimby, of Dutchess Co., N. Y. (both deceased).

JANNEY.—At his home, near Springboro, Warren County, Ohio, First month 26th, 1904, Richard Sidwell, eldest child of the late Mahlon T. and Frances S. Janney, and grandson of Stephen and Letitia Janney, formerly of Loudoun County, Va., aged over 60 years, a member of Springboro Monthly Meeting of Friends.

PEIRCE.—At his home in Moorestown, N. J., Second month 1st, 1904, Edwin L. Peirce, in the 45th year of his age. He joined Friends by convincement, and for several years was a member and recorded minister of the monthly meeting of Friends held at Green Street, Philadelphia, but during the past two years was identified with the meeting at Merchantville, N. J., which he was instrumental in establishing.

PHILLIPS.—At New Hope, Pa., First month 15th, 1904, Charles Phillips, aged 83 years, a member of Solebury Monthly Meeting.

SAUNDERS.—On Second month 4th, 1904, at Colorado Springs, Col., Albert, son of the late Thomas and Sallie G. Saunders. Interred at Asbury Park, N. J., Second month 5th, 1904.

SPEAKMAN.—At his home in Chicago, on the 25th of First month, 1904, Edward Speakman, aged 72 years. He came to Chicago in 1865, and was one of the organizers of the "Central Meeting of Friends" here, a faithful, active and interested member, beloved by his associates. He was a patient sufferer during an illness of many months. J. W. P.

WILEY.—At the home of her youngest son, St. Louis, Mo., Ninth month 12th, 1903, Almira A. Wiley, aged 75 years, daughter of the late Isaac Altemus.

WILDMAN.—At her home in Langhorne, Pa., First month 22d, 1904, Sarah Ann Wildman, aged 85 years. She was the daughter of Yardley and Hannah Taylor, of Loudoun County, Va., and in 1840 married Abraham Warner, a member of Falls Monthly Meeting, Bucks County, Pa., who died in 1860, leaving her with four children. In 1871 she married John Wildman, of Langhorne, Pa.

ZAVITZ.—At his home, Coldstream, Ontario, suddenly, at the close of a quiet First-day, First month 3d, 1904, Daniel Zavitz passed into the higher life after nearly 83 years of active and useful life here. He was an elder of Lobo Monthly Meeting of Friends.

NOTES.

The Young Friends' Association of Philadelphia has from the first divided its members into three large committees for special study and more informal meetings than those of the Association as a whole. The Literature Committee has recently been reorganized, and is taking up a new line of endeavor, its concern being to bring together the younger young Friends of Philadelphia and vicinity, and give them an opportunity to get acquainted with one another, and to learn to work together in the interest of our principles and testimonies.

The Literature Committee, or the Literature and Social Section, as it is now called, has sent out the following invitation to its first meeting on the new plan of work:

"Believing that, if it were presented in a live and interesting way, many would gladly acquaint themselves with the literature of Friends of the older time and of to-day, and also keep informed as to current literature that is of especial interest from a Friendly point of view; and that there is need of a social center for young people who may have outgrown the First-day School; the Literature Section of the Young Friends' Association of Philadelphia extends a cordial invitation to all, whether members or not, to attend the first of a series of meetings to be held in the Young Friends' Association Building, Fifteenth and Cherry Streets, Second-day evening, Second month 15th, at 8 p.m.

PROGRAM.

Informal discussion. There will be no prepared papers.

1. The Adventurous Life of Benjamin Lundy, Journalist, Statesmen, Abolitionist.

2. A Present-day Prophet of Persia; Abbas Effendi, Head of the Babist Movement, as presented in the fascinating new book by Myron H. Phelps.

3. Announcements and Discussion as to the future activities of the Literature Section, in which all who have interests among the young people of the Society of Friends in Philadelphia and vicinity are cordially invited to take part.

4. Social.

Thee is invited to come and to give notice of the meeting to any one whom thee would like to see more closely in touch with the interests of our Society.

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A goodly number of interesting books were placed on the shelves of the monthly meeting's Free Library at Fifteenth and Cherry Streets, Philadelphia, last month, among which are: "The Life of William Morris," by Elizabeth L. Cary; "Autobiography of Seventy Years," George Frisbie Hoar; "The Call of the Twentieth Century," David Starr Jordan; "Enjoyment of Art," Carleton Noyes; "George Fox" (two volumes), Rufus M. Jones; "Home: Its Work and Influence," Charlotte Perkins Gilman; "Life of Wm. E. Gladstone" (three volumes), by John Morley; "Principles of the Founders," Edwin D. Meade; "Recollections, Personal and Literary," Richard Henry Stoddard; "The Religion of an Educated Man," Francis G. Peabody, and "Witnesses of the Light," Washington Gladden. It is much desired by the Committee of Management that the library shall be freely used.

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Sixth-day, Second month 12th, is Donation Day at the Northern Association for the Relief and Employment of Poor Women, 702 Green Street, Philadelphia. The house will be open from 9 a.m. to 6 p.m. Donations in funds, dry goods and groceries will be very acceptable. Muslins, colored flannel and canton flannel particularly needed. Tea, sugar and coal are in daily use. The object of the association is to give employment to poor women, both in and out of the house, and this winter much work has been found to do. The officers for 1904 are: President, Caroline S. Jackson, 3117 North Sixteenth Street; first vice-president, Fanny S. Williams, 309 South Fifteenth Street; second vice-president, Hannah Streeter, 504 Marshall Street; treasurer, Anne M. Griscom, 622 Marshall Street; secretary, Hannah B. Pettit, 632 Marshall Street.

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At a stated meeting of the Board of Managers of the Grandom Institution, Philadelphia, held Twelfth month 29th, 1903, the following minute was adopted unanimously:

"Being conscious of the loss sustained by the death of Edward H. Ogden, the managers of the Grandom Institution desire to place on record a minute of their sense of said loss.

"Since the year 1891 he has faithfully and with singleness of purpose presided over the monthly meetings of the Board as president.

"His duties were invariably performed with a comprehensive knowledge, and in a clear, firm and gentlemanly way, which always commanded our respect and admiration.

"His memory will ever be held by his colleagues in high esteem." EDWIN S. DIXON, Sec.

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In response to the appeal in our issue of First month 23d, in behalf of defrauded Indians in California, Wapsenonoc Monthly Meeting in Iowa took prompt action, and on First month 30th, agreed upon and sent the following petition:

"To the Honorable, the Congress of the United States:

"We, the undersigned, hereby respectfully petition and request that lands in severalty be granted to the landless Indians of Northern California, substantially as suggested by the Northern California Indian Association, and that such further relief be given as may be appropriate."

Signed on behalf of Wapsenonoc Monthly Meeting of Friends, held at West Liberty, Iowa, First month 30th, 1904.

J. T. HOLLINGSWORTH, Clerk.

A social evening will be spent in the parlor and old library room at Fifteenth and Race Streets, Philadelphia, under the care of the Best Interest Committee of the Monthly Meeting. Friends are invited to come to supper, which will be served between 6 and 7.30 p.m., and to assist in making the evening a pleasant one. One feature of the evening will be an informal talk on the Holy Land by a Friend who has recently made a visit there.

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Edward Grubb, of London, editor of the *British Friend*, will speak in the auditorium of the Young Friends' Association Building, Fifteenth and Cherry Streets, Philadelphia, Second month 16th, at 8 p.m., on "Quakerism: Its Inner Strength and Outer Weakness." The meeting is under the care of the Young Friends' Association of Philadelphia. A general invitation is given, and Friends are requested to invite any whom they would like to have hear our Friend.

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Elizabeth Lloyd has made another change in her route. She is now on her way from Kansas City to Southern California, and will visit Denver and Colorado Springs as she returns from the Pacific Coast. She writes from Kansas City, Mo., Second month 4th, that thus far her path has been made very smooth for her, that her health has been excellent, and that she has suffered no inconvenience from either floods or frost.

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Edward Grubb will address the Young Friends' Association of the George School on Seventh-day evening, Second month 13th, at 8 p.m. A cordial invitation is extended to all to attend. It is expected that he will attend the First-day School and meeting at Newtown on First-day morning, the 14th.

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Isaac Wilson expects to attend meeting at Darby on First-day morning, the 14th, at 10 o'clock. In the afternoon he expects to be at Fair Hill (Germantown Avenue and Cambria Streets, Philadelphia,) at 3.30 p.m.

COMMUNICATIONS.

"READING THE BIBLE."

Editors FRIENDS' INTELLIGENCER:

I read in the INTELLIGENCER for to-day, Second month 6th, an article on "Reading the Bible" by W. J. MacWatters. I feel so much sympathy with above I want to write just a few words in regard to same.

We all realize too little the worth of the Bible. In literature alone it is impossible to estimate what its influence has been. Scholars trace its power in all the best books, ancient and modern. We can hardly think what it would mean could we imagine all the books which are indebted in any way to the Bible and its religion eliminated from our literature. Truly does W. J. MacWatters say, "It gives us our knowledge of the Creator and our rule of right living," etc.

I was interested also in article in same paper on "Teaching the Old Testament to Children." I recently read a scholarly article on science and revelation, and it showed a most wonderful general agreement between the six periods of creation and scientific truths, which agreement is nowhere to be found in the legends of creation furnished us by heathen nations. The same could be said in regard to the beautiful spiritual truths Friends find in the Bible story of creation not to be found elsewhere. There is food for thought also in the quotation from the *Congregationalist:* "The inner spiritual meaning of many Scripture passages are a mine of precious treasure." But I believe the greatest proof of the truths of the Bible is its power to transform lives. We know its teachings, even when wholly literal, have had the power to raise the lowest, the most ignorant, the most wicked of persons, no matter of what race or nation, from the most degraded savage to the cultured man of letters, from the mere sensual life to that of a child of God. A greater miracle than this the mind of man cannot conceive. Truly "the Scriptures came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." LYDIA J. MOSHER.

Granville, N. Y.

FROM BLUE RIVER FRIENDS.

ELIZABETH LLOYD'S VISIT.

Our hearts have been strengthened and encouraged by a visit from Elizabeth Lloyd, of Lansdowne, Pa., who is now on her way across the continent, visiting isolated Friends. In spite of wintry weather and snowy roads a number were present at each meeting. A morning meeting was held on Fifth- and Sixth-days. On Sixth-day evening a special service was held for the young. A large crowd was present at this meeting from the surrounding country, all feeling they had been blest in coming. On Fifth-day Elizabeth Lloyd spoke to us from the text, "It is better to give than to receive." One of the most helpful thoughts brought out was that we all bring some gift with us to the meeting; it may not be the spoken word, but by our presence and uplifting thoughts we benefit those around us. On Sixth-day morning the message given was on "Discouragements," and every heart was touched, so well did she seem to understand our needs and enter into our lives.

During her two-days' stay with us several Friends were visited who were too feeble to attend the meetings. As we bade her farewell we were reminded of Hebrews, 13th chapter, 2d verse, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

"The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like hers
Is more than books or scrolls."

Salem, Ind. SIDNEY TRUEBLOOD.

THE NEW BOARDING HOME OF PHILADELPHIA QUARTERLY MEETING.

At Philadelphia Quarterly Meeting, held the 9th instant, notification was received from the committee in charge of the Boarding Home that the new building which Anna T. Jeanes has been erecting in Germantown was ready to be placed in the care of the Quarterly Meeting.

The Quarterly Meeting accepted the responsibility with feelings of deep gratitude for the munificent gift, and the clerks were directed to give expression of this feeling to the donor.

In eleventh month last the property was conveyed to the Incorporated Trustees of Philadelphia Yearly Meeting, in trust for the use and enjoyment of the Quarterly Meeting so long as the latter might wish to maintain it as a Home. Accompanying the gift was an endowment fund in various securities given from the estate of Mary Jeanes, approximating $250,000.00 in value. In the event of the Quarterly Meeting discontinuing the Home at any future time, the property and the endowment fund both are to be added to the Joseph Jeanes fund of the Yearly Meeting. The endowment fund was also placed with the Yearly Meeting Trustees, the income to be paid over to the committee in charge of the work.

The property now turned over to the Meeting is located at the northwest corner of Greene Street and Washington Lane, in Germantown, on one of the highest points of land in that suburb. It is within a few feet of the ridge from which the water flows in one direction to the Delaware, and in the other to the Schuylkill. To the north and west the building commands a fine view over the wooded Wissahickon hills, across the Schuylkill valley to the rolling country as far as Bryn Mawr.

The lot contains approximately four acres of ground. A little more than half of it is high above the street and consists of a nearly level plateau. About three hundred feet back from the street this falls abruptly away, and the remaining portion of the lot is some twenty-five feet lower. This steep hillside is covered with forest trees of great age, and probably a portion of the primeval woods. The ground on which the Home stands was bought of the Johnson estate, and had been in that family for many genera-

tions. While the lot is now surrounded by modern houses, it has not been many years since it was farm land, and the wooded hillside used as a wood lot, supplying cord wood for the Johnson homes up to the time the lot was purchased.

The Home is but one square from the Thirteenth and Fifteenth Streets trolley, which occupies Wayne Avenue in Germantown, and two squares away from the Fourth and Eighth Streets lines on the Main Street. It is four squares from Tulpehocken Station, on the Germantown branch of the Pennsylvania Railroad. It is seven squares from the Germantown Meeting, on Schoolhouse Lane.

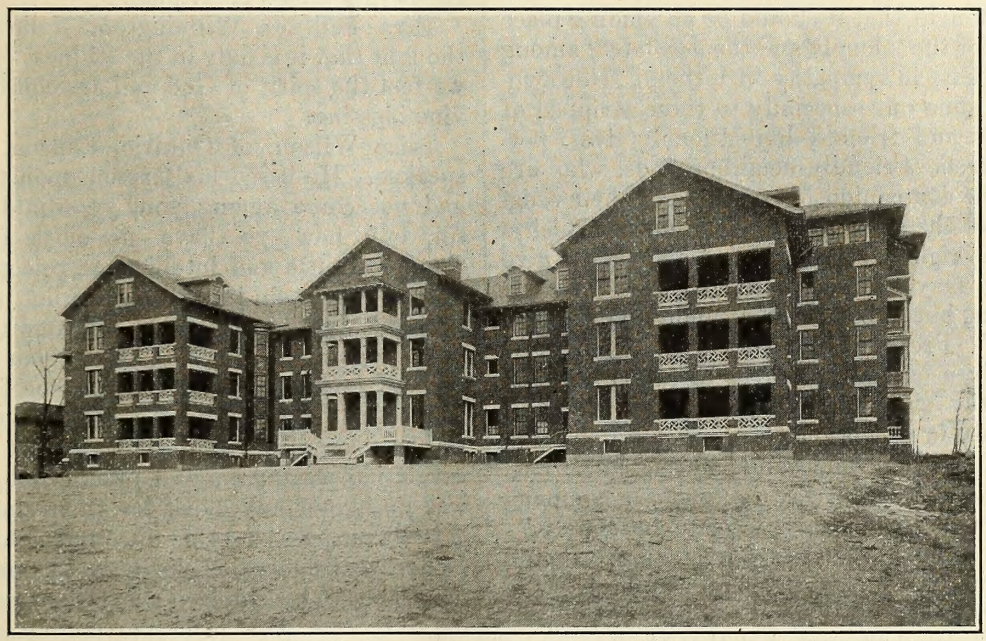
The conception and execution of the work throughout has been the individual effort of Anna T. Jeanes. She bought the land, having first received written reports from the committee as to its being a suitable site. She then drew out the general character and design of the building, decided on the number and arrangement of the rooms, indicated their size and the uses to which they were to be put, and throughout the whole operation of building, equipping and furnishing has given it the most painstaking, continuous and devoted attention. Every important detail is of her planning, and the execution of the work has received from her daily, yes, almost hourly, thought.

After the first drawings had been made, they were handed over to Bunting & Shrigley, architects, who put them in working shape for the builders, George Watson & Son. Building was started early in the spring of 1902, and carried on continuously, with but slight interruption, until it was surrendered by the builder about Twelfth month 1st, 1903.

The building is of red pressed brick, with Pennsylvania blue marble trimmings and a dark slate roof. It is four stories high, 230 feet long, and 68 feet in depth. The front is practically straight, but the rear is broken into three wings. At the northwest end is a three-story fireproof laundry, while at each end of the main building are semi-detached brick and iron fire escape towers. The halls, stairways and kitchens are all of fireproof construction, the stairways being of iron.

The first floor contains the dining room, a large library, parlor, office, matrons' room, cloak room, engineer's room, two kitchens, men's and women's lavatories, the laundry and nine bed rooms for those who may find it difficult to climb the stairs. The stairs, however, are easy of ascent, having been copied, as to rise and tread, from those in an old Arch Street house, which experience has proved are very comfortable. They are provided with a handrail on both sides, and are the proper width to grasp both rails at the same time.

The second floor contains two sitting rooms, a sewing room, an ironing room, over the laundry, and sixteen bedrooms, besides numerous baths and lavatories. There are fourteen bathrooms in all in the building.



NEW BOARDING HOME OF PHILADELPHIA QUARTERLY MEETING.
View from the rear.

The third floor contains nineteen bedrooms. It is on this floor that Anna T. Jeanes has asked the committee to set aside for her use two rooms in the middle portion of the building, over the library. Should she occupy them, it will be as a boarder, upon the same terms and conditions as others.

On the fourth floor there are twelve bedrooms, a large store room, tank room, etc. The average size of the bedrooms is about fourteen by seventeen feet.

The building is heated by hot water and equipped with gas and electricity. Having been planned by a woman, it is unnecessary to say that every bedroom has an ample closet, and that there are numerous storage closets on every floor.

There are three porches on the front of the building, one for each floor, and as the illustration discloses, nine in the rear, each wing having one on each

floor. These are all sheltered from the north and east winds.

The building is nearly furnished, additional funds having generously been provided for this purpose. It is expected that the Friends now living in the present Home, 5800 Greene Street, Germantown, will move to this new building about Third month 1st. There is considerable grading yet to be done outside, and also the building of a shelter for horses, tools, etc., but this work Anna T. Jeanes has reserved to herself, and it will proceed under her supervision as spring opens.

No restrictions or suggestions to the Quarterly Meeting as to how the Home should be managed accompanied the gift, but in conversation with members of the committee Anna T. Jeanes has outlined several basic principles on which, in her judgment, it should be conducted.

It is her thought that it should be an abiding place particularly for the " lonely and the desolate " among Friends and those in sympathy with them. Her sympathies have gone out especially to those stripped of near relatives and friends, living lonely lives, perhaps away from Friendly neighborhoods, who are longing for the companionship of those of their religious faith, and the tender care and comfort which a Friends' home rightly conducted can and should give them. These may not necessarily be those of little worldly means, but also those in a condition of " lonely affluence." Preference should be given to those without children or near relatives to care for them. The family ties should remain unbroken wherever possible. Only in exceptional cases would it be supposed that married people would enter the Home. They have each other to care for and for company and should not be among the " desolate and lonely."

It is further thought that no admission fee should be charged, and that no arrangement should be made looking towards taking a Friend for life on the payment of a stipulated amount, but that the tenure of the boarder could be terminated at any time when it was found to be mutually desirable. In a general way the rate of board should be regulated by the amount the boarder was able to pay, be it much or little. It will thus be seen that the idea of the donor was not that the Home should be a boarding house with board at reduced rates, for those who simply could not live comfortably elsewhere or were burdensome to their children or relatives, but a refuge and a home, in its broadest sense, where all lonely or bereft Friends, be they rich or poor, high or low, would find solace and peace in their declining years.

C. F. J.

Certain thoughts are prayers. There are moments, whatever the attitude of the body may be, the soul is on its knees.—*Selected.*

✤ ✤

Resolve to edge in a little reading every day, if it is but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of the year. —*Horace Mann.*

CONCORD QUARTERLY MEETING.

Held at West Chester, Pa., Second month 2d.

Concord Quarterly Meeting of Friends was held in the meeting house on North High Street. It was one of the largest gatherings of the kind held there in recent years. Country roads in a good condition for traveling and bright sunshine overhead made the day all that could be desired for the meeting.

Shortly after 10 o'clock the silence was broken by Margaretta Howard, a minister from Philadelphia. She emphasized the importance of the law of association. However complete we seem to be ourselves, possessed of talents given us by our Heavenly Father, it is only as we cultivate these talents, make use of our opportunities by rendering service to others that we are the perfect unit in the whole, thus furthering God's great plan.

Ezra Fell, of Wilmington, followed with the thought that it is only in the stillness of the flesh that we feel the spirit of God and are conscious of the divine blessing.

Isaac Wilson, of Ontario, Canada, was the next speaker. He based his sermon upon the text, " If I had not come among you, ye would not have had sin, but now ye have no cloak for your sin." Common sense and intelligence reject the idea that Jesus brought sin into the world, let us rather interpret this text to mean that he came to point out to men their mistakes and to show them a better and a higher way of living. The speaker feels their sins were sins of ignorance, a lack of understanding, rather than wilful disobedience. But with this new revelation, as taught and practiced by Jesus, there was no longer any cloak for their sins. It was the earnest purpose of Jesus to convince his hearers that God revealed himself not only to him—the Son of man—but to his children everywhere as they are willing to receive. God is not partial, but equal, in all his ways, his love is overflowing, and the need so great that when Jesus, endowed with human propensities, came to live among men, he could, with his greater spiritual insight, guide them into better ways of thinking and acting.

The mission of Jesus upon earth was first and foremost to save men from sinning rather than from eternal punishment. He came to stir up in their minds by way of remembrance the fact that they might directly commune with their Heavenly Father and know his will concerning them.

The speaker felt there is great need in the world to-day of a practical understanding of Jesus' mission among men. Not only to accept but to live out the religion professed is necessary. Man in his journey through life has not been left without a witness in his own heart; at some time or other there have been impressions made upon him by his Heavenly Father's love, which, if heeded, would have guided him into higher paths.

Much sympathy was expressed with the spirit of inquiry which is abroad in the land among those who do not belong to the churches. Many of these are

watching for evidences of the spirit of Christ in the motives and actions of professed Christianity, and often not seeing it are turned away. It behooves us to let the divine control the human, and there will not be divorcement, but the joining together of that which God designed, a greater divinity in humanity, so that it will reflect the image of its creator.

A few words by Mary Bonsall and Sidney Yarnall followed with the thought that "God's best interpreters are humble human souls."

Anna Travilla Speakman, of Swarthmore, made a plea for more reverence for the things of God about us—the beauty of nature as seen in snow-covered hills, how it stirs the heart and awakens the reverential spirit.

To meet the duties of our every-day lives, let us grow still, realizing that we are the children of God, then discouragements and petty anxieties will pass away, and we will be lifted up, strengthened to meet the greater experiences of life.

With a few words from David Ferris, the religious meeting closed.

BUSINESS MEETING.

Nearly all who were in attendance at the first meeting stayed for the business session, which immediately followed.

The clerks, Matilda Garrigues and Morgan Bunting, took their places, and the names of the representatives from the various monthly meetings were called. All were present except six.

A minute for Isaac Wilson and his wife, Ruth Wilson, the Canadian Friends who are making social and religious visits within the limits of Philadelphia and Baltimore Yearly Meetings, was read and much satisfaction expressed with their presence among Friends.

Answers to the first, second and eighth queries were then read. The consideration of the second query, as to whether love and unity are maintained, tale-bearing and detraction discouraged, always calls forth much comment. Many concerned Friends feel that this query must be answered individually by the members, if we would have the answers come up as satisfactorily as could be desired. It is impossible for overseers of a meeting to know of every case of the kind queried after. They can only formulate the answers from the cases which come under their notice for adjustment. Those who spoke on this matter were David Ferris, Wilmington; Lucy Biddle Lewis, Lansdowne; Lewis Smedley, Willistown; William and Emma Bancroft, Wilmington; George Steele, Birmingham; Mordecai Bartram, Willistown; Anna Travilla Speakman, Morgan Bunting, Charles Palmer, of Chester, and others.

An interesting statistical report, showing the membership of the different monthly meetings included in Concord Quarterly Meeting was read, after which the clerk, Morgan Bunting, read a letter from Joseph Powell, of Darby, who was prevented from attending the meeting because of an accident. He expressed his love and interest in the meeting and the object for which it was gathered. Phebe Griffith, Lewis Palmer, Samuel S. Ash, of Philadelphia, and Mary Travilla expressed their appreciation of the letter and the spirit of love and good feeling which prompted it. The clerks were directed to send the absent Friend a message of love and sympathy. With a short period of silence the meeting concluded.

At the close of the second meeting the Friends were invited to the school building, where an ample luncheon had been provided for all. The arrangements were in charge of Caroline J. Worth. Five long tables looked very attractive, and were presided over by Frances L. Sharpless, Lavinia C. Hoopes, Anna Moore, Anna R. Hoopes and Lochie Baldwin. Susan Taylor, Rebecca L. Paiste and Phebe Taylor had charge of the supplies.

The aids were Maud K. Lewis, Elizabeth and Mary Travilla, Mary Travilla (Gay Street), Carrie Hoopes, Alice Smedley, Cora Baily, Mattie Barnes, Lizzie Hopewell, Mary Marvel, Abigail Jackson, Mary Hood, Carrie Palmer, Beulah Pratt, Clara Hickman and Jesse Phipps.

At least 350 partook of the luncheon, which consisted of rolls, cold ham, veal and tongue, pickles, cheese, stewed fruits, coffee, tea, chocolate, apples and bananas.—*West Chester Morning Republican.*

ABINGTON QUARTERLY MEETING.

The winter session of Abington Quarterly Meeting was held as usual at Abington Meeting House, on Fifth-day, Second month 4th. The attendance was very large. As was noted by one of the Philadelphia papers, "notwithstanding the good sleighing there were few young people; half the people present could have been called old, and four-fifths were past middle life. Small wonder that most of the speakers appealed for an increased interest on the part of young people. Quakerism, as was pointed out, cannot survive by its patriarchs."

David Newport, of the Abington Meeting, was the first to speak. He was followed by Isaac Wilson, of Bloomfield, Ontario, Canada, who, with his wife Ruth, was in attendance with a minute from West Lake Monthly Meeting of Friends. He took as his text, "Whom say ye that I am?" and spoke for about an hour. The Philadelphia *Press*, in its report of the meeting, said of this sermon: "It did not bear the marks of seminary sermon making, but what it lacked of logic and approved sermonic form it made up in its keen insight into real life and into the Scriptures. It was a plea for creed applied to present-day living."

Others who spoke were Emma W. Gaskill, Eliza Webster and Ellwood Roberts.

At the business session representatives were present from all the constituent monthly meetings—Abington, Byberry, Horsham, Gwynedd and Richland. The three queries usually taken up at this time were read with their answers. This, with the appointment of some committees, completed the business of the session.

SARAH T. PRICE.

A memorial read at a meeting of the Association of the Committee and Teachers of the Philadelphia Monthly Meeting Schools, held at Fifteenth and Race Streets, First month 25th, 1904.

In the loss of our dear friend, Sarah T. Price, who passed away suddenly at the close of a day's work, Eleventh month 24th, 1903, not only has the Association been deprived of a useful and valued member, but these schools have lost a faithful worker and staunch friend, one who was conscientious in the performance of duty and firm in her conviction of the right. She had at heart the progress and success of the schools and labored earnestly for everything that would improve their condition or increase their patronage. Many patrons have testified to the deep interest she manifested in the children under her care, by whom she was universally loved and respected.

Her associate teachers in the Primary and Kindergarten Schools, at Fifteenth and Race Streets, feel that they have lost a wise counselor, a revered teacher, a loving friend, whose daily life bore witness to this truth, "I am not alone, because the Father is with me."

Besides discharging her duties as principal with timely care and loyalty, she found opportunity to aid the needy, to visit the sick, and to give freely of her strength and money to philanthropic work.

Her sunny disposition, ready sympathy and loving kindness endeared her to hosts of friends who deeply mourn her loss.

Hers was a life worthy of emulation, and her reward must be all that is promised to the faithful.

UP-TO-DATE DOUKHOBORS.

Our friend Edgar Haight, of Antler, Assiniboia, has sent us a copy of the *Western Home Monthly*, published at Winnipeg, containing some interesting pictures of "Up-to-Date Doukhobors." One shows a harvesting machine of the most approved type being set up on a Doukhobor farm, the people, some in quaint Russian garb, but more dressed as farm folk anywhere would be, gathered eagerly about. Another picture shows a steam threshing outfit. The Canadian engineer and fireman are instructing the Doukhobors how to run the engine. In contrast to this is a picture of the first season's threshing, when the grain was worked out by rollers and trampling of horses. One picture shows a man watering his horses, with the comment that the Doukhobors are "noted for having the very best of stock, and take good care of them."

These pictures are from the colony in the Swan River district, and were sent to J. Obed Smith, Immigration Commissioner, to show the advancement made by a number of these people who settled in Canada only four years ago. The writer of the article accompanying the pictures, says: "These settlers are gradually abandoning their old-fashioned modes and methods, both as to dress and the manner of doing their work. It will not be a great while before they are as up-to-date as the rest of us. This applies not only to the heavier class of machinery, in which they have shown a disposition to secure the latest improved for farming, but along other lines.

"Lately two Remington typewriters, one with Russian type and the other English, were purchased, through Mr. Smith, for use in the office of Peter Veregin, at Yorkton. They will be manipulated by Doukhobor operators, who already read and write English quite well.

"A recent lady visitor to the colony informs the *Western Home Monthly* that for cleanliness and tidiness the homes are models. Everything is in fine shape; even the streets are kept in excellent order."

EDUCATIONAL.

SWARTHMORE COLLEGE.

On Second-day, First month 25th, the mid-year examinations commenced and continued throughout the week. On the whole, the examinations called for a more complete and comprehensive knowledge of the respective subjects than at any time before. An effort was made to raise the standard, in consequence of which more studying will be done on the next semester's work.

As a happy climax of the week's work, President and Frances M. Swain entertained the freshmen class on Seventh-day evening. An opportunity was given for the first-year men to become more thoroughly acquainted.

The First-day Bible Class, conducted by Dr. Holmes, was more than usually interesting and instructive. The text, "Except ye be converted and become as little children ye shall not enter the kingdom of heaven," offered abundant matter for discussion. It was first asked if these two, conversion and being childlike, were one and the same; it was thought not. The question then arose what particular parts of a child's character were meant. To this the answers were trustfulness, capability to be taught, abstinence from sin, simplicity, and directness in treating new subjects. The matter of one's influence in life was treated very satisfactorily.

Dr. Holmes spoke in meeting. His sermon was a comprehensive one, dwelling on the attitude many men have toward religion and Christianity. He said there were (1) the superficial formal religion, and (2)—the true one—the life guided by love of truth, of nature, and of God.

"An Art Visit to Madrid" was the subject of a lecture recently given by the distinguished English painter, Percy Bigland. It was illustrated, and many of the views were of extraordinary interest.

In the senior class no new officers were installed. The junior class elected Ralph G. Jackson, president, and Elizabeth Hall, secretary. The sophomore class elected Edward Palmer, president; the freshman class, Spencer Laurence Coxe.

On Fifth-day evening, 4th inst., John C. Manning gave a lecture-recital on Chopin. He treated the subject in a poetic and beautiful way, throwing a new light over the great musician. His playing was strong and correct.

Dr. Appleton renewed his Shakespearean readings on Sixth-day. They occur semi-monthly on Sixth-day at 10.45. All interested are welcome.

The literary societies met on Sixth-day. In Eunomian new officers were chosen. Maurice E. Griest was elected president. Somerville met, and the regular literary journal, the "Phrenaskia," was read by the editor, Margaret Campion. Martha K. Burgess was elected president.

The Girls' Student Government Society held its regular election, Agnes H. Sibbald being chosen president, and Lois Fornance, secretary.

The French Club is in a flourishing condition. Weekly sessions are held, a different committee having charge of each meeting. Very interesting programs are arranged, and much enthusiasm reported.

Before meeting Dr. William W. Speakman read an excellent paper on respecting the rights of others.

In meeting Pauline Holme, of Baltimore, spoke of the holy example, saying that it should raise our ideals and ambitions to consider that "God made us after his own image."

F. N. P.

GEORGE SCHOOL.

Seventh-day evening, First month 30th, the third number of our lecture course was given, a very enjoyable entertainment by the New Century Trio: Helen Reed, harpist, Anna B. Roberts, soprano, and Jeanette Broomell, reader.

Stewartson Brown, of the Academy of Natural Science, gave an illustrated talk, Second-day evening, Second month 1st, before the Science Club on "The Wild Flower Preservation Society of America." This talk was exceedingly interesting and suggestive, inasmuch as there are so many beautiful flowers in the George School woods which should be protected by all lovers of wild flowers.

After the talk was concluded, the members of the Science Club were invited to the Biological Laboratory by Belle Vansant to meet the speaker.

As the new dormitory for boys had been named "Drayton Hall" for the birthplace of George Fox at Drayton, it was decided, at a recent meeting of the committee, that the other dormitory for boys, familiarly known as "the Cottage," should be named "Orton Hall," for the birthplace of George Whitehead, one of the most conspicuous of the early Friends at Orton in Westmoreland; and that the principal's house should be named "Sunny Bank," for Sunny Bank in Westmoreland, where George Whitehead attended the first meeting of Friends, and where, some time afterward, he first saw George Fox and heard him preach.

The Whittier Literary Society held a regular meeting, Seventh-day evening, Second month 6th. The following program was given: Piano solo, "Barcarolle," Marion Reese; recitation, "The Return of the Hoe," Mary Gatchell; original story, Roger Walton; recitation, "Going Back to Grandpa's," Trevor Dunham; chorus, eight boys; declamation, "American Republic," Edwin Brosius; play, "An Economical Boomerang."

F. B. S.

FRIENDS' ASSOCIATIONS.

NEWTOWN, PA.—The Friends' Association met at the home of George and Lavinia W. Blackfan on Fourth-day evening, the 3d. After the reading of the Scriptures by Evan T. Worthington, president, the election of officers for the ensuing year took place, and the newly-elected, Robert Kenderdine, president, and Emma L. Worstall, secretary, took their positions.

Thaddeus S. Kenderdine read a paper on "The Influence of Friends in the Early Affairs of the Commonwealth." He spoke of the "Utopia" which Penn established, and thought it scarcely gratifying to Friends to-day to find so little of the early Quakerism in the present legislation of our State; but he drew an optimistic conclusion that it might have been worse had Penn never set the example of a government ruled on the principle of love, and justice, and peace.

In response to an explanation of Dowieism, Evan T. Worthington read from *Everybody's Magazine* a very graphic account of the same. We may ridicule Dowie, it said, but that does not explain the man's wonderful success, the man's strange influence over others.

Susanna Blaker read a most excellent article on "The Pursuit of the Trivial"—the interest taken in the useless things and the vanities of life, rather than the living and vital.

Lavinia B. Eyre read an article carefully prepared by Elizabeth G. Stapler, presenting the views of Isaac Hillborn and Samuel Janney on parts of the Discipline.

Julia Eyre gave as a "Current Topic" an account of "The Industrial Missions' Association of America."

A loving tribute to the memory of Isaac Eyre—a most valued member of our Association—was read by Sarah J. Reeder. It was most feelingly appreciated. A suggestion was made and approved by the members that it be forwarded to the FRIENDS' INTELLIGENCER, with a desire for its publication. It was as follows:

TO THE MEMORY OF ISAAC EYRE.

A father in Israel—one whose wisdom we have been pleased to recognize; whose knowledge of our Society, past and present, was so correct; whose information of the discipline and its changes might be implicitly relied upon; whose advice and counsel were ever worthy to be considered; whose presence in our midst was always a pleasure; whose absence was always felt—has gone. The lips that spoke those words of counsel are closed forever. The heart whose every heart-throb has been for the good of his beloved society and for every organization that would help to strengthen it, for he believed that through it would emanate an influence for good to the community at large—is stilled.

The feet that have so long been quivering on the brink of that eternity to which we all must go are resting now. His weary body is at rest. Yes, "He giveth His beloved sleep." His words of counsel we shall hear no more.

We shall see no more the audible ripple of a smile run round our circle at some sally of his wit whilst he sat so apparently unconscious of the effect produced. No, never more—yet we do not murmur. It is all as natural as the falling of the leaf from the wayside tree.

Never again can we ask of him the traditions and remembrances of the past that none but he could give. Every decade added to a human life bears with it information that might else be lost. How often we shall say, "were Isaac here, he could tell!" The parting had to be. His work was done. His memory will live. The remembrance of his faithfulness in the performance of duty, we trust, will stir our lives to a greater faithfulness.

He has not lived in vain! Dear friend, farewell! The hearts of all in tenderest love echo the word farewell!

"Still let his mild rebuking stand
Between us and the wrong,
And his dear memory serve to make
Our faith in goodness strong."

After a few moments of impressive silence the meeting adjourned.

The next Association will be held in the Friends' Meeting House, and will be a Whittier meeting. It will be addressed by William Burgess, who will give his personal recollections of Whittier. A paper upon the life of the poet, and sentiments from his writings, will complete the program.

S. T. R.

MEDIA, PA.—The monthly meeting of the Young Friends' Association of Media was held at the home of Maurice C. Michener, on East Jefferson Street, Third-day evening. There was a large attendance and the meeting proved instructive as well as interesting. Robert Fussell, the secretary, called the roll, and each member present responded with a sentiment.

Five topics of current interest were discussed. Eugene Walker read a carefully prepared paper on "The Negro Problem of To-day," which brought forth much discussion and many good suggestions were offered. Dr. Trimble Pratt presented an able article upon "Sanitary Science." He is well informed upon this topic, and his paper contained much valuable information. Maurice Michener gave a talk on "Russia and Japan," which was thoroughly enjoyed. Robert Fussell followed with a clever address on "Trusts."

The association is growing, each month new members being added.

BYBERRY, PA.—The Second month meeting of Byberry Friends' Association was held at the meeting house on First-day afternoon, the 7th inst., with a good attendance, despite the inclement weather.

Instead of the usual scripture reading, Rachel Johnson read the editorial from FRIENDS' INTELLIGENCER on "Reading the Bible." The minutes of the last session followed, and remarks of appreciation of them were given by those unable to be present at the former meeting.

As was announced, this session was to treat of Friendly literature, and the first paper was by Anna Comly in answer to the question, "What books written by Friends should we as Friends read?" This was a most interesting paper in the variety of the subject recommended and the manner of its treatment. The writer gave a list of such books worthy perusal and study, which, however, she felt was only suggestive and not comprehensive. She began with an advocacy of "frequent reverent reading of the Holy Scriptures," which, while not written by a Friend, was surely for Friends. Then the "Book of Discipline," which warns against many temptations. The lives of eminent Friends were advised, such as "Life of George Fox," by Samuel Janney. She also referred to the Autobiography of Fox, compiled by Rufus M. Jones, and quoted from that edition. The "Life of William Penn," by Janney; and three short works by William Penn: "No Cross, No Crown," "Letter to His Wife and Children," "Some Fruits of Solitude;" "Robert Barclay's Apology;" "Sacred History," by Ellwood; "Salvation by Christ," by Job Scott, and "John Woolman's Journal" were mentioned, and especially the new pocket edition of the latter, now used in schools as a text-book. "Journal of John Comly," and biographies of Mary S. Hunt, Elizabeth Newport and very many worthy Friends, whose lives would incite to better living; Jane Johnson's works, Samuel Janney's memoirs and his history of Friends (four volumes); Whittier's "Life" and beautiful poems, "Quaker Strongholds;" "Why I Am a Friend," by John J. Cornell; Elizabeth Lloyd's "Little Red School House;" Elizabeth Powell Bond's "Helps by the

Way;" Isaac H. Hillborn's "Views and Testimonies of Society of Friends." All these received the commendation of the speaker. She felt that so much good fiction was on the market to-day that it might be well to intersperse these with reading from the list given, and others of like character.

She quoted from Talcott Williams, who said every person should read fifteen minutes daily, giving five minutes to Bible, five minutes to a good poem, and five minutes to Shakespeare, and the writer of the paper added, "I would say five minutes daily to Friends' literature."

Discussion on this paper was entered into by Wm. P. Bonner, Nathaniel Richardson, the latter desiring to emphasize the beauty and desirability of Whittier's poems for reading. Hannah W. Comly then gave a short review of "The Little Red School House," by Elizabeth Lloyd, which portrayed the reign of love instead of force, showing the beauty of the change.

This gave rise to discussion as to the exact locality of the school—a visitor, Mary John, said it had been pointed out to her. The book was supposed to portray the real experiences of the author.

Gertrude Tomlinson gave an excellent review of "The Chinese Quaker," by Nellie Blessing Eyster, telling graphically how he forsook idols, and not only embraced Christianity, but became a Friend—a regular attender of meeting. The reviewer also quoted much information regarding China, and altogether gave a pleasing variety to the regular régime.

Discussion ensued by Elizabeth Bonner and Nathaniel Richardson, the latter speaking of the Chinese not living up to the light shown them, and being a nonentity as a nation.

Arabella Carter spoke of a recent trip to Washington, where she met the Chinese Ambassador, and quoted Hon. George F. Seward (our former Minister to China) as saying, "The reason the Chinese is not a great military nation is because of the excess of virtue."

Edith Shoemaker recited "The Good Old Ways," by Ellwood Roberts, another Quaker poet. The program for next meeting was read, showing the Third month meeting will be a memorial to Isaac H. Hillborn. A. C.

Camden, N. J.—The Young Friends' Association met Third-day evening, Second month 2d, 1904.

The speaker of the evening was Joel Borton, whose subject was "A Message to the Young." He said, in part: "While my feelings are drawn out to this particular age I have sympathy with all ages. The message as it comes and presents itself to me is, as young Friends that in our youth we give the best of our lives to our Heavenly Father. Why should we in our youth give all our strength to the things of this life, and after a while in our old age give what little is left to the Master? We want the feeling Jesus had—compassion, love. Virtue is what we need in our lives; tender passion for other folks; consecrate our lives to the Master; then we shall find our places in society. It all depends on the spirit in which we engage in the work if we succeed. He will make our lives what they ought to be if we will only allow him."

After a free discussion and a brief silence, the meeting adjourned. Fannie B. Scheibner, Sec.

Hopewell, Va.—A regular meeting of the Young Friends' Association was held First month 24th, 1904.

The president read the sixth chapter of Ephesians, following which were roll call and reading the minutes of last meeting.

Appointments for next meeting are as follows: History, Jonathan W. Branson; Literature, Carrie D. Lupton; Discipline, Laura A. Robinson; Current Topics, Carroll C. Clevenger; a paper to be prepared by Lewis Pidgeon.

Bessie J. Robinson gave a good collection of Current Topics. David W. Branson read his paper on "The Improvement of Our Time." Edna B. Huyett read "Passing Away." J. Herald Doing gave as history a selection from the Journal of Elias Hicks.

The Nominating Committee presented the following names to the Association to serve as officers for the next term: President, Carroll C. Clevenger; vice-president, Allen B. Bond; secretary, Tacy Branson Doing; treasurer, Bessie J. Robinson; Executive Committee, D. A. Robinson, Cassandra Pidgeon and Laura A. Robinson.

After a short silence the Association adjourned to meet again Second month 28th, 1904.

Bertha B. Clevenger, Secretary.

BOOKS AND MAGAZINES.

The editorial comment in *The Southern Workman* (Hampton Institute Press) for Second month is on Carl Schurz's article in *McClure's Magazine*, "Can the South Solve the Negro Problem;" on Filipinos and American methods of education; a lesson from Jamaica; the Annual Report of the Superintendent of Indian Schools; and the Industrial Mission Associations of America. A notable contribution to this number is an address by Chancellor Hill, of the University of Georgia, delivered before a meeting of the Southern and General Education Boards on "Southern Education a National Responsibility." While many may take issue with the author in this matter, the paper is worthy of careful consideration. An illustrated article on "Indians Who Are Helping Themselves," pictures the work of graduates of Eastern schools as engineers, printers, surveyors, carpenters, camp school teachers, trained nurses, and artists, and is a convincing argument in favor of educating the Indian. The Creation Myth of the Diegeuno Indians is told by Constance Goddard DuBois. Other articles are "Cuba and the Cubans"; "The Negro Young Men's Christian Association" by Kelly Miller, and "Turkish Censors and Bible Printing" by Dr. Arthur Judson Brown, in which the interesting incident is told of the testing for sedition by the Turkish censor at Constantinople of Booker Washington's Autobiography.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m. First-day School, 11.30 a.m., 7.30 p.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 11 a.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fair Hill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m. First-day School, 9.30 a.m.

Second month 13th (Seventh-day).—Salem Quarterly Meeting, at Salem, O., at 11 a.m. Ministers and elders, same day, at 10 a.m.

Second month 13th (Seventh-day).—Miami Quarterly Meeting at Waynesville, O., at 10 a.m. Ministers and elders, day before, at 2 p.m.

Second month 14th (First-day).—Next meeting of the friends of White Plains, N. Y., will be held at the residence of Elizabeth B. Capron, 62 Mamaronac Avenue.

Second month 14th (First-day).—New York and Brooklyn Young Friends' Association, at Schermerhorn Street Meeting House, Brooklyn. Subject,

(Continued on page iii.)

IT IS A MATTER OF HEALTH

ROYAL



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CALENDAR OF MEETINGS.

(Continued from page 112.)

"Kant"; introductory address by Edward B. Rawson.

Second month 15th (Second-day).—Centre Quarterly Meeting, at Bald Eagle, Pa., at 10 a.m. Ministers and elders, Seventh-day before, at 3 p.m.

Second month 16th (Third-day).—Address by Edward Grubb at a special meeting of Philadelphia Young Friends' Association in the Auditorium, Fifteenth and Cherry Streets, at 8 p.m. Subject, "Quakerism, Its Inner Strength and Outer Weakness." All invited.

Second month 17th (Fourth-day).—Philadelphia Monthly Meeting at Race Street, Philadelphia, at 7.30 p.m.

Second month 18th (Fifth-day).—Green Street Monthly Meeting, at Green Street, Philadelphia, at 3 p.m.

Second month 18th (Fifth-day).—Quakertown, Pa., Young Friends' Association at the home of Frank and Emma Ball.

Second month 19th (Sixth-day).—A social evening will be spent in the parlor and old library room, 1520 Race Street, under the care of Best Interests Committee of Race Street Meeting. Friends are invited to come to supper, which will be served between 6 and 7.30 p.m., and to assist in making the evening a pleasant one.

Second month 20th (Seventh-day).—Pelham Half Year's Meeting, at Pelham, N. Y. Ministers and elders, day before, at 3 p.m.

Second month 20th (Seventh-day).—Short Creek Quarterly Meeting, at Short Creek Meeting House, near Emerson, O. Ministers and elders, day before, at 2 p.m.

Second month 21st (First-day).—A meeting under the care of Concord Quarterly Meeting's Philanthropic Committee, at Darby, Pa., Meeting House, at 11.15 a.m., at the close of the meeting for worship, which begins at 10 a.m. Addresses will be made by Jane P. Rushmore, R. Barclay Spicer and others on the subject of "Improper Publications and the Purity of the Press."

Second month 22d (Second-day).—Duanesburg Half Year's Meeting at Albany, N. Y., at 10 a.m. Ministers and Elders Seventh-day before, at 3 p.m.

Second month 22d (Second-day).—Warrington Quarterly Meeting at Menallen, Pa., at 10 a.m. Ministers and elders, Seventh-day preceding, at 2 p.m.

Second month 23d (Third-day).—Isaac Wilson will give a talk along the lines of the work of the Committee on Membership of Philadelphia Monthly Meeting at West Philadelphia Meeting House, Thirty-fifth and Lancaster Avenue, at 8 p.m. A social hour will follow.

Second month 25th (Fifth-day).—Bucks Quarterly Meeting at Wrightstown, Pa., at 10 a.m. Ministers and elders day before, at 11 a.m.

Second month 26th (Sixth-day).—Nottingham Quarterly Meeting at Little Britain, Pa., at 10 a.m. Ministers and elders day before, at 2 p.m.

Second month 27th (Seventh-day).—Blue River Quarterly Meeting at Chicago, Ill., at 10.30 a.m. Ministers and elders day before, at 2 p.m.

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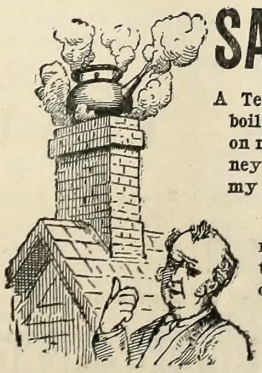


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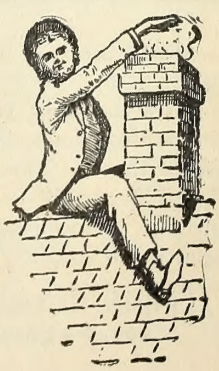


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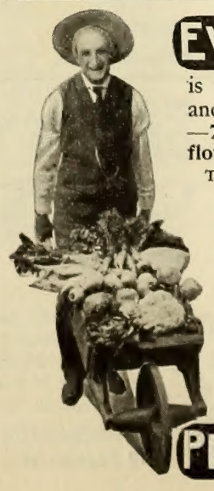
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CONTENTS OF THIS ISSUE.

GOOD WORDS.—VIII., ... 113
THE HOUSE OF GOD (Verse), ... 113
FELLOWSHIP IN RELIGION, ... 113
A FRIENDLY PILGRIMAGE, ... 115
ENTHUSIASM FOR WAR, ... 116
EBIONISM AND GNOSTICISM:
Christian History Lesson.—No. 9, . . . 117
EDITORIAL:
Business Advertising, ... 118
The Membership Committee, ... 118
CURRENT EVENTS, ... 119
BIRTHS, MARRIAGES, DEATHS, ... 121
NOTES, ... 122
COMMUNICATIONS:
Training Colored People in the North; From a Convinced Friend; Call for a Friends' Home; On Behalf of Defrauded Indians 122, 123
A CHILD'S VICTORY, ... 123
UNITY AND PURPOSE OF EDUCATION AMONG FRIENDS, ... 124
MIAMI QUARTERLY MEETING, ... 124
THE SUFFERERS IN BULGARIA AND MACEDONIA, ... 125
MARY T. IVINS, ... 125
EDUCATIONAL, ... 126
FRIENDS' ASSOCIATIONS, ... 126
BOOKS AND MAGAZINES, ... 127
CALENDAR OF MEETINGS, ... 128

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FRIENDS' INTELLIGENCER

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Volume LXI. Number .

GOOD WORDS.—VIII.

We should not neglect our other pursuits, but the spiritual life should overshadow all.

ELLEN ROBINSON.

THE HOUSE OF GOD.

O Thou, whose own vast temple stands,
Built over earth and sea!
Accept the walls that human hands
Have raised to worship Thee.

Lord! from Thine inmost glory send,
Within these walls t'abide,
The peace that dwelleth without end,
Serenely by Thy side!

May erring minds that worship here
Be taught the better way;
And they who mourn, and they who fear,
Be strengthened as they pray.

May faith grow firm, and love grow warm,
And pure devotion rise,
While, round these hallowed walls, the storm
Of earth-born passion dies.

—*William C. Bryant.*

FELLOWSHIP IN RELIGION.

Stenographic report of an address by Henry W. Wilbur, of New York city, delivered at Race Street Meeting House, Philadelphia, on Second month 3d, 1904, at a meeting under the care of the Membership Committee of Philadelphia Monthly Meeting.

I am quite willing to admit that there are lots of people in the world who would not find a congenial home in the Society of Friends. There are excellent people among this number. They may be as abounding in grace and as sure in godliness as any of us, and yet they would not be at home with us.

For those who desire the spectacular in religion, who like rite and ritual, we afford very little consolation, and very little attractiveness. But it is not for the people who would not be congenial with us, nor with whom we would not be congenial, that this message, if it has any value at all, is intended.

I am persuaded that there are in the world, that there are in Philadelphia, within less than five miles from where I stand, multitudes of men and women who would find within the folds of the Friendly faith a congenial religious home. We need them quite as badly as they need us. The folds of our fellowship would be enlarged and inspired by their presence, and we might inspire them by our hand-clasp and our heart-touch.

More and more the world is learning the power and potency there is in association—and association is simply another name for fellowship.

The scientist tells us—whether or not he tells the truth I am unable to say, but his theory serves fairly well as a working basis at any rate—that very early in the history of the race, in its barbaric and savage state, "Better game and more of it, could be secured by hunting together, than hunting separately"; and from that beginning association and fellowship have grown in importance and widened in scope and application.

We are living in a time when industrially the power of fellowship has probably reached its highest expression. Never before in the history of the world were people so necessary to each other as they are to-day. Isolation is practically impossible in modern social and industrial life. He who undertakes to live to himself dies, just as he who undertakes to carry on business to himself fails. We are linked together, in the very necessities of the case, in our worldly, commercial and industrial affairs.

A hundred years ago, to make a trip from New York to Philadelphia was quite a job; it was a long task, a somewhat laborious one, as well as very expensive. In those days a few people did the world's business individually. The old country cobbler made the shoes, and the neighborhood tailor or tailoress made the clothes—two or three people entering into the association; but now all is changed. To bring me from New York this afternoon on a flyer, which made the trip in less than two hours, there was called into being all the power and potency of a great corporation, and the working force of men, from the president at the top to the engineer and conductor who managed the train on which I rode. Thus are we brought together by the necessities of the case.

The shoes which our friends wear to-day pass through many hands from the time the skin goes to the cutter's table until the shoes are ready for the packing boxes. Thus are we linked together, brought together and made to work together, in the great social and industrial machine which carries on the world's work, and contributes to the world's progress.

In the attainment of a religious fellowship association is exactly as necessary as in the world of industry, commerce, or anything else. I presume that nearly every one will admit that if it were possible for a single individual soul in this presence to eternally save itself by itself, the salvation would be hardly worth the having. It is the salvation of association, the saving grace which takes in the masses, the power spiritual which makes for righteousness with the largest number of people, which makes our religious effort worth the doing, and our religious acquisition worth the having. And so to-day the word that needs to be spoken into the ears of our

people, and by them into the ears of the world's people, is the fact of a complete and common human need. Fellowship is what we want. It is possible for the individual soul to keep up a complete correspondence with God, to maintain all of the relationships which go to make up the integrity of the spiritual life, it is true, and yet how much more complete, divine and wide is the development of the human soul Godward, when in the power of association other souls in the same way and at the same time are seeking the same good. Meetings for worship, under our system, are simply means and opportunities for a co-operative effort in behalf of religion—"growing in grace together," as our Methodist brethren would express it. Getting to know each other, and to sympathize with each other, and to love each other by virtue of the acquaintance and fellowship and contact which assembling in the meeting affords.

Perhaps I am able to bear my testimony to the value of particular religious fellowship out of the depths of a somewhat unusual experience. For many years I was a sort of a religious wanderer. I maintained my birthright in the Society in which I was born, but I had no connection—no fellowship. I did not permit myself to ignore the religious interests in the community in which I lived, but I lacked that nameless "something" which goes to make up the complete fellowship, and which is to be found in the presence of an organization which stands for definite things; which has a definite policy, and a definite work in the world; and standing with which we may grow together towards the completer manhood and womanhood.

We are all of us agreed, I presume, that in the Society as it stands—the people who are lucky enough to be on the inside now—it is absolutely necessary for us to stand together.

In the days of the Continental Congress, held a few blocks away on Chestnut Street, when they were debating with themselves interests that had to do with the separation of this country from the mother country, it is said that Benjamin Franklin stood up in his seat, after listening to the discussion, and said, "Yes, that is true; we must hang together, because if we do not you may rest assured we will hang separately!"—and, as we stand as a body, hanging together is absolutely essential to our life. But we have reached the point where we must do more than that; where we must hang our doors on their hinges so that they swing both ways—I think those doors do that—so that our latchstring shall be always out; so that in the heart of every member there is a standing invitation to every weary, homesick soul seeking the glory of religious fellowship, to come and sup with us.

We have stood for our principles these two hundred and fifty years, they tell us. That is glorious; standing two hundred and fifty years for anything that is good is a means of grace, that's sure; but having stood these two hundred and fifty years, we ought to get a walk on us now, and carry the goods and graces which we possess to the people who need them, and to the people whom we need.

For everybody of serious concern, and I am disposed to believe that nearly every one at some time is thus serious, there exists an infinite longing, not for mere social companionship, or for the chance to chat or swap gossip with somebody, but for spiritual fellowship. For such serious-minded people we have certain things which would be marvelously attractive to them if understood. The democracy of our worship is one. There is nothing more democratic than a real, genuine Friends' meeting, where everybody is just as good as everybody else, and has just as many privileges as everybody else as long as he behaves himself. Nothing could be more democratic than that; nothing could be more captivating than the blessed uncertainty of our meeting. We always come to meeting with a certain amount of curiosity. We do not know what we are going to get. Nobody has laid awake nights during the week to get up a program to interest us for half an hour—and every man is under responsibility to every man, and every woman is under responsibility to every woman to contribute something to the meeting. Somebody will say, "Do you mean by that that everybody is under responsibility to talk in meeting?" God forbid, no! Under the Friendly system, talking in meeting is only an incident; that is all. Fellowship is not talking. Fellowship is a concerned common interest, at a common time for a common need, and it may be beautifully silent. There is not a man or woman in the world's broad work and warfare who has not, at some time or other, felt this silent communion. When we get together in the meeting we are there in one accord in one place, as the apostles were in olden time. We came to that meeting for a definite purpose. It was to get spiritual uplift and spiritual communion—and we may get it. Everybody may get it, and he or she who brings to the meeting the supreme desire for this communion and this fellowship is contributing something to the interest of the meeting. The more men and women of that kind in the seats the better preaching will generally come from the galleries, if there be any preaching at all; and I am not saying that to the disparagement of our ministers, because every one who has been so unfortunate (if it be unfortunate) as to stand up in the congregation of the people to speak to them, knows what a tremendous inspiration and help there is in seats filled with earnest consecrated hearts, and eyes upturned desirous for the one supreme thing. God speaks to us as often through the faces of our friends as He does in any other way; and the best preachers sometimes in the meeting for worship, are those who say not a word, but whose outbreathing is the breath of the Divine, as it permeates the congregation, and fills the atmosphere. We shall always have just as good a meeting under our system as the spirit which we bring to the meeting ourselves, and not one whit better.

Again, the people who understand that religion is not entertainment will find a great deal of comfort

and homelikeness in our meetings for worship. We can get entertainment almost anywhere, but we cannot get that nameless fellowship which comes in a genuine Friends' meeting, anywhere else under the sun, and I say that advisedly, because I have tried the experiment, and I know it is absolutely true.

Again, the people who are hunting for a fellowship which is not altogether intellectual, which is a combination of a reasonably well-filled head with an equally well-filled heart, ought to find in our meetings welcome, comfort and consolation, and, in the main, I believe they will. The seekers for a religious fellowship which shall be creedless, which will put in the far background every semblance to the theological controversy, which shall put its feet solidly upon the fundamentals of genuine character-building and enlargement of life, and leave peculiar doctrinal hairsplitting to the people who like that sort of thing, will find in these meetings a "joy unspeakable," and a perennial source of uplift and inspiration.

I notice that the parts of our discipline about which we say the most and hear the most, relate almost entirely to conduct. Our queries and advices almost entirely cover the normal relationship between men and men and women and women. There are no theological controversies in the Queries or the Advices, and these are the working force of our religious system. They have to do with the establishment of right conduct, of right relationships, of helpful human living.

Now, I have nothing to offer to the excellent people who believe that the Society of Friends has had its principles and testimonies absorbed spongelike by the other denominations, until now it does not stand for anything in particular more than any other denomination. I do not believe that. It is true that a broadening liberality is characterizing the religious denominations. It is still true that the principles and testimonies of this Society remain to-day as peculiar as they were in the days when they were delivered by the founders of the Society.

Supposing we could take into the great world, to the commercial life of our time, absorbed with its infinite gain and getting, its competition, its conflict and its contest, the genuine principles of the Society of Friends. Now, that is not saying that we observe them ourselves—we do not altogether. We have not had enough of home consumption of our own spiritual product to exhaust it; we need not feel at all troubled about that! We still have enough for ourselves and to pass on to the great world outside. The grand working principles of the common interest which underlies the testimony of our Society would be a tremendous thing in trade and traffic to-day.

There is a tendency in our time to lay down a proposition that, whereas gambling on general principles is a bad thing, gambling in some of its prevalent forms is all right. Our testimony does not say that. Gambling is gambling in the Society of Friends according to its testimonies, its deliverances, and, in the main, according to its conduct. We could preach that doctrine to the four winds to-day, and ought to be preaching it. We have no elaborate system of theological expression to which the human spirit must adjust itself or readjust itself. The cardinal principle of this Society is the oneness of the Infinite, and the complete correspondence existing between the individual soul and that Infinite.

(To be concluded next week.)

A FRIENDLY PILGRIMAGE.—III.

BLUE RIVER, JEFFERSONVILLE, LOUISVILLE.

When I left Indianapolis for Salem, Ind., on the morning of First month 27th, the mercury was 14 degrees below zero, but it fortunately moderated during the day, and the next morning at Salem it was 10 above, with no wind blowing. This Southern Indiana town, like the country east of it, has had a severe winter and an unusual amount of snow; it is very seldom that they have any sleighing, but at this time the streets of the town were glib with ice, and the sleighing was good on the country roads. The Highland Creek Meeting House, in which Blue River Monthly Meeting is held, is over three miles from the town, in which there are but two or three families. I remained over night with one of these, and went into the country next morning.

Meetings had been appointed for Fifth-day morning, Sixth-day morning and Sixth-day evening. We had ideal winter weather both days, and almost a full moon in the evening. As most of the young people were either going to school or teaching, the morning meetings were comparatively small, there being from fifty to sixty in attendance. In the evening there were over a hundred, most of whom were young people, and some of these had helpful messages. The meetings all gave evidence of the presence of the Holy Spirit in the midst, and those assembled were drawn very near together.

The first Friends in this neighborhood came here from North Carolina in 1812. Elwood Trueblood's mother, who was then an orphan girl of 12 years, walked the entire distance. The first settlement was made in the Blue River neighborhood, which gave the meeting its name, and here there grew up a strong Friends' colony. When the separation came, our friends gradually withdrew, leaving the other branch in possession. It was here that Benjamin Trueblood, of New England, spent his boyhood. The land at Highland Creek is not very fertile, though good farmers raise twenty bushels of wheat and fifty bushels of corn to the acre. The members of the meeting are mostly farmers in moderate circumstances, who live the simple life and are rich in spiritual blessings. In pleasant weather the attendance at meeting on First-days is over one hundred, and the First-day School numbers from sixty to eighty. The young people hold a Christian Endeavor meeting every First-day evening.

The meeting-house, which was built about seven years ago, will compare very favorably with our best country houses in the East. On the exterior it is a

plain, white frame building, with one small side porch. The meeting-room, which is entered by two doors from a vestibule in front, is heated by a furnace in the cellar. On a semi-circular platform at the opposite end there is one seat that will hold six or eight persons; in front of this is a small table, holding a lamp and a large Bible. Several good lamps are suspended from the ceiling. The walls have a smooth, white finish, with a neat wainscoting; the platform and aisles are carpeted, and the solid benches, with high backs and curved seats, are very much like those in the new meeting-house at Lansdowne, Pa. The meeting is comparatively rich in vocal ministry; Thomas and Elwood Trueblood, both of whom have passed their three-score and ten, have long been recorded ministers; Sidney Trueblood, wife of Thomas, frequently has an acceptable message, and one of the younger members speaks occasionally.

In 1855 Beezon Baynes moved into this neighborhood from near Gwynedd, Pa., bringing with him eight children; two others were afterwards born to him. These children married Highland Creek Friends (one of them being the wife of Elwood Trueblood), and the infusion of new blood was a benefit to the community. The father introduced Eastern methods of farming, and it was said of him at his funeral that he had made a thousand blades of grass grow where one grew before.

Their forefathers having come from North Carolina to escape slavery, this was naturally a community of Abolitionists, and when the Civil War broke out so many of the Friends fought on the side of freedom that the meeting made no attempt to deal with them for this violation of their peace principles. Nearly one-half of the male members who are now over sixty years of age were in the Union army. When "Morgan, the raider," came through this section Beezon Baynes was brought before him; on being questioned the Quaker told the Confederate leader that he had always been a radical Abolitionist. To the surprise of a "Southern sympathizer," who was standing near, dressed in butternut brown, Beezon was allowed to return to his home. When the man told Morgan that he had released one of the worst enemies of the South, Morgan said, "On which side are you?" "Oh, I am on your side," replied the man." "Then come right along with us,' said Morgan; "we need more soldiers." As Morgan and his men were captured soon after this, the ardent friend of the Confederacy did not have to go very far.

On Seventh-day morning, having visited seven of their homes, I left this delightful neighborhood for Jeffersonville, which is opposite Louisville, on the Ohio River, and here there was no trace of ice or snow. I spent a pleasant day with two families of Friends who are members of Blue River Meeting, and we had a little meeting for worship in the evening. First-day and Second-day I spent in Louisville, Ky. Here I found two families of Friendly people, two of whom are still in membership with Friends. On First-day evening both families gathered under one roof and our meeting for worship was a strength and a comfort to me. Words cannot express my appreciation of the sympathy that I have everywhere received.

A drive through Louisville showed it to be a city of beautiful streets and attractive homes, as well as a flourishing business center. If I remember rightly, the largest plow works and the largest wagon works in the world are located here. Except in the heart of the city the houses are surrounded by yards and there is a large proportion of handsome residences. Most of those with whom I talked called their city "Lou-ee-ville," but a high school boy informed me that the best people give the name the English pronunciation. E. L.

ENTHUSIASM FOR WAR.

All the horrors of the Chicago fire are as nothing compared with the wreck of human life upon a battle field. All the world stands aghast at the loss of six hundred lives in a theater, while only a slight quiver of emotion is excited by the report of ten or twenty times as many strong men torn in pieces by shot and shell on some hotly-contested field. One principal reason for the difference in the intensity of the feeling in the one case and the lack of it in the other is that the general public does not see the blood-stained battle field, with its unspeakable horrors, while those who do see these things take them for granted as the necessary consequences of war, harden themselves to the effect of them, then put them out of sight and forget them as quickly as possible. The people at large, educated by many centuries of tradition, take a similar view. But were they to see what follows any battle, the same anguish of spirit which is caused by the small event at home would make the tender heart of the world protest that anything but compulsion, to crime and dishonor, was better than war. Many a maiden, of the kind Tennyson describes, "whose eyes grow tender over drowning flies," catches the enthusiasm of the war spirit, when the sight of only one shattered human body, the effect of the firing of but one gun on the battle field, would cause her to protest in a panic of grief and shame that that was not what she intended. —*Christian Register.*

"How will the new order of woman bear herself toward the subject of dress?" Enlightened by true education, she will cast off allegiance to absurd and senseless fashions; kindled by the consciousness of Christian sisterhood with her fellow women, she will clothe herself in a manner that will not excite envy or intimidate the humble; sustained by the principles of a self-respecting individualism, she will scorn to attract attention by appeals to physical beauty. Her dress will show forth all the graces of true womanhood, simplicity, truthfulness, self-sacrifice, self-respect, love for her fellow-beings, and reverence for the Creator.—*Zion's Watchman.*

EBIONISM AND GNOSTICISM.

FRIENDS' CHRISTIAN HISTORY LESSON, NO. 9, SERIES OF 1904.

Read Romans, ii., 17-29; vii., 14-25.

Therefore art thou inexcusable, O man, whosoever thou art that judgest.—(Romans, ii., 1.)

We can hardly too much appreciate the originality of Jesus as a religious leader in that he laid down no creed, dictated no observances, arranged for no fixed statement of his own position and founded no organization. Men were to live their higher natures and were to love one another; this was the substance of his commands; and by the very nature of these commands the whole responsibility of life was thrown on the individual. "Be ye perfect;" "Love one another;" these are not external acts, but internal conditions. There is no way to shift or avoid the bearing of such teaching if accepted, and it is very difficult not to accept it. There could be no sects among the loyal followers of such a teacher; "infidelity" could only appear in the form of hypocrisy; "heresy" could be no other than some form of dishonesty.

But the first century had not come to an end when men began to seek for an easier way than the straight and narrow one. A creed is so much easier than a life; it is so much simpler to accept a truth on authority than to test and retain the good. Among the earliest sects were those which attempted to reduce to formula those simple teachings of Jesus concerning the needs of the poor, the advantages of poverty, the dangers of wealth. "Ebionism" is a word derived from the Hebrew "ebion," or "poor." It came to have various shades of meaning. Small groups, priding themselves on their poverty as though it had some virtue in itself assumed the name "ebionite"; it may have been used in very early times as a term of reproach for the Christians. But it seems in time to have been used especially of those various groups of Jews who accepted Jesus as the Messiah, but held fast also to the whole Jewish law. The "Nazarenes," when forced to leave Jerusalem, settled east of Jordan, at Pella. At first they were of course merely Jewish Christians, who practiced circumcision, observed the Sabbath in the old fashion and lived up otherwise to Jewish requirements. In time they became a separate sect, but they never had much part in the growth of the new religion. Other "Ebionites" added to their demand for the whole Mosaic law a denial of the virgin birth of Jesus and of his divinity. Still another group, which seems to have been derived from the Jewish sect of the "Essenes," is known by the name "Gnostic Ebionite." They rejected all of the Old Testament except the Pentateuch, and even part of that. But such part as they accepted they believed essential to all men; hence they were as bitter against Paul and the idea of Christian freedom as any of the others. They rejected the idea of the Trinity, prohibited oaths, practiced baptism and circumcision, observed the Jewish Sabbath and the Christian Sunday. This was an active proselyting sect and won many adherents. Some of their writings are still extant.

But the great heresy of the early centuries was Gnosticism in its various forms. As Ebionism represented a Jewish modification of Christianity, Gnosticism represented what may be called a heathen modification. In one or another of its phases it called in "elements drawn from Platonic philosophy, Jewish theology, Parseeism, Brahmanisim and Buddhism. In a way it represented the rationalism of a not over-rational age, against traditionalism. It exalted what it called by a name much like our "science"; but it was a science built on mere speculation, without the rigid testing of what we now call science. The Gnostics occupied, on the whole, that part of Christendom which lay nearest the world. "They were," says Gibbon, "the most polite, the most learned and the most wealthy of the Christian name." The Gnostics held that matter is evil, while spirit is wholly good, in which they were not unlike the so-called Christian Scientists. This led various divisions of the Gnostics in as many directions. If matter is evil, then the flesh is evil, and all evil comes from it. The flesh must therefore be mortified, denied, tortured, perhaps; out of this line of reasoning came the ascetics. But the spirit is pure; matter being evil can have no influence over it. Therefore, let the body do as it will, let its passions have full play. The flesh is irredeemably bad any way; let it do after its kind. So grew up the most outrageous corruption. More moderate men subjected the flesh to the control of the spirit and lived worthily under the same assumption. But matter being evil, God could not have created it. There must have been intermediate gods—a demiurge or world-maker. Some Gnostics regarded Jehovah, the Hebrew God, as this secondary God, to be replaced in worship by the exalted God of the Christian.

The Hebrew Scriptures were accepted as sacred books of truth. But, as the direct meaning is often contradictory or not literally acceptable, there must be a secret or hidden meaning. This led to mystical interpretation far worse than so-called "spiritual interpretations" of our own time.

TOPICS.

Sects and Heresies, Is Poverty a Blessing?, Jewish Christianity, The Essenes.

REFERENCES.

Waterman's "The Post-Apostolic Age"; Gibbon, I., chap. 15; Milman, II., chap. 5.

People who are always seeking the help of others never amount to anything. Those who require to be propped and bolstered up all their lives cannot be depended upon in a crisis. When misfortune comes, they look around for something to lean upon. If the prop is not there, down they go; and, once down, they are as helpless as a capsized turtle. Many a one has succeeded beyond his expectations simply because all props were knocked from under him and he was obliged to stand on his feet and rely on himself.—*Baptist Commonwealth.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SECOND MONTH 20, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

BUSINESS ADVERTISING.

The rapid development of and extension of advertising in recent years has been a natural accompaniment of increasing commercial activity. That a man should inform the public of his desire to supply certain of its needs, and fully and attractively set forth statements of his abilty to do so, is legitimate business and a convenience to buyers. It is strictly within the domain of well-conducted business to display wares attractively, and to offer every convenience for the comfort and pleasure of those whom a dealer desires to serve. But the time has come when the competition of interests leads many men to advertise to attract public attention rather than in accordance with actual facts. A survey of the advertising pages of any city paper suggests that most of the large dealers in the town are benevolently conducting business at a loss for the sake of furnishing the ever-sought-for "bargains" to anxious buyers. Above the goods in the stores stand signs to inform the passer-by that these goods are being sold below cost or at half price. Great reduction sales are constant features of trade, and no means at present known to human invention is spared to induce the public not to put off till to-morrow what can be bought to-day, for this is the day of salvation for money. This overstrained condition of pressure to extend business betokens an unhealthful condition, not only in business, but in the public mind. The dealers are trying to respond to public demands. They are striving to advertise to suit the people's taste and to appeal to public desire. If men want something for nothing, enterprising dealers must make them feel that they are getting it, or trade will not prosper. As a result the necessary and legitimate exchange of commodities for equivalence of value is unhappily complicated with sham and pretence as to quality and price. The effect of this commercial condition is morally unhealthful for both dealers and patrons, and adds another element of complexity to the moral problems of society with which we must struggle.

Toward promoting more rational advertising we can perhaps do comparatively little. Absolutely, if we are advertisers, we can present our business claims truthfully and consistently; if we are buyers we can keep our business sense clear enough not to find especial satisfaction in goods because they are said to be reduced in price, not to demand that we shall seemingly be served by another's loss, and we can encourage by practical means all dealers who strive, amidst the forced competition with exaggerated advertising, to maintain the standards of business by which the interests of both parties to every transaction are honestly served.

THE MEMBERSHIP COMMITTEE.

The fact that ministers among Friends have, as such, no executive or pastoral duties, does not mean that there are no such duties in connection with a Friends' meeting. We do not believe in a "pastoral system," in setting apart some one member of the congregation to do the preaching, visit the sick, see that the treasury is duly replenished, keep the outside world, and particularly the neighborhood around, impressed with our principles and testimonies, take the initiative in administering the discipline. We believe that there is a diversity of gifts and that it is good for the individual members of a meeting to exercise their several gifts and not good for them to spend all their time making money, their duties as members of the congregation being performed by a hired substitute. We believe in democratic congregationalism, not as a mere theory, but as a really workable plan.

This thought of a diversity of gifts and of the importance of exercising them is scriptural as well as scientific, but most Christians do not think it possible to work it out in actual practice. It may be, they admit, that it could be done in New Testament times or at the time of the Reformation, or at some other more favored time, but it is impossible to do it in these days when you have to give your whole attention to business if you want to "succeed." Friends have dared to commit themselves to this plan and persist in asserting belief in it, even though, in doing so, they are an infinitesimal minority among Christians, and are even a minority among those who claim the name of Friends and share the heritage of Quaker traditions. It is then for us, if we believe in it so persistently, to work out our non-pastoral or congregational system of religious organization and adapt it to the conditions of the present time. There is the work to do; are we going to do our part in it in the way that we insist is better than the usual way of doing it?

A number of meetings are doing practical work along this line and of especial interest is that of the Membership Committee of Philadelphia Monthly Meeting. A Friend had for some time felt a concern that some provision be made by the monthly meeting for having a care over those who more or less frequently attend meeting and show an interest but who do not become members. At the Conference at Asbury Park some one in an address suggested that monthly meetings might have committees on membership whose duty it should be to hold meetings for explaining and impressing our principles and testimonies on the general public and to welcome to membership any who might show an interest in joining with us in our work as a religious organization. The Friend presented his concern before the monthly meeting and spoke of the suggestion he had heard at the Conference. General unity with the concern and approval of the suggestion was expressed. After due consideration as to the best way to proceed in the matter a Committee on Membership was appointed, with liberty to appoint meetings and to proceed as way might open toward inviting concerned attenders of meeting to become members.

The first work of the committee was to arrange a series of meetings at which those of our members who might seem best qualified to do so should be invited to present with a view to those outside the Society the views and testimonies of Friends. The first of these meetings was held at Girard Avenue Meeting House, Isaac H. Hillborn being asked to address it. This address has been published by the Representative Committee of Philadelphia Yearly Meeting under the title, "Views and Testimonies of the Society of Friends." About a month later a meeting was held at West Philadelphia Meeting House, which was addressed by Joel Borton.

Toward the last of Third month, 1903, John J. Cornell was asked to address a public meeting at Race Street Meeting House. His theme was "The Advantages of Becoming and Being a Friend." This address has been published privately, many requests for it having been made.

During the present winter two public addresses on the general topic of "Views and Testimonies of the Society of Friends" have been given under the care of the committee. Joseph S. Walton spoke in Girard Avenue Meeting House in Twelfth month on "Mysticism the Background of Quakerism." This address appeared in full in The Friends' Intelligencer, and has been reprinted from our columns in pamphlet form. On Second month 3d Henry Wilbur addresesd a large audience in Race Street Meeting House on "Fellowship in Religion." The first part of this address appears in full from a stenographic report in another column of this issue, and will be concluded next week.

Last year the committee handed to the overseers of the monthly meeting a number of names of persons who are now members of meeting.

CURRENT EVENTS.

The thirty-sixth annual convention of the National American Woman Suffrage Association was held in Washington last week. About two hundred delegates were present and twenty-five States were represented. Three yearly meetings of Friends were represented by two delegates each. In the reports it appeared that the distribution of literature has been an important part of the work, 35,000 pieces having been circulated and material having been sent to England, Australia, Germany and Holland. Letters from the governors of four equal suffrage States were unanimous in agreeing that the women had been just as devoted to home duties since the ballot had been placed in their hands. As to the number of marriages and divorces before and after the suffrage laws, Wyoming, Idaho and Utah thought it had had no effect on the ratios, while Colorado's executive thought marriage is just as common now and that divorces are less. They all believed the granting of suffrage to women had brought about better legislation. A letter was read from Samuel Gompers, president of the American Federation of Labor, stating he was in entire sympathy with the movement for the enfranchisement of women. The past year has been the best financially in the history of the Association. Most of the States have doubled their membership. At one session the completion of the fourth and last volume of the "History of Woman's Suffrage," by Susan B. Anthony and Ida Husted Harper, was celebrated. This completes the story to date of the suffrage movement in the United States and in other countries.

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The Massachusetts Board of Arbitration and Conciliation has now been established long enough to show what it can do and what it cannot do in dealing with labor disputes. Governor Bates, in his annual message, suggests certain lines along which its powers need to be extended. It has power to summon witnesses, for instance, but none to compel them to testify. A hampering point in the law is the requirement that a representative of labor shall produce written authority signed by a majority of his constituents before making an application to the Board of Arbitration; this has proven a cause of unnecessary delay. It will also be necessary to provide against delays in taking up a case because of press of work on the part of the members of the Board. This will cost the State some money, but the State is already committed to the principle of arbitration, and undoubtedly there would be more appeals to the board if it were known that prompt action could be secured. There seems to

be little disposition in Massachusetts to turn to compulsory arbitration, but there is a general public sentiment in favor of improving the present law as far as possible short of compulsion.

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Senator Marcus A. Hanna died at his home in Cleveland, of typhoid fever, on the fifteenth, in his sixty-seventh year. He was born at New Lisbon, Columbiana County, Ohio, of well-to-do parentage. His grandfather was a minister in the Society of Friends. Declining to continue in college after one term at Western Reserve College, at Hudson, Ohio, where his home then was, he went into business, at first with his father's wholesale grocery firm, afterward in the coal and iron trade. He was very successful, and in ten years was the senior member of the firm, which took the name of M. A. Hanna & Co. He entered politics in order to bring his business ability to bear in behalf of William McKinley, between whom and himself there was a warm friendship. His first public office was that of Senator from Ohio. It seems to have been generally felt that his election to the Presidency would have been inevitable had he given the word.

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New Jersey is taking up in earnest the reform of her factory legislation. A bill before the legislature, drafted under the direction of the Governor, looks to full and complete reformation of the present evils of child labor. It forbids the employment of children under 14 years of age, and of minors under 16 between 6 p.m. and 6 a.m., and requires various safeguards for the health and security of those employed in all the industrial establishments of the State. Severe penalties are to be imposed on employers and on parents who violate the act, or who swear falsely as to the age of a child, and the force of inspectors charged with the enforcement of the regulations is increased. The bill leaves the matter of keeping children in school to the educational authorities, but it guarantees access to the factories where children are employed to the truant officers.

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The Congress of Road Builders and the American Road Makers' Association met jointly at Hartford, Connecticut with 1,000 delegates present. Improvement of highways by State and national aid was the chief topic of discussion. Senator Latimer, of South Carolina, pointed out that while transportation over roads in Europe costs ten cents a mile, it costs us twenty-five cents. By making our roads as good as theirs we would save our people $500,000,000 a year. He also showed that the work of improvement cannot be handled by individuals, that no civilized country has good roads except the government has taken charge.

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By way of experiment in mining education four of the largest scientific schools of the country will hold a joint session the coming summer in a Colorado mining district for the study of practical mining and mine engineering. The students will go into camp at a mine to be leased for the purpose, a small force of skilled miners will be employed as instructors, and the students will engage in actual mining operations, sinking shafts, driving levels, timbering and similar practical work, and will make underground surveys, take samples from the ore bodies, make assay plans and undertake other work of an engineering character.

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According to a report just issued, child labor is rapidly decreasing in New York State under the new law that went into effect Tenth month 1st. Not only has there been a large decrease in the total number of children receiving permits to work, but there has been, also, almost a total elimination of the perjury resorted to by parents, under the old law, to get children into factories and stores. The requirements which have caused this change are a minimum age, a minimum amount of schooling and proof that the child has been observing the compulsory school law.

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On the recommendation of Governor Murphy, of New Jersey, a bill has been introduced in the legislature with a view to abating the sign-board nuisance. All signs erected elsewhere than on the premises of the advertiser are to be taxed $5 per square foot. This will be welcome news to all who have occasion to travel between New York and Philadelphia or to the seashore, and many such would like to have a vote on the measure.

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A call has been issued for a national nominating convention of the Lincoln Republican party, to be held in St. Louis, Seventh month 25th. The call invites the attendance of all persons, white or negro, who favor pensioning former slaves, who believe in paying for the property of Southerners confiscated or destroyed during the Civil War, who favor a national slave school fund, increased wages for mail carriers and union labor.

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Governor Vardaman talks away about education making criminals of negroes. The records show that not a single graduate of Tuskegee or Hampton can be found to-day in any jail or penitentiary. Further, it is shown that 90 per cent. of the colored persons in prison to-day are without knowledge of trades, and that 61 per cent. are illiterate. But records have little to do with talk, if only people would pay less attention to the talk.

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A member of Congress from Colorado, John F. Shafroth, a Democrat, having become convinced that he had not been legally elected, arose in the House the other day and said so, voluntarily giving up his seat to his Republican opponent.

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The House of Delegates of Porto Rico, by a vote of 15 to 11, has passed a measure for the abolition of the death penalty, and the indications are that it will pass

the Council, thus leaving the final decision to Governor Hunt. The Americans are almost solidly in favor of capital punishment, which is opposed by the natives in general.

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The bill in the Kentucky Legislature, designed to disfranchise negroes on the ground of illiteracy, was virtually killed on the second, when its consideration was indefinitely postponed.

BIRTHS.

CORNELL.—At Brooklyn, N. Y., Second month 12th, 1904, to Edward and Esther Haviland Cornell, a daughter, who is named Katherine.

DORISS.—First month 25th, 1904, at Germantown, Pa., to John W. and Anna D. Pancoast Doriss, a daughter, who is named Frances Pancoast Doriss.

SHERWOOD.—At Waynesville, O., Twelfth month 14th, 1903, to Frederic Baily and Elizabeth W. Sherwood, a daughter, named Dorothy.

WHETSTONE.—At Bala, Montgomery County, Pa., Third month 12th, 1903, to Walter and Susie Smith Whetstone, a daughter, named Dorothy.

MARRIAGES.

RUSSELL—CARPENTER.—In New York city, in the presence of George Clark Houghton, minister of the Church of the Transfiguration, Edward Wright Russell, M.D., of Clearfield, Pa., son of Dr. Edward A. and Louisa A. W. Russell, and Marion Edgerton Carpenter, daughter of Henry C. and Agnes E. Carpenter, of Dresden, Germany.

DEATHS.

AMBLER.—In Lansdale, Pa., on Sixth-day, First month 22d, 1904, Benjamin Ambler, the oldest person in that borough, at the age of 93 years, 4 months and 19 days; a member of Gwynedd Monthly Meeting.

BROWNING.—At Crum Elbow, N. Y., First month 19th, 1904, Ethan Browning, in the 89th year of his age. A lifelong and consistent member of the Society of Friends, and an elder of Creek Monthly Meeting for a number of years. His funeral was largely attended at Crum Elbow Meeting House on Sixth-day, the 22d, where testimonies were borne to his upright character.

We do not feel that we can let the passing on of this Friend go by without a few words about his useful and exemplary life, for the encouragement of others. He was much given to hospitality. There was always room in his heart and home for his friends, whom he met with a smile. When others saw clouds, his vision pierced the clouds and caught a glimpse of the sunshine. He is survived by four sons and one daughter, all members of the Society of Friends, and all living in the town of Clinton, Dutchess County, N. Y., and were all at his bedside at the time of his death. He remarked to a Friend who called to see him a short time before his death that he hoped he had never harmed any one. His wife died in 1891.

T. S.

BURGESS.—In Langhorne, Pa., at the residence of her cousin, Sarah H. Burgess, First month 9th, 1904, Elizabeth W., widow of the late Dr. Aaron H. Burgess, of Philadelphia, in the 76th year of her age, a member of Green Street Monthly Meeting, Philadelphia.

GRIEST.—At the home of his daughter, from pneumonia, on the morning of Second month 4th, 1904, Daniel Griest, aged 67 years; a member of Nebraska Half Year's Meeting.

HARDY.—At his home, in Bendersville, Pa., Twelfth month 23d, 1904, Benjamin W. Hardy, in the 68th year of his age; a member of Menallen Monthly Meeting.

OGDEN.—At Bunker Hill, Ill., Second month 4th, 1904, Anna F. Ogden, aged 79, daughter of Nathan and Eliza Shotwell, Rahway, N. J., and member of Chicago Central Meeting of Friends; interment at Chicago.

POWELL.—At her home, near New Baltimore Station, Greene County, N. Y., on First month 17th, 1904, Martha G. Powell, aged 82 years and 7 months. She was the eldest daughter of Daniel Bedell and Marium Gurney, and wife of Coenrad Powell, who passed on before nearly three years ago. She was a lifelong member of the Society of Friends, and although for many years an invalid and unable to go much from home, was always deeply interested in the Society, and in hearing and reading accounts of the meetings. She had "set her house in order," and was cheerfully awaiting the summons to go hence, but willing to remain as long as the Lord willed, realizing the loneliness which would be felt in the home should she be called away. Her pure, gentle and unselfish nature endeared her to all who knew her, and many were the sweet words of council and encouragement she gave to those who came to her with the troubles and perplexities of life, as many were wont to do; for she was always interested in and willing to do what she could for all. She was conscious to the last, commending the two daughters to the Heavenly Father's care, and passed away as peacefully as one who wraps his draperies about him, and lies down to pleasant dreams. She was a devoted wife and mother, and hers was indeed a beautiful life well spent.

"One more lamp to light us up the shining way,
One more hand to guide to that land of endless day."

SCARLETT.—On First month 23d, 1904, at his home in Philadelphia, Edwin Way Scarlett, in his 57th year; an elder of Philadelphia Monthly Meeting held at Race Street.

A kind and devoted father, a helpful and loving friend to all, a man with his share of trials and tribulations, but so filled with the Divine Spirit as to enable him to bear and come out victorious; an elder and overseer who never failed in his duties—so Edwin Way Scarlett left this world in peace, with malice towards none.

SMITH.—At the home of her son, Heston J. Smith, near Pineville, Buckingham Township, Bucks County, Pa., on Second-day, Second month 1st, 1904, Sarah A. Smith, widow of Charles Smith, aged 80 years. A member of Buckingham Monthly Meeting.

TAYLOR.—At the home of her sister, Hannah B. Stabler, in Sandy Spring, Md., First month 25th, 1904, Caroline Taylor, daughter of the late Jonathan and Lydia B. Taylor, of Loudoun County, Va., and sister of the late T. Clarkson Taylor, in the 72d year of her age. Interment at Lincoln, Va., First month 27th, 1904. She was a lifelong member of Goose Creek Monthly Meeting of Friends. A friend sends the following lines concerning her:

"Blessed are the pure in heart." A review of the quiet, unobtrusive and unselfish life of the dear one so lately removed from among us, forcibly recalls the above text and gives the comforting assurance to relatives and friends that with her all is well, and that the loss is ours alone. Seldom have we known one so forgetful of self, while sparing no effort to contribute to the comfort and happiness of those about her.

Her humble spirit would desire no eulogy, and yet hers was a rare example of the Christian virtues in the quiet home life, and we who are yet left to finish our work here should be the better for having known and loved her.

THOMAS.—At 1618 Green Street, Philadelphia, Second month 6th, 1904, Mary Emma, wife of Hugh M. Thomas, aged 64 years.

This dear Friend passed peacefully away after a short illness of pneumonia. The funeral took place on the morning of the 8th instant. It was largely attended, and the comforting words that were spoken appealed to the many sorrowing hearts. Though not a member, she was in sympathy with Friends' principles, and for some years attended Seventeenth and Girard Avenue Meeting and enjoyed the good counsel of our much-loved friend, Isaac H. Hillborn. She leaves a lonely husband and many friends to mourn the loss.

T.

WRIGHT.—Suddenly, of membranous croup, First month 29th, 1904, Chester S., son of Edward and Jane Wright, in the 10th year of his age; a member of Menallen Monthly Meeting.

When some sunny spot in those bright fields
Needs the fair presence of an added flower;
Down sweeps a starry angel in the night;
At morn the rose has vanished from our bower.

Yes! the sweet Gardener hath borne him thence,
Nor must we seek to take him thence away;
You shall behold him in some coming hour,
Full blossomed in His fields of cloudless day.

EDWIN L. PEIRCE.

The funeral of Edwin L. Peirce, a notice of whose death was published in this column last week, was attended by a large concourse of Friends at Moorestown Meeting House, Second month 3d, and was a season in which the spoken word and the voice of supplication were freely and harmoniously handed forth by Joseph S. Elkinton, Samuel S. Ash and many others. As one Friend said, "Edwin had his faults;" yes; and so have we all, and the sense of our infirmities and short-comings as mortal beings makes us realize that we have been forgiven much by our dear Lord and Saviour. It is not the spirit of judgment, but the spirit of charity that we are to have for each other. "To err is human, to forgive divine." To our finite vision our friend should have lived many years of usefulness, for he was an earnest worker, devoted in the cause of his Divine Master. None was more ready to go to small or distant meetings, though at considerable sacrifice to him on account of time or business. Often, from a sense of duty and sympathy, he has attended funerals, far from home as well as near by, where his words of comfort and uplifting of trust and faith have cheered the sorrowing ones. In the words he so often quoted, "That the wings of ancient goodness might rest over us," so he finished his course with the peace and approval of his God. ANNA M. ORMSBY.

Philadelphia, Pa.

NOTES.

An Educational Conference will be held in the Friends' Meeting House Woodstown, N. J., on Seventh-day afternoon, Third month 5th, at 1.30 p.m. The speakers are Professor George H. Nutt, of George School, who will talk on the subject of "Manual Training," and William W. Birdsall, principal of the Girls' High School, Philadelphia, whose subject is "The Practical Value of Education."

It is earnestly desired that the members of the Educational Committee of Philadelphia Yearly Meeting, and all others interested in education, will attend. Train leaves Market Street Ferry, Philadelphia, for Woodstown at 11 a.m.

Friends from Philadelphia and vicinity expecting to be present will please notify S. Francis Moore, Woodstown, N. J.

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The Friends who were instrumental in having published the address of John J. Cornell on the "Advantages of Becoming and Being a Friend" desire that as many copies as possible be placed in the hands of those not yet members of our Society. Friends and others may obtain copies from Arthur C. Jackson, 3117 North Sixteenth Street, Philadelphia, sending their orders through the nearest First-day School or Young Friends' Association. It is desired to distribute them in this way as widely as possible. Any desiring to purchase copies can do so from the Friends' Book Association, Philadelphia, at 5 cents each.

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A meeting under the care of the Membership Committee of Philadelphia Monthly Meeting will be held in West Philadelphia Meeting House (Thirty-fifth and Lancaster Avenue), Third-day, Second month 23d. Isaac Wilson will speak informally, his subject being "Friends' Views of Conversion and of Atonement." Friends are requested to invite all who might be interested, especially non-members who are more or less frequent attenders of our meetings.

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The time of holding the regular Philanthropic Conference of Western Quarterly Meeting has been changed to Third month 27th. It will be in the new meeting house at West Grove, Pa., and will be addressed by Dr. J. Russell Smith, of the University of Pennsylvania. Due reminder will be given in our Calendar of Meetings.

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President Robert Ellis Thompson, of the Central High School, will lecture in the course under the auspices of the Ethical Society at New Century Hall, 124 South Twelfth Street, Seventh-day, at 4 p.m., on "Moral Education of the Young in the Protestant Churches."

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Isaac Sharpless, president of Haverford College, will speak on "Quaker Morality" at Concord, Pa., in the meeting house, on First-day, the 21st, at 2.30 p.m.

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Friends expecting to attend Burlington Quarterly Meeting at Mt. Holly, N. J., on Third month 1st will note that the time for holding the quarterly meeting of ministers and elders has been changed from 11 o'clock a.m. to 10.30 a.m., Second-day, Second month 29th.

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Isaac and Ruth Wilson expect to attend Bucks Quarterly Meeting at Wrightstown, Pa., on the 25th; also Burlington Quarterly Meeting at Mt. Holly, N. J., on Third month 1st.

COMMUNICATIONS.

TRAINING FOR THE COLORED PEOPLE OF THE NORTH.

Every one familiar with the daily newspapers must know how frequently crimes are mentioned in them as being committed by the colored people, and any one going into almost any of our country towns or villages will be told of hosts of these people frequenting back alleys and streets, "lazy, good-for-nothing fellows," half-fed and half-clad, committing depredations against the law and order of their respective neighborhoods, creating an ever-increasing prejudice against the entire negro race. On the other hand, in many locations of our cities, and even in the halls of learning, we meet colored men and women so well-behaved and highly-cultured that it is a pleasure as well as an inspiration, to have seen them, showing that circumstances have quite as much to do with the condition of these people as the color of their skin, and yet too generally they are all classed as one set of beings, and each and every one made to bear the stigma of all.

This last fact is a very discouraging feature to negroes of good morals and aspiring intellects. We all know that the higher and more cultivated the faculties the more sensitive the individual, especially in the face of prejudice on account of color and caste. Stings which poison the noble sense of honor and purity go out like so many firebrands to blast and blight the higher sense of manhood and womanhood.

Coming in contact with colored people who are cultured and well-to-do, we learn with touching pathos how much many of them suffer mentally from these depressing influences, and from circumstances over which they have no control.

And we can but feel that since the same attributes of spirit fill alike all human thought and consciousness, that alike all mankind are creatures of a divine purpose, embraced within the compassion of divine love, there are double reasons why colored men should be lifted by culture and training to a place, and surrounded by circumstances where they, with the rest of humanity, may become an honor instead of a blot to the race.

Anatomically there is no perceptible difference between the white and colored man; the same structure marks them both, with the same physiological functions of brain and muscle. And yet the question of the equality of race is one we cannot settle; prejudice and former condition are facts we cannot remove; and in the great outlook of human progress it is a waste of time to discuss them. They are really questions of little moment when compared with that of doing justice and giving equality of rights to our fellow-beings (be they black or white), which is now the demand of the hour. If we have an inferior race among us, as patriots it should be our highest ambition to improve it, and since a part of that race has proven it is capable of culture and worthy of trust, the task is not a discouraging one. This man of color is with us. He is here as an American citizen, made so by the laws of our country. His home at this date is no more in Africa than ours is in England or Germany; as a people we came here about the same time, making our nativity about equal. Of his coming and having served as a large factor in producing the staples of commerce (cotton, sugar and rice) by which the United States built up its financial credit, both at home and abroad, in its early struggle for independence, it must be admitted it was not of his own free will. Nor was our obligation of this debt to the slave by any means cancelled when, through a military necessity, he was set free without the slightest material recompense for generations of service, destitute of food, shelter, clothing—as some one has written, without even a "frying pan," It is true that this past history is something of which the present generation in this country has no account to give. It only stands as a pointer board of a cause to an effect; but is not the great Ruler of nations pointing to us with the finger of justice, as well as the decrees of prudence that we look around for a wise solution of this great question, that we seek a means by which we may share in ample supply, our opportunities and our privilege for putting these colored people in a position of knowing how to earn an independent livelihood with the same skill and culture which the progress of the times demands of all artisans. These people certainly should be taught how to make and to mend. Are there not some among the multitude of the gifted and financially able willing to "go out among the highways and hedges" and gather in these peo-

ple, bidding them come up to the table of the Lord, eat and be filled with knowledge, wisdom, prudence, that the colored man, as the white man, may be converted into an intelligent and industrious fellow-citizen?

West Philadelphia. REBECCA MOORE.

FROM A CONVINCED FRIEND.

[The following is extracted from a letter enclosed to us along with a business communication. The writer did not give us permission to publish his name.]

My interest in the principles of the Society of Friends was awakened about one year ago, and since then I have been reaching out for all the information I could get. The INTELLIGENCER has not been the least of my helps.

The writer is not a member of the Society of Friends. He united with a church at an early age, and lived for over twenty years in a vain endeavor to "grow in grace" and knowledge of the will of God in accordance with that creed.

During all those years his mind was fixed upon a "being sitting on a throne" in a city paved with gold. To the humble follower of Christ, who has never known a creed, this would require quite a stretch of the imagination. Finally, after much concern of mind, and some tribulation, he has arrived so close to the principles of Friends that he can say with Emerson, "I am more Quaker than anything else." It seems to me that the thought of the twentieth century will be in the direction of the simple gospel of Christ, as never before. People are thinking for themselves on religious subjects, as never before. The Society of Friends has a message for this scientific age. Let the principles of Friends be given to the world freely, that those for whom the way is opened may have a better understanding of the "Divine Light" that is ever present within themselves.

No faith is so little known and understood as that of Friends. To the average mind the term Quaker means nothing more than a peculiar mode of dress and style of speech. That Quakerism stands for a spiritual interpretation of "the law and the prophets," rather than striving to feed upon the letter, would be a revelation to many inquiring minds.

A lady said in my hearing, "The Quaker religion is beautiful, if I could only believe it." The fact that she did not believe it obscured its real beauties. Possibly the daily walk and conversation of some faithful soul, whose life was a never-ending sermon, had left its impress upon this woman. How clearly the truth is revealed to us at times! We "wait upon the Lord," and how wonderfully he manifests himself! What more does man need than the guidance of the "light within"? Why should one man, or a body of men, formulate a creed, and expect the rest of mankind to guide their lives thereby? Such a plan for the advancement of the spiritual kingdom, and the uplifting of each individual life, has resulted in "irrepressible conflict throughout the ages." Should we regard the Scriptures as the word of God in a literal sense? "But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." The law of God is within, and the word of scripture or of church is authoritative only when the voice within responds thereto. The "Sermon on the Mount appeals to us with the voice of authority because the voice within responds."

"He who would obey the law of God must first learn to read that law within his own soul."

IN BEHALF OF DEFRAUDED INDIANS.

[A Friend who had read the appeal in "Behalf of Defrauded Indians" in our issue of First month 23d, and had immediately set about to do what might be done in the matter, wrote us to ask why the Indians of Southern California should not have been included in the petitions; since there are tribes there in very much the same plight. We replied that, without knowing very accurately the local situation, it would seem best to co-operate definitely with the Northern California Association, since they must have some good reason for concentrating their efforts in behalf of the Indians of the northern part of the State; there seems to be an opportunity to help in doing something definite for these particular Indians, and by trying to include more than this in our efforts perhaps less, or nothing at all, might be accomplished.

We also wrote to a Friend in California, who is actively interested in the matter, and have received the following reply:]

In reference to our organization I would say that we have never felt it proper for us to interfere with work south of the Tehachipe Pass, as those Indians have been before the public for a long time. The Indian Rights Association has for many years done what they could, and recently the Sequoia League has taken up their cause. Doubtless you all know what government has done in settling the Warners' Ranch Indians. There are several other bands needing attention, we know, and we suppose the Sequoia League will take them up, now the Warner's Ranch matter is attended to. The circumstances and surroundings of the Southern bands are so different from those at the North that it seems to us a very wise arrangement to divide the work. I cannot in a letter explain these differences, but they are real, and while we hope the earnest people who have joined the Sequoia League may succeed in bettering the condition of the Southern Indians, the Northern California Indian Association is compelled to confine itself to the portion of the State that has for the last eight years received such care as we could give.

If our petition receives the approval of Congress it may encourage a similar course in the South.

Our organization is a branch of the National Indian Association, and when we were beginning our labors we were notified that our limits were north of Tehachipe Pass, as another branch covered the remainder of this large State.

Respectfully, ANNA F. TABER.

NOTE.—Our limits cover 600 miles from north to south. The State is so long that it is equal to the distance from New York to Chicago. So thee will see it is better to divide the districts.

CALL FOR A FRIENDS' HOME.

A short time ago I read in either a Boston or New York paper that the "Friends" were about taking steps to commemorate the sufferings and persecutions the *early* Friends had to endure when they came to this country for freedom of speech and religious liberty, but did not say what it was to be, and wound up by saying: "There is plenty of money there." I was led to think, then why do they not imitate other denominations and build a home for women of little or no means, and gather them in. I am a member, but my business has kept me from mingling much with them, so do not know, but there may be such women as would like to end their days with those of their own belief more pleasantly and economically than in separate households. Take, for instance, St. Luke's Home, in New York—an elegant home, fit for any one. Will some of the moneyed women Friends consider the matter and agitate it, and excuse my audacity. D. HALL.

Milton, Ulster County.

A CHILD'S VICTORY.

A coal cart was delivering an order in Clinton place the other day, and the horses made two or three great efforts to back the heavily loaded cart to a spot desired, and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow with a fierce look in his eyes, and the on-lookers were chary about interfering, knowing what would follow.

"I pity the horse, but I don't want to get into a row," remarked one.

"I'm satisfied I could do him up with the gloves on, but he wouldn't fight that way," added a second.

"Im not in the least afraid to tackle him," put in a young man with a long neck, "but about the time I got him down, along would come a policeman and arrest us both."

The driver was beating the horse and nothing was being done about it, when a little girl eight years of age approached and said: "Please, mister."

"Well, what yer want?"

"If you'll only stop, I'll get all the children around here, and we'll carry every bit of coal to the manhole and let you rest while we're going it."

The man stood up and looked around in a defiant way, but, meeting with pleasant looks, he began to give in, and after a moment he smiled and said: "Mebbe he didn't deserve it, but I'm out of sorts to-day. There goes the whip, and perhaps a lift on the wheel will help him."

The crowd swarmed about the cart, and a hundred hands helped to push the old horse and the cart off the spot with one effort.—*Baltimore Christian Advocate.*

This week The Macmillan Company publish "The Adventures of Elizabeth in Rügen," the new book by the author of "Elizabeth and Her German Garden." Elizabeth is as charming as ever in her new volume, which tells the story of her adventures and experiences during eleven happy days which she spent driving around the beautiful island in the Baltic.

UNITY AND PURPOSE OF EDUCATION AMONG FRIENDS.

At the Central Committee of the Friends' General Conference, held at Salem, O., Eighth month, 1903, two meetings of the sub-Committee on Education were held. Much interest and concern was expressed in favor of more general and substantial education in the Society of Friends. The importance and value of higher education, the necessity of interesting isolated members and others in the educational work of the Society, led to the appointment of a standing committee for the purpose of furthering these ends. This working committee consisted of three members and an advisory committee of one from each of the yearly meetings, as follows: Joseph S. Walton, chairman; Susan W. Janney, Mary Willits, J. Eugene Baker, Philadelphia; Eli M. Lamb, Baltimore; William M. Jackson, New York City; Edith M. Winder, Indiana; Alice Tomlinson, Illinois; Lorin H. Bailey, Ohio; Edgar M. Zavitz, Genesee.

The first meeting of this committee was held at Fifteenth and Race streets, Second month 6th, where it was decided that R. Barclay Spicer, Mary Willits and Joseph S. Walton be appointed as an Editorial Board to provide material of an educational nature for publication in Friends' journals and other papers. This material was to give expression to the distinctive characteristics of Friends' schools, their desirability in point of influence and moral guidance, and at the same time to emphasize the importance of keeping in touch with the best pedagogical and psychological thought of the day.

The committee also decided to invite President Joseph Swain, of Swarthmore College, to become one of its number, which invitation has been accepted.

It was further decided that all information and material collected by the Editorial Board should be forwarded to the chairman of this committee, Joseph S. Walton, who, with Edward B. Rawson, should form a committee to select, edit and publish a series of educational bulletins to be distributed among isolated Friends and others.

The committee, in its deliberations, expressed a deep concern for the educational welfare of isolated Friends' children and those who have descended from Friends. To this end it was recommended that the members of the Advisory Committee and others alive to this subject should furnish the chairman with names and addresses of those who are interested in education among Friends, or who might be interested to receive the publications of the committee. It was urged that an effort be made to impress upon Friends the necessity of special training and wholesome influences to surround the youth during the adolescent period as a time when preparation for the responsibilities of college life or the duties of a business career is in progress.

Expression was given to the importance of the influence exercised by those Friends' meetings where the pupils of Friends' schools are in regular attendance. The question was asked, "What can be done to make these meetings more valuable opportunities for the spiritual development of the children in attendance?" It was suggested that these occasions should not be left wholly unprovided with instruction, but that they should be used to accomplish genuine moral and spiritual work among the children; that persons capable of holding the attention of young people, of interesting and instructing and touching their tender minds should be frequently invited to such meetings; that members of the meetings should be urged to more regular and faithful attendance and to perform their part in preserving in the meeting that silent influence which has been of such inestimable value to many pupils in attendance at Friends' meetings.

It was suggested and hoped that in time the committee might acquire such funds as would enable it to establish scholarships for the benefit of some who could not otherwise secure adequate education.

The committee adjourned to meet Fifth month 7th, 1904, in the parlor at Fifteenth and Race streets.

MIAMI QUARTERLY MEETING.

Held at Waynesville, O., Second month 13th, 1904.

Although it was feared our quarterly meeting would be small on account of some scarlet fever in Waynesville, the attendance was fully as large as usual.

A feeling of thankfulness for the privilege of attending Friends' meetings was expressed by several, and this sentiment seemed to pervade the meeting.

Regret was also expresed that so many of our members appear to ignore these privileges to the disadvantage of themselves and our Society.

In addition to the regular routine of business the meeting endorsed the "Ward option" bill now before the Ohio Legislature and the Hepburn bill on trial in our national halls of legislation, and appropriated $25 to each of the Southern schools at Aikin and Mt. Pleasant, S. C.

The subject of special interest at this time was the Friends' Boarding Home. Although there was no action taken on it by the Quarterly Meeting the committee having it in charge met and compared notes with members present, both of the committee and of the meeting.

On this occasion we were all gratified to find our former efforts had been quite fruitful and in summing up found we were only short $555 of the $15,000 required to make any subscriptions binding.

A subscription forwarded by a member of the committee but given by an Eastern Friend was especially gratifying and it was suggested we make our shortage known through The Friends' Intelligencer.

While the shortage is not a large amount compared with the total, the committee has canvassed pretty thoroughly and feel the necessity of completing the total subscriptions as soon as possible, that we may proceed with arrangements to build the coming spring and summer.

Should any persons feel willing to aid us in this

good effort and want further information it can be obtained by addressing: Franklin Packer, a member of the Yearly Meeting's Committee, George School, Newtown, Pa., or Reuben M. Roberts, treasurer of said committee, South Charleston, O.

THE SUFFERERS IN BULGARIA AND MACEDONIA.

What Paul saw in the spirit, the vision of the man of Macedonia, who called to him for help for his country, we have before us in the flesh. The suffering and destitution, resulting from insurrection in Macedonia, are extreme. Twenty-five thousand Macedonians have managed to cross the border into Bulgaria. Several times that number remain in Macedonia, homeless, their herds and crops destroyed, perishing of cold and starvation. Every one is familiar to some extent with the conditions which have prevailed in that unhappy country for the last two years and more, the active agitation of the Macedonian revolutionists, the rising in rebellion of a portion of the Macedonian people, the attempt of the Turkish authorities to suppress the revolution with the utmost severity by overwhelming force. With the rights and wrongs of the Macedonians we are not now concerned, but we cannot help being concerned with the relief of fellow human beings and fellow Christians, of innocent women and children, who are perishing by the hundred, and will perish by the thousand, most cruelly, unless Christian Europe and Christian America come to the rescue.

An American missionary on the field sends the following cablegram: "Severe winter makes call for relief strenuously urgent. Although enfeebled by insufficient food, people have no bedding but their summer garments—living in straw booths, among ruined villages on cold mountain sides. Many die of pneumonia. Mortality increasing fast. I beg beloved fatherland come to rescue."

We appeal to you for contributions to aid the destitute and suffering Macedonians in Bulgaria and Macedonia. For some months, not less, certainly, than $1,000 a day are required to relieve the most pressing wants—clothing, food, fuel. Ten times that sum could be used to advantage. All contributions sent to Brown Brothers & Co., Fourth and Chestnut Streets, Philadelphia, will be forwarded without expense. American missionaries in the field will superintend wisely and economically the distribution of all sums thus forwarded for purposes of relief to all sufferers without regard to race or religion.

The New York Committee—Signed, Hon. Seth Low, Mayor of New York; Right Rev. H. C. Potter, D.D., LL.D., Bishop Edward S. Andrews, D.D., LL.D., C. C. Creegan, D.D., Henry O. Dwight, LL.D., Charles H. Parkhurst, D.D., John P. Peters, D.D., Wm. Hayes Ward, D.D., LL.D., David J. Burrell, D.D., J. Ross Stevenson, D.D., Morris K. Jesup, Robert S. MacArthur, D.D., John S. Kennedy, George W. Wickersham, Everett P. Wheeler.

The Philadelphia Committee—Signed, Right Rev. O. W. Whitaker, D.D., LL.D., Right Rev. A. Mackay-Smith, D.D., Bishop Cyrus D. Foss, D.D., LL.D., Floyd W. Tomkins, D.D., Charles Wood, D.D., Kerr Boyce Tupper, D.D., LL.D., Marvin J. Eckels, D.D., James Crawford, D.D., Talcott Williams, L.H.D., Hon. John Wanamaker, John H. Converse, Lewis H. Redner, Rudolph Blankenburg, E. Frank Carson.

MARY T. IVINS.

(Written for the Philadelphia County Suffrage Society and published by request.)

In recalling the many-sided personality of Mary T. Ivins one cannot forget her striking characteristics as a friend. Indeed, this might almost be said to have been her vocation—the cultivation of friendship. So great was her interest in any work tending to the uplifting or making glad the lives of those about her, the less fortunately situated, as well as those of her own social circle. Much of her life was at a time when the ideas she entertained could not have been popular in the community. Firm in her convictions, and having the courage of them, one can imagine she rarely gave way to the logic of the opponent, however strong it might be, but would give a winsome and inspiring interpretation of her side, and by a happy faculty which all do not possess or acquire by much practice gain the interest of her hearer if not his conviction.

This same happy faculty she carried into her own social circle, and were those gathered about her lifelong friends or those newly come into her acquaintance, the kindly greeting, the sympathy and cordial acceptance of their especial interest they could not but find inspiring. Who has known the home over which she presided the later years of her life? In a crowded section where the building of the house long ago made it possible to have a garden, and the generations of occupancy made it possible to still stay on, in spite of the changed surroundings, you went from the noise and undesirable sights into a home whose comforts and restfulness were tempered by that simplicity from which Ruskin says, "quiet elegance is obtained. Dainty lace shuts out the city scenes," and if it chanced to be the springtime the windows opening on the garden, with its rustling leaves and perfume of flowers, made one forget there were sounds on the other side, not the songs of birds or the hum of bees.

Here were treasures such as only a lifetime can gather about one. Here came peoples of various—one might almost say *all*—kinds, and whether they were the old ladies of her class in her charity work in the church whom she invited to spend an afternoon, take a turn in the garden, and drink a cup of tea, or the minister newly come to take his place in the pulpit, with his family strangers in the city, and she invited her friends of that church, as well as of others, to meet them at an old-fashioned Philadelphia tea (now alas! almost unknown) each received that gracious hospitality, that heartfelt sympathy with their particular interests, saturated with her personal enthusiasm, which could not but prove her good qualities of both head and heart in the service of human helpfulness. Cheerful, an optimist, loving all beautiful things in nature and in art, always ready for the duty nearest at hand, her home received the visitor when that visitor was ready to come, and if a stranger in the city her time was at command to make that visit profitable in what such a one would best like.

We who have been her personal friends, who knew

how near she has been to the "valley of the shadow," and looked beyond it without fear, who knew she thought she was quite ready to be released from the "limitations of the physical," but who knew, also, her inspiring interpretation of life, would still have said, in the words of the dying sculptor, "Nay, not yet, thou mighty presence, who hast come so silent and unsummoned; nay, not yet!" S. P. CHAMBERS.

EDUCATIONAL.

NOTICE TO PREPARATORY SCHOOLS.

The following has been sent out from Swarthmore to some fifty preparatory schools in this and neighboring States. Particular care has been taken to send to Friends' schools, and if any such, near by, have been omitted by mistake, representatives would be gladly received:

"On the evening of the 7th of Fifth month, 1904, the annual Swarthmore College Interscholastic Oratorical Contest will be held in Parrish Hall, Swarthmore College. You are cordially invited to send a representative from your school to contend for the Phi Kappa Psi cups which are annually awarded to the schools taking first and second places in this contest. The object of the contest is to increase interest in oratory and public speaking among students of preparatory schools, and we again cordially invite you to have your school represented here on the above date.

"Contests to choose the representative from each school should be held at least six weeks before the 7th of Fifth month. The winning oration will then be sent to the committee undersigned not less than four weeks before the 7th of Fifth month. Competent judges will choose a suitable number of orations in order of merit from those received, which orations will be returned to their owners with notification of their selection. Those orations selected will be delivered in the final contest.

"Contestants will be entertained by the college at dinner.

"By order of the Oratorical Association."

Maurice T. Hansell, Anna L. Curtis, Committee.

SWARTHMORE COLLEGE.

On Second-day, Second month 8th, about 3 o'clock, a fire broke out in the fourth floor of the Science Building. The bell was rung, and immediately the students went to work. Hose was attached to the fireplugs, and soon streams of water were thrown on the fire. The smoke was very dense, and many students came staggering out half choked. To add to the difficulties, the water froze on the tin roof, making it extremely dangerous. Time and again the fire would appear, but every time to be met with a steady stream. The college surely is to be congratulated in that it had so efficient and so daring a set of fire-fighters. The wind was strong toward Parrish Hall, but at no time did the fire gain headway. The building was well insured. The wood-working shop was not damaged. As to the origin of the fire, while nothing definite is known, nevertheless it is thought that the fire was caused by some chemical action in the laboratory.

In view of this recent fire, great efforts are being made to build up a thoroughly-equipped and trained fire brigade. Though all praise is given to the fire-fighters, it is admitted that an organized fire brigade would add much to the safety of the college.

On Second month 11th the annual extemporaneous speaking contest occurred. The occasion was very interesting. All of the speeches showed good qualities and ready thinking power. The contest was won by Lesley R. Ryder; second, Haliday Jackson; third, Maurice T. Hansell. The subjects were respectively, "The Negro Question," "The National, State and City Boss," and the "Labor Unions."

In the annual college oratorical contest much interest was manifest. Harold W. Mower did well with the subject, "The Duty of the Educated Man." He was chosen to represent Swarthmore in the intercollegiate oratorical contest, to be held at Lafayette College. The alternate chosen was Anna Curtis, subject, "The Conflict of the Age"; third, Mary G. Sabsovich, subject, "Coligny, the Man."

Dr. Appleton read from Shakespeare's historical dramas on Sixth-day. Henceforth he will read every week until he completes the historical works. His recital was, as usual, very interesting and successful.

First-day William Burdick, director of Physical Training for Men, spoke before meeting. His theme was, "Life as a Test."

Dr. Holmes spoke in meeting. His sermon was extremely strong, and was delivered with much depth of feeling.

Professor Hayes recently lectured at the Swarthmore Woman's Club on "Browning and Music." At another date he gave "Readings from Chaucer" to the same club.

FRIENDS' ASSOCIATIONS.

PHILADELPHIA.—The regular meeting of the Young Friends' Association was held on Second-day evening, Second month 8th, at the Y. F. A. Building. As this was the annual business meeting, no other program was prepared.

Nathaniel E. Janney, on behalf of the Committee on Transfer of Title, read a resolution drawn up by this committee, to convey the title of the real estate of the Association to the trustees of the Philadelphia Yearly Meeting of Friends. It was moved and carried that this resolution be adopted.

The reports of the standing committees: History, Literature and Current Topics Committees, led up to an animated discussion as to the advisability of a reorganization of these committees. A decided difference of opinion seemed to warant the appointment of a committee to bring some definite plan before the Fourth month meeting of the Association. The Literature Committee reported that a special meeting of their committee would be held in the Auditorium on Second-day evening, Second month 15th, and all members of the Association were cordially invited. This meeting was to be entirely arranged by the younger members of the committee, and was to be both literary and social in its nature.

William S. Hallowell, Lucy B. Conrad and Ellis W. Bacon gave very interesting reports of their visits to the Friends' Neighborhood Guild. The splendid work being accomplished, the need of workers and funds, were emphasized. It was a matter of regret that more of those appointed to visit the Guild were unable to report.

The report of the Trustees of Invested Funds was read and accepted. The reports of the treasurer of the Association, the treasurer of the House Committee and the general report of the House Committee were read and accepted. These reports gave evidence of business-like ability and progress on the part of the various departments of the Association, and were clear and interesting. The House Committee treasurer reported a balance of $2,394.88 on hand, expenditures for the year 1903-4 being $17,617.65, and receipts, with balance from last year, being $20,012.53. These figures represent an immense amount of labor and responsibility on the part of the House Committee and other officers of the Association.

The following officers were elected for the ensuing year: President, Frank Bartram; first vice-president, Anna Janney Lippincott; second vice-president, William S. Hallowell; recording secretary, Caroline F. Comly; corresponding secretary, Eliza Worrell; treasurer, Hugh S. Walker; Executive Committee (which includes officers)—Nathaniel E. Janney, Anna C. Janney, Arthur C. Jackson, Anna J. F. Hallowell, Charles C. French, Hannah E. Scott; House Committee—Anna A. Emley, Robert M. Janney, Alice P. Chambers.

CAROLINE F. COMLY, Secretary.

SOLEBURY, PA.—The Young Friends' Association held its session for the Second month on First-day morning, in the meeting house, with a good attendance. Carroll B. Price presided and Edna Wood read the minutes of the last meeting.

After some discussion it was decided to have the duties of the Finance and Membership Committee performed by the Executive Committee, and for the present to discontinue the first-named committees.

As members of the Executive Committee for the year were named: Agnes S. Ely, Ruth A. Roberts, Emma A. Fell, Ella B. Carter, R. Moore Price, Hugh Michener and Edward Paxson. Agnes B. Williams and Martha Simpson were appointed members of the Executive Committee of the General Conference, and it was directed that Solebury's quota be sent to the treasurer of that body.

A historical sketch of the dress of Friends in 1681 and 1682, with admonitions concerning simplicity of dress and refinement of language and manners, was presented by R. M. Price.

Seth T. Walton read several beautiful tributes to Abraham Lincoln, discussed his worth and gave interesting incidents in the life of Thomas Reed and Senator Beveridge, with a sketch of the life of Herbert Spencer, who, at the age of 84 years, recently died, leaving several valuable books, the result of his scientific research. Extracts from "First Principles" were

read by Edith Michener, and from "Facts and Comments" by Martha Simpson.

An able résumé of the views held by Herbert Spencer, and of his books, was given by Carroll B. Price, who showed how he sought to find "good in everything," and to live up to his ideals.

Ella B. Carter also gave an interesting account of Spencer's scientific productions.

Florence K. Blackfan read from the Discipline concerning "Ministers and Elders."

John S. Williams and Joseph B. Simpson favorably discussed an article, which the former read from the FRIENDS' INTELLIGENCER,—giving suggestions as to the regular business of the monthly meeting. A memorial to Charles Philipps, a recently deceased and highly valued member of Solebury Meeting, was read by John S. Williams,

Brief mention was made by Seth T. Walton of several other members who have been promoted from Solebury Meeting during the past year, and a period of impressive silence was observed as a token of love for them and sympathy for their dear ones who are still with us.

CORNWALL, N. Y.—The Friends' Association met at the home of J. Q. Brown First month 31st, 1904.

The meeting was called to order by Jessie F. Ketcham. A carefully-prepared and very interesting paper, prepared by Eva Ketcham, entitled "Friends in the Colonies," was read in her absence by Mary B. Cocks. Elizabeth K. Seaman followed with a selection, "The Hidden Presence," and Jessie F. Ketcham with a selection, "Work and Love." Each reading was followed by discussion.

The Friends who were present at the meeting held under the care of the Young Friends' Association of New York and Brooklyn, following Westbury Quarterly Meeting in New York, gave us some account of the proceedings, which was very much enjoyed.

The following officers were elected for the ensuing six months: President, Charles C. Cocks; vice-president, Jessie F. Ketcham; secretary, Mary B. Cocks; treasurer, Olive A. Barton; corresponding secretary, Elizabeth K. Seaman.

After the transaction of other business, a program was arranged for our next meeting, to be held at the Seaman homestead in four weeks. Sentiments were given. Silence was observed before adjournment, which was followed by the customary social period. E. K. S., Corresponding Secretary.

COLUMBUS, O.—The Friends' Association met at the home of Isaac Butterworth. Seventeen were present.

The meeting opened with the reading of the fifth chapter of Galatians by the chairman, followed by a few minutes' silence, after which Howard H. Carpenter read an article on "The Things That Are Most Excellent."

"The Quaker as a Citizen" was read by Edith Butterworth from FRIENDS' INTELLIGENCER, which called forth many expressions of approval.

Mary H. Carpenter read a poem entitled "The Voyage." After a short period of silence, the meeting adjourned to meet at the home of John E. Carpenter, Third month 6th, 1904, at 2.30 p.m.

Elizabeth Lloyd was very acceptably with us at an appointed meeting First month 22d. She gave us words of encouragement and suggestions for future work.

CINCINNATI, O.—Second-day evening, First month 25th, the Cincinnati Friends gathered at the home of Sarah Lippincott for a meeting for worship,, which was attended by Elizabeth Lloyd, a member of Philadelphia Yearly Meeting, and one of the editors of the INTELLIGENCER. The meeting opened with a brief silence, and then the clerk read Elizabeth Lloyd's minute from Buckingham Monthly Meeting.

Elizabeth Lloyd gave a practical, helpful talk that was most inspiring. She dwelt especially on our conscious communion with God, and how this affects us in our relation to those about us, and our relation to life. She spoke of the work that Friends should do in improving conditions and environments of those about us who are less fortunate than ourselves; and of the purifying effect Friends might have in politics, and as honest, upright citizens; and finally that we will find happiness here and hereafter only as we minister to the good of others.

Following her address we were glad to listen to Emily Yeo, from Richmond, Ind., who was also with us for the meeting. In closing her remarks she repeated the 23d Psalm, and a poem, "He Leadeth Me." There were also remarks and questions from several of the members. Before the meeting closed Elizabeth Lloyd read a chapter from Isaiah, and Dora Gallagher recited a beautiful poem entitled "One Hundred Years from Now." The meeting was most helpful, and we feel like expressing our gratitude to Elizabeth Lloyd for her presence with us and for the message she brought us.

GRACE D. HALL, Assistant Clerk.

The Cincinnati Friends' Association met at the home of Charles Johnson First month 31st. The meeting opened with silence, followed by Scripture reading, the reading selected being from the 13th chapter of Matthew. The subject, "The Duality of Life," was presented in three short papers, prepared entirely without comparison, and it was quite interesting to note the difference in the point of view of the writers. The first one was written and read by Grace Hall, who tried to show the divine purpose running through all the dual phases of life—general and individual life—and that the continual conflict between the higher and lower tendencies is necessary to the growth of character. Nat Murray, in his paper, dwelt particularly on the idea that there is within each one two distinct personalities, the actor and the spectator. That "there is something within that looks upon our acts, and approves or disapproves them. The spectator determines the standard, or ideal, up to which the actor should aim to perform."

In Edwin Griest's paper we listened to an argument that took "perfect justice and love" for its foundation, and showed that God is over all, that these two principles of love and justice are in all, and that the seeming duality of life is perfect harmony and unity, even though we, because of our finiteness, are not always able to see or understand it.

Quite a general discussion followed the reading of the papers, and we were fortunate in having with us again Emily Yeo, of Richmond, who gave us some very helpful thoughts on the subject.

The program closed with the reading, by Mary Johnson, of a poem entitled "Good Nature."

GRACE D. HALL, Assistant Clerk.

BOOKS AND MAGAZINES.

"In a Poppy Garden" is a book of verse by Charles Francis Saunders, with charming decoration and illustrations by Elisabeth M. Hallowell Saunders. (Boston: R. G. Badger.) The author's many friends will welcome this choice garland of fugitive lyrics and reveries, so true in their sentiment, so graceful in utterance. The delicately-etched vignette at the head of each poem is a sympathetic interpretation of the thought.

"Sancta Humilitas" is a representative poem for quotation here:

"Keep, Lord, Thy child in poverty,
If wealth must dim his eyes
To the beauties of Thy pictured earth,
To the glory of Thy skies.

"And in Thy mercy send defeat
If victory's fruit must be
Indifference to his neighbor's need—
If victory cost him Thee!"

Bliss Carman has put forth a fresh volume, "Songs of the Sea Children" (Boston: Page & Co.), dedicated to James Whitcomb Riley. The songs are filled with the vagrant beauty and lyric melody of which their author is so easy a master. The prevailing sentiment of this particular volume, however, is somewhat alien to the tastes of those who have been reared on Whittier and other uplifting singers. But on many a page we have lovely nature-echoes and appeals to happy comedy, as in this:

"To-night the scent of lilacs
Comes up to me again,
And ghosts of buried summers
Walk with the lonely rain."

The prose-laureate of Old Devonshire is Eden Phillpotts. In his romances, and in his recent book of reveries, "My Devon Year," he portrays the mystery, the wild charm, and the immemorial associations of his antique country with powerful imagination and sympathy. His last work is "The American Prisoner" (Macmillan); it tells of the fortunes of Cecil Stark, of Vermont, kinsman to the Revolutionary hero, who is imprisoned in the great jail on Dartmoor in the War of 1812. The struggles of a gentleman farmer to establish a home on the stubborn moor, and the quaint humors and pithy wisdom

of a group of the native peasantry give alternating shadow and sunlight to the picture, and mark the author as a literary disciple of Thomas Hardy! The art of showing man's temperament and destiny as influenced by the ancient soil and landscape of his ancestral district gives a fascination to Hardy's stories; Eden Phillpotts shows himself a worthy follower in this art, and he stands high among the few living novelists whose work seems to have the quality of permanence.

J. R. H.

"A History of the United States for Secondary Schools." By J. N. Larned. Houghton, Mifflin & Co. The Riverside Press, Cambridge. $1.40 net.

This delightful text-book, by the author of the "History for Ready Reference," is a very comprehensive account of the exploration, settlement and development of our country. It is written with especial reference to the sequence of events, consequently contemporaneous doings in other countries, particularly during Colonial days, are enlarged on with good effect.

The development of the colonies is not an account of thirteen isolated settlements, but their histories are united or contrasted as the reasons for their coming into existence would suggest. In the same way, our later history is treated in epochs, not by an arbitrary division into "administrations." In some cases one president slips out of the White House and another glides in, without the fact being even recorded in the marginal index, and the march of events goes on. The "Jackson Period" is the only chapter in which the name of a president appears in the title.

Attention is called to the influence of the physical features of a country upon its growth and development, and a series of seventeen double-page maps at the beginning of the book make the evolution of our history very clear. There are thirty-eight smaller maps interspersed through the text, but not a picture of any kind. One feels grateful for the omission of a vivid portrayal of the attack on Bunker Hill or the fight between the "Monitor" and the "Merrimac." As a further aid to the student, at the end of each of the eight sections into which the book is divided, there are numerous suggested topics for reading and research accompanied by exact references to book, chapter and page.

The author has used a nice discrimination as to what to abridge and what to detail, so that the work combines the advantages of a condensed text-book and a book of reference. The language is simple and direct, and the writer refrains from calling upon his imagination to create romantic situations. Pocahontas is not mentioned, and the story of Dr. Whitman's saving Oregon for the United States is relegated to a foot note as "The Legend of Marcus Whitman." The story of the "Pilgrim Fathers (and Mothers)" has been stripped of many variations that would appeal to very young students, while the chapter with the title "Enlightenment and Intolerance in the Massachusetts Colony" illustrates the author's command of concise expression.

The estimates of men and events are impartial and just. Washington "was not the greatest of soldiers; he was not the greatest of statesmen, but he combined with perfection the qualities, both moral and intellectual, that were needed for what he did. They produced in him a character so massive, so strong, so majestic, that it bore up the whole cause."

The wars of our country are not unduly dwelt upon, and the lesson drawn from one is that "War tends always to derange the better order of things, producing a moral laxity of conduct and feeling in many ways"—a sentiment that all teachers of history should strive to instill in the interest of future peace.

E. W.

The *Riverside Bulletin* of Houghton, Mifflin & Company, for Second month, announces the following:

"The Neighbor: The Natural History of Human Contacts." By N. S. Shaler, author of "The Individual," and Professor of Geology in Harvard University. 12mo. $1.50, net. Postage extra.

This book is a study of human relations with special reference to race prejudices such as arise in the contact between the Jews and Negroes on the one hand and the Aryan peoples on the other. Professor Shaler shows that these prejudices are due to the inheritance, by man, of tendencies developed in the stages of life below his plane that are indeed a part of the evil which has come to him from the brutes. Through a scientific study of this hatred of the Jews, Negroes and other aliens, the author endeavors to found some new considerations as to the ways in which this feeling may be subjugated and the people who suffer from it effectively introduced into the Commonwealth. The book deals with what is perhaps the most important group of problems that concerns modern States.

The World Almanac for 1904 contains, besides the usual calendar and almanac matters, information on almost every current subject one could possibly think of. There are statistics of population, of church membership, of schools and colleges. There are lists of all societies and organizations of all kinds and for all purposes, with the names of their leading officers and place of their headquarters. There are complete statistics as to election returns in every State. There is also much information as to foreign countries, including names of rulers and organization of the different departments of government. Besides being an Almanac and Encyclopedia, it is this year also an officially compiled guide to the Louisiana Purchase Exposition. (Pulitzer Building, New York, 25 cents; by mail, 35 cents.)

A series of careful and elaborate biographical and critical essays on prominent preachers who represented different schools of preaching during the last century are gathered into a book, by Dr. Lewis O. Brastow, of Yale, on "Representative Modern Preachers." Schleiermacher, Robertson, Beecher, Bushnell, Brooks, Newman and Spurgeon are among those portrayed. (The Macmillan Company.)

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m. First-day School, 11.30 a.m., 7.30 p.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 11 a.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fair Hill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m. First-day School, 9.30 a.m.

Second month 19th (Sixth-day).—A social evening will be spent in the parlor and old library room, 1520 Race Street, under the care of Best Interests Committee of Race Street Meeting. Friends are invited to come to supper, which will be served between 6 and 7.30 p.m., and to assist in making the evening a pleasant one.

Second month 20th (Seventh-day).—Pelham Half Year's Meeting, at Pelham, N. Y. Ministers and elders, day before, at 3 p.m.

Second month 20th (Seventh-day).—Short Creek Quarterly Meeting, at Short Creek Meeting House, near Emerson, O. Ministers and elders, day before, at 2 p.m.

(Continued on page iii.)

IT IS A MATTER OF HEALTH
ROYAL


BAKING POWDER
Absolutely Pure
THERE IS NO SUBSTITUTE

CALENDAR OF MEETINGS.

(Continued from page 128.)

Second month 20th (Seventh-day).—Girard Avenue Young Friends' Association at 8 p.m.

Second month 21st (First-day).—Swarthmore College Young Friends' Association at 7.45 p.m. Subject, "What Do Friends Believe?"

Second month 21st (First-day).—A meeting under the care of Concord Quarterly Meeting's Philanthropic Committee, at Darby, Pa., Meeting House, at 11.15 a.m., at the close of the meeting for worship, which begins at 10 a.m. Addresses will be made by Jane P. Rushmore and others on the subject of "Improper Publications and the Purity of the Press."

Second month 22d (Second-day).—Duanesburg Half Year's Meeting at Albany, N. Y., at 10 a.m. Ministers and Elders Seventh-day before, at 3 p.m.

Second month 22d (Second-day).—Warrington Quarterly Meeting at Menallen, Pa., at 10 a.m. Ministers and elders, Seventh-day preceding, at 2 p.m.

Second month 23d (Third-day).—Isaac Wilson will give a talk along the lines of the work of the Committee on Membership of Philadelphia Monthly Meeting at West Philadelphia Meeting House, Thirty-fifth and Lancaster Avenue, at 8 p.m. A social hour will follow.

Second month 25th (Fifth-day).—Bucks Quarterly Meeting at Wrightstown, Pa., at 10 a.m. Ministers and elders day before, at 11 a.m.

Second month 26th (Sixth-day).—Regular meeting of Plymouth Meeting Friends' Association.

Second month 26th (Sixth-day).—Nottingham Quarterly Meeting at Little Britain, Pa., at 10 a.m. Ministers and elders day before, at 2 p.m.

Second month 27th (Seventh-day).—Blue River Quarterly Meeting at Chicago, Ill., at 10.30 a.m. Ministers and elders day before, at 2 p.m.

Second month 28th (First-day).—Hopewell, Va., Young Friends' Association.

Second month 28th (First-day).—New York and Brooklyn Young Friends' Association at Sixteenth and Rutherfurd Place, Borough of Manhattan, at 8 p.m. General subject, "A Comparison of the Teachings of the Philosophers with the Views of Friends." Special subject for the evening, "Locke." Speaker, Alex. H. McDowell.

Second month 28th (First-day).—A meeting under the care of the Philanthropic sub-Committee on Equal Rights will be held in Camden Meeting House (Market Street, between Seventh and Eighth; trolley from foot of Market Street), at 3 p.m., to be addressed by Elizabeth Powell Bond, of Swarthmore College. A general invitation is extended. Susan W. Janney, chairman.

Second month 29th (Second-day).—Social gathering at the Peace Rooms, 1305 Arch Street, Philadelphia; a farewell to Jesse Ackerman, representative abroad of our Peace societies, who leaves the next day en route for Jerusalem.

Third month 1st (Third-day).—Burlington Quarterly Meeting at Mt. Holly, N. J., at 10.30 a.m. Ministers and elders day before, at 10.30 a.m.

Third month 2d (Fourth-day).—Southern Quarterly Meeting at Camden, Del., at 11 a.m.; ministers and elders same day at 10.15 a.m.

Third month 5th (Seventh-day).—White Water Quarterly Meeting at Rush Creek (Lincolnville P. O.), Ind., at 10 a.m.; ministers and elders, same day, at 8 a.m.

Third month 6th (Seventh-day).—Prairie Grove Quarterly Meeting at West Liberty, Ia., at 11 a.m.; ministers and elders, same day, at 9.30 a.m.

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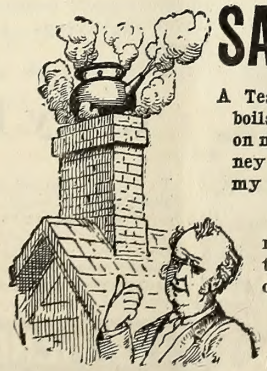
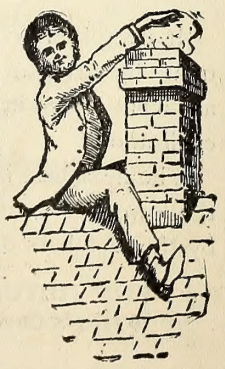
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PHILADELPHIA, SECOND MONTH 27, 1904.

Volume LXI. Number 9.

GOOD WORDS.—IX.

Only when we show it in our daily life, is the Christ born as far as we are concerned. If he is thus truly born, we will be more honest, more truthful, more charitable, more faithful in the little every-day duties as well as in the greater and more prominent, though not more important, ones that fall in our way. We will be slow to anger, slow to wrath. We will love each other. We will love our enemies—not just let them alone; we will love them.

ISAAC WILSON.

Sermon at Millville, Pa., First month, 1904.

ENDURING FAITH.

[Lord Kelvin in a recent lecture intimated that scientists generally are abandoning their agnostic attitude and accepting the theory of a Supernatural Creating and Directing Power.]

The savage hears the wind roar past,
And breathes his simple prayer;
The voice of God is in the blast,
Around him everywhere
The sun-bronzed child of Nature sees
God's handiwork, and knows
That Purpose rides on every breeze
Which through the forest blows.

The man of science, having spurned
The faith of long ago,
Comes humbly back when he has learned
All that a man may know—
Turns from his instruments and books,
Leaves all that Art achieves,
And, with the simple savage, looks
And wonders and believes.

—S. E. Kiser, in Chicago Record-Herald.

FELLOWSHIP IN RELIGION.

BY HENRY WILBUR.

(Concluded from last week.)

They say that we are no different from the churches. Take our notion of inspiration, for instance. We do not believe that the Book of inspiration was sealed and locked beyond the possibility of opening, when the last apostle wrote his epistle. More than that, we believe that if there had never been a book of the Bible written, if there had never been a Psalm written by David, nor a book of prophecy by Jeremiah, even yet God would speak the everlasting truth to the hungry human soul. That is not disparaging the Book. It is a glorious source of uplift and encouragement, that even in the world's dark ages, in the childhood of the race, God walked and talked with men, and whispered into their ears the impulse to righteousness, faint though the whisper was; but it is doubly encouraging, uplifting and inspiring to know absolutely that he speaks more loudly and more plainly to the human heart to-day than he ever did before. For this conception this Society stands. Its fellowship ought to be inclusive enough to take in the dregs of humanity, or the saints in heaven. For that sort of fellowship at its best we stand. But we do not have it at its best. One of the things that convinces me beyond a doubt that this Society has not begun to complete its mission, is the fact that it has never yet worked out its own theory to perfection. Every one of us should carry into the great field of human life and human activity, the best of our testimonies and principles. Until that day comes, the Society must have a future as large as the consecration of its membership, and as long as the power of human growth and development lasts.

If we have this fellowship, if the table of our bounty is spread with these good things of the Spirit—and we believe it is—the time has come for us to go out into the highways, byways and hedges and persuade people to come to our feast. We would not have to do very much persuading sometimes. The world is hungering and thirsting for that Inner Life and Light for which we have stood these many years; and all that is required is that the world shall know it.

I believe that the time has come when wherever we have a meeting-house we should make that meeting-house a center of the best and completest religious and spiritual, social and intellectual life possible. In fact, every hungry soul in any community should know that he can get a certain degree of satisfaction by simply knocking at the wicker gate which stands at the outer portal of our Temple, and which will never be locked. Now, that is not saying that we should take everybody in in a minute, and put them on a citadel in five minutes, and give them a commission to teach and preach before the day is done—it is not saying anything of the sort. A religious body, however, should be a home for people who are tired—not physically tired, but those who are morally and spiritually tired. I believe that the crying evil of our time is spiritual isolation. So many people are living all to themselves spiritually.

We are hunting for the great Thing; let us hunt together, and enjoy the thing which we get by virtue of that fellowship, better than we would if the fellowship did not exist.

The late Hugh Miller Thompson, a bishop of the Episcopal Church, said some very excellent things. He laid down the proposition that the church was the place for sinners, and for that reason he held that the

church should take in sinners. That it was not necessary for a man to become a full-fledged saint before he could become a member of the communion which went to make up the church. There is a great deal of truth in that, for in the divine economy the veriest sinner that walks the road, at some point and in some way, is able to help the veriest saint that walks the road. When we understand the fact that we are absolutely necessary to each other, that no man and no woman has run the full gamut of human experience, and that every man and every woman may contribute to some other man or woman what he or she needs, we understand the deep philosophy which links us as men and women together in this common interest, and ought to link us together in a common fellowship. Therefore I believe that our meeting should become the religious home of people long before they become full-fledged Friends. People get the spirit that is in us by contact with us, quite as much and a good deal more certainly than they will by having it pumped into them from the outside. There is nothing in the world so teachable and so helpful as the teaching of human fellowship—the heart contact of communion with a commonality of interest. It keeps us together, and makes us understand each other the better.

We have no set rules nor plans to lay down. We stand for certain definite things. We stand, in our testimonies, for certain well-defined conduct. They can be learned, but you can never learn the Inner Spirit that goes to make up the central spirit of the genuine Friendly faith, except by experience. It cannot be learned in books. Men and women might read the Discipline every day; be able to repeat its words between the two covers, and be as far away from the appreciation of the Friendly faith as when they began. It is not a mater of words, but a matter of spirit. That is largely indefinable. We know when we have it, and we know by a terrible sense of loss when we have it not. The notion that we must be able to stand up, and, with the certainty of the dictionary, define our emotions, and be able to explain our thoughts and the things that come to us, is a notion that does not stand examination. Some of the deepest things that come to the human soul are inexplicable; and when we come to live these things, when they become the warp and the woof of our existence, we understand them without any question. The world at large understands them as it sees them made manifest in the daily walk and conversation. If we have the creedless church, if we have the communion which is without controversy, if we have the broad tolerance which recognizes a diversity of opinion in the same spirit; if we have these, we have the genius in which can be developed the highest type of religious organization. If we have this large democracy of worship, we have the thing which will render most responsive and responsible every individual worshiper.

The world is partially going to the bad, because the world has been taught that it was scarcely worth the saving. Men and women to-day are wasting their lives upon the altar of passion and lust, and pride and avarice, largely for the reason that there has never been borne in upon them a consciousness of their divine birthright. We teach that as the A B C of the Friendly faith. We can go into the world's highways and byways and preach to the ears of the world's wicked the marvelous story of the imperishable value of the individual soul, not by virtue of some miraculous transformation, but by virtue of the divinity of its birthright, which cannot lose, but which it can perfect Godward forever and forever. Those who want to enjoy the fellowship which comes from this constant understanding of the value of human life, who want the broadness and liberty of the truth, the tolerance and democracy of worship, ought to find among us congenial homes and opportunities for wide and useful human service. That will depend upon us. We need to enlarge our own lives. We want the multitudes of the people who, by right, belong to us, because of their innate sympathy and understanding, if they understand us, in order to enable us to enlarge our lives. The world's people are hungering and thirsting for the truth. The world's people are not so bad as they have been painted. There are those inner traits toward the divine in the weakest, and a friendly fellowship would lift those stained in sin to a point where the extraordinary might become the ordinary condition of the human spirit. When we understand more fully the value of fellowship, we shall be more industrious in the desire to enjoy it and to share it.

There is not necessarily any more fellowship in a large meeting than there is in a small one. Fellowship, like all the interests that pertain to the moral and spiritual life, is inexhaustible. You may tap the fountain of human wisdom and never exhaust it; you may tap the fountain of human virtue and never exhaust it; the wisest man has robbed nobody of wisdom, and the most religious man has robbed no man of godliness, so wide, so deep and inclusive are the things that pertain to the upbuilding of the spirit.

I trust that, as a people, we are becoming conscious of the fact that we have a message for the world; that we have a work to perform in it. Our business is not to become exclusive and peculiar, but to become inclusive, and our very inclusiveness, in the long run, may have a peculiarity. For the democracy of the masses in religion is not so plentiful as it seems to be. The fashionable church that moves up town and runs away from the people is not democratic. We ought to stay exactly where we are, where the people live, and have labor for them, and make them labor with and for us by interesting them in the activities for which we stand, becoming with us teachers and preachers of that progressive religion, not a complete and finished product, but a progressive righteousness which grows and takes on, day by day, week by week, and month by month, the divine inheritance which forever and forever tends to the perfection of the character and the enlargement of the life.

And shall we be able to share this fellowship with

our fellows? The notion prevails that to become a member of the Society of Friends one must almost be ready for translation to the kingdom; that he must be so nearly perfect that there shall be neither blot nor blemish in his character. I want to assure the timid outside people that, so far as my experience goes, we do not have any of that sort of folks in the Society now. We are not without spot or blemish; we are a collection of sinners, every one of us, simply desiring to grow away from our sins and become saved day by day from our transgressions, and thus by the cumulative process getting toward perfection, but never getting it. Being glad and gratified by the blessed assurance that God has made no finished people, and that the glory there may be in every possible hope that we have in eternal life is the fact that forever and forever while spiritual vitality exists, we can still grow toward perfection. To a fellowship like that, in which there is a common recognition simply of a common need, without that semblance of self-righteousness which lifts one above the other, which makes us understand that possibly as far as our opportunity and our light goes, there is not so much difference between the best and the worst of us as some of us think. To a broad and comprehensive fellowship like that we may invite the world's weary, the world's discouraged, and the world's hopeful spirits.

Friends, we are heirs of the goodly heritage. Two hundred and fifty years of history and experience have brought many changes to our Body. In many places numerically we are a fading remnant, but the blessed truth overshadows us and abides with us. If we are heirs of a goodly heritage, if the struggles and suffering of the fathers for the maintenance of that righteousness in which they believed, has come down to us to bless us, we are craven, cowardly and derelict if we do not maintain the dignity of that heritage, and lay broad and deep the foundations of that religious truth which shall be passed on to our children, and to our children's children, and to the great world's thirsting humanity, wherever that great world may be.

This is for the people on the inside. For the people on the outside we have nothing but the kindliest sympathy and the broadest assurance, and the most hopeful expectation, that if they will come and be with us we will give them lots of work to do in the vineyard of the Master, and we will help them do it in royal and loyal communion. That is laying out a large task for ourselves. I believe we ought to make such a promise as that, and then, with added and increased vigor, redeem the promise in the activities in which the Society shall engage.

We cannot go into the world's byways and frighten people to righteousness. We cannot go and tell them if they do not this minute turn around and profess certain dogmas they will be eternally lost, because we do not believe it; but we can go to everybody and to ourselves and say, that he who wastes a single blessed opportunity has lost something which he can never regain, and his soul's salvation depends upon his getting the spiritual foresight and wisdom which will make him wise unto that salvation, which will enable him not to lose anything.

The most of us need just now, amid the world's work and worry and struggle for bread, to unstop our ears that we may hear the Infinite Voice which forever and forever speaks to the individual human soul, and invites it to larger service and completer sacrifice. Many of us need to remove from our eyes that thing which puts the divine in eclipse, and whatever that thing is to remove it so that we may see the glory of the life that is as the prophecy and promise of the life that is to be.

May we learn the philosophy of a complete fellowship, of an enlarged human sympathy, of a consecrated religious zeal, of a constant and perpetual desire for the good of men as the only way to advance the glory of God.

AFTER REMARKS.

I think one of the greatest troubles with us has been that the impression has gone forth we were so awfully good, so nearly perfect, that it has frightened people away who were hungering and thirsting for the little measure of righteousness which we did possess.

There is danger of our being so good as to be good for nothing. We may be so satisfied with the measure of grace and godliness which we possess as to stand still in our tracks and die ourselves of spiritual dry rot, and let the world about us go on in the same way. To enthuse, to inspire and to energize our Society is our present need.

I did not wish to be understood as saying that there is necessarily more inspiration in a large meeting than in a small one. Inspiration is more a matter of quality than of quantity. It is the inward feeling of the people that goes to make up a live meeting.

That is why, in a Friends' meeting, so much depends upon the people in the benches, so much more sometimes than upon the people who happen to sit in the gallery.

I am more and more impressed with the need of the broadness of sympathy and fellowship which does not have a very fine sieve to sift out people in the great walk of life. In fact, there is a lot of truth in the couplet of one of our wild poets of the West:

> "In men whom men condemn as ill,
> I find so much of goodness still;
> In men whom men pronounce divine,
> I find so much of sin and blot,
> I hesitate to draw the line between the two
> Where God has not."

It is that feeling of overflowing human sympathy for human sorrow which the world needs to inspire confidence in each other, and pave the way for that divine helpfulness which will become an overshadowing guardian angel to suffering and sin-sick human spirits.

Enthusiasm is grave, inward, self-controlled; mere excitement, outward, fantastic, hysterical, and passing in a moment from tears to laughter.—*Sterling.*

A FRIENDLY PILGRIMAGE. IV.

ST. LOUIS AND KANSAS CITY.

The snow that had been falling in Louisville was in full possession of St. Louis when I reached there on the monring of Second month 2d, and a raw and piercing wind was blowing, which increased in severity during the day. There are but few Friends in St. Louis, and these few seemed to be entirely unacquainted with one another. I called on all who were easy of access, one of them being a member of my own monthly meeting; his wife and daughter are also members of the Society. My visit with them was very pleasant, as we discovered many mutual acquaintances. They were unavoidably prevented from attending the little meeting appointed for the next evening.

Besides this family, I found two other staunch Friends whose wives are members of other religious denominations, one of them being a lineal descendant of John Woolman, and the other a grandson of Benjamin Hallowell. A meeting was arranged at short notice at the home of the latter, George B. Miller, for Fourth-day evening, but only four were present besides the family and myself; fortunately, the value of a meeting does not depend upon its size. George Miller will gladly act as correspondent in St. Louis, and if any Friends desire to arrange for meetings in that city during the World's Fair, he will do all he can to open the way. His address is 4107 Washington Avenue.

On the second day of my stay in the city I visited the World's Fair grounds. Though it was still cold, the sun was shining brightly, and there was comparatively little wind. The grounds are a half-hour's ride by trolley from the heart of the city, and the buildings already make a goodly show. The main buildings are completed, or nearly so, and are enclosed by a temporary fence, to enter within which one must pay an admission fee of twenty-five cents. Automobile coaches make the tour of the grounds as often as there are six or more passengers desiring to go, and the chaffeur stops at various points and describes the objects of interest.

The plan of the grounds is admirable, and when the imposing buildings are surrounded by grass, flowers and fountains, with a fine arrangement of water courses, it promises to be as beautiful as the "White City" of 1893; those who saw that in all its glory cannot conceive of anything more entrancing. The buildings that house the Exposition proper will be a rich cream color, which is very grateful to the eye. The State and foreign buildings and those containing side attractions will give plenty of color to the scene. A new feature is a building devoted to physical culture.

The grounds rise gradually to the hill which is crowned by Festival Hall. From the foundations of this a cascade will issue at the rate of 45,000 gallons a minute, and make its descent to the Grand Basin in a series of fourteen falls; these will be brilliantly illuminated in color effects by means of electricity. At the top of the cascades will be fourteen monumental columns, each symbolical of one of the States of the Louisiana Purchase. As a whole the Exposition will doubtless surpass any world's fair yet held, and a visit to it should be included in next summer's plans; but Friends who have already seen one such exposition should elect to go to the Conference at Toronto if they cannot take in both.

St. Louis boasts the largest railroad station in the world, covering two entire blocks and having thirty-four tracks. It is a solid and imposing structure, but a Philadelphian may be pardoned for thinking the Reading Terminal and Broad Street Station finer types of architecture, though they are not so colossal. As a whole St. Louis is very satisfactory to the visitor from the city of Penn. Market Street runs east and west, as it ought to, and the numbered streets cross at right angles. The trolley cars are heated and give free transfers, as in every other city except the one owned by the Union Traction Company.

Between St. Louis and Kansas City the snow gradually disappeared. On reaching this enterprising Western town, which now shows so little trace of the disastrous floods of last summer, I was surprised by the hilliness of its streets, and devoutly thankful that there was no ice upon them. The cars are drawn up the steepest inclines by cable instead of trolley. Here, as in St. Louis, the few Friends have little knowledge of one another. I was delightfully entertained in the home of one of them, and called on several others. A member of Green Street Meeting, who has been in the West thirty-five years, accompanied by his daughter, called to see me, and we had a pleasant social evening. Wherever I have been thus far the efforts of the yearly meetings to keep in touch with their isolated members are highly appreciated.

E. L.

Williams, Ari., Second month 10th, 1904.

Is it not a little singular that while other churches are feeling that the "slavery of preaching" as the *Christian World* expressed it a short time ago, was a "necessity of routine and not of spiritual prompting," that there should exist among some Friends a disposition to retreat from a position the truth of which now seemed dawning on other churches? The late Dr. Parker used to protest against the idea of a man being regularly inspired twice every Sunday, and it is an accepted tradition of Dr. Binney's ministry that the strength of one sermon was paid for by the comparative weakness of the other.—*Australian Friend.*

Grant me to become beautiful in the inner man, and that whatever outward things I have may be at peace with those within. May I deem the wise man rich, and may I have such a portion of wealth as none but a prudent man can bear use. This is prayer enough for me.—*Socrates.*

Faith overlooks the difficulties of the way, and bends her eyes only to the end.

GNOSTICS AND OTHER SECTS.

FRIENDS' CHRISTIAN HISTORY LESSON, NO. 10, SERIES OF 1904.

Read I. John, ii., 18-29; Revelation, ii., 12-17.

He that loveth his brother abideth in the light and there is none occasion of stumbling in him.—I. John, ii., 10.

The Gnostic attitude toward Jesus is an interesting one. Before we can understand it fully we must notice the conception of æons or personified qualities. We have seen already that the doctrine of the evil nature of matter led to a theory of an intermediate god or gods, created by the supreme God, or emanating from him. It was only a step to assume still other personalities emanating from the secondary gods, and so on in descending orders of lower and lower personalities to the lowest. In the mystic interpretation of the Scriptures the names of many of the more exalted æons were discovered. The "word" of God (logos) was a person; the "spirit," the "wisdom" and other powers of God to the number of thirty were similarly personified. These were arranged in pairs, representing the male and female principle respectively. The lower æons, far removed from the supreme, fell into error, illusion, evil; evil made more dangerous by the entanglement of these personalities with the hostile principle of matter. To redeem these the supreme æon, Christ, came into the world. Yet his perfection could not know the actual experiences of evil flesh, especially those of birth and death. The Gnostics avoided this difficulty in two ways; either the bodily aspects of Jesus were mere illusions of the senses—he only seemed to endure birth, suffering and death; or the æon entered into the body of the carpenter's son at the time of his baptism and left it before the crucifixion. Those holding the former view were called Docetæ (visionaries). John's epistles (as II. John, i., 7) are directed against this view; Ignatius also attacks the "unbelievers who say he suffered in semblance."

Gnosticism took on many forms and many names; according to Gibbon there were not less than fifty sects of them, representing as many shades of opinion. The "Nicolaitans" (Rev. ii., 6, 15) took their name from Nicolas, perhaps one of the first deacons of the Apostolic Church (Acts, vi.). He is represented as "a passionate, unbalanced soul" by his enemies. His contempt for the flesh seems to have taken the form of asceticism, though it is asserted that his followers went to the opposite extremes.

Marcion is another picturesque figure of the middle of the second century. He preached the doctrine of two gods—a greater, far above matter, and a lesser, who created the world. He was excommunicated by his own father, bishop of Pontus. Polycarp responds with harsh condemnation when Marcion—an old friend—meets and greets him in Rome. Marcion was "one of the most evangelical of the Gnostic teachers. . . . His earnestness and the practical tendency of his teaching drew around him a great crowd of admirers, and the sect of Marcionites continued much longer than any other of the Gnostics" (B. & T.). After his excommunication in the East he removed to Rome, and joined the church there, putting a large sum of money into the common fund. Later he was expelled from this church also, and the money was scrupulously restored to him. Apparently he returned to the church before his death.

Among the factional dissensions in the church which did not lead to actual division was that known in later times as Montanism. It was known in its own day as the "Phrygian heresy." It was in fact the same difficulty and misunderstanding which the Friends have met in their own faith. If prophecy is revelation, must we not accept unreservedly all prophecy? If God speaks to us through his instruments, may we question their teaching? Montanus was a Christian of Phrygia, who believed himself the prophet of a further revelation. He accepted fully the Christian revelation, but he added to it. The dispensation of Moses was past; the dispensation of Christ was here; but a new and greater one, that of the Holy Spirit, was at hand. Thenceforth the Spirit of God would be very near and very accessible. The church condemned this teaching, asserted that no more revelations, other than those of conscience, were to be expected. Moreover, ecstatic speaking, corresponding, perhaps, to Paul's "speaking with tongues," was condemned. The prophecies of Montanus were attributed to evil spirits. The sect, however, had extensive acceptance for a time, some of its followers being high and noble souls. In Africa especially some of the most famous Christian martyrs were Montanists; and Tertullian, presbyter of the church of Carthage, and a brilliant writer, was one of their number.

The Paschal question, as to whether the Passover should be celebrated at the time of the Jewish feast, regulated by the time in the month, or on the days of the week marked by the arrest, crucifixion and resurrection, was a bitter one for a time. It was, as we know, decided for the days of the week.

Sabellianism had to do with the statement of the nature of the trinity. The Sabellians, or Monarchianists, believed the first cause to be a single cause; and that the other "persons" of the trinity depended on him.

TOPICS.

Is Matter Evil? Should the Flesh be Mortified? Attitude Toward Heretics and Heresy, Prophecy.

REFERENCES.

Gibbon, Backhouse & Tyler, Waterman, Milman.

It is well for us to remember and acknowledge that men may differ widely from us, may find it, indeed, impossible to view matters religious from our standpoint, and yet may be living with God in homage, obedience, and love.—*Christian Guardian (Methodist).*

It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage.—*Phillips Brooks.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SECOND MONTH 27, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

RELIGIOUS EDUCATION CONVENTION.

THE Religious Education Association, organized a year ago, held its first convention in Chicago. The second annual convention is to be held in Philadelphia next week, Fourth-, Fifth- and Sixth-days. The general theme of the convention will be the "Bible in Practical Life." Different sessions will be devoted to addresses and discussion of the Bible in religious experience; religious education in the home, including the "Art of Telling Bible Stories," "Literature as a Means of Religious Education in the Home"; religious instruction in the secular school; the Bible in social and civic life; religious life in college and university; graded lessons, organized First-day School work; the training of religious teachers; the Bible and the young people's organization, the Bible and the library, the Bible and the press, summer schools and religion.

Among the speakers are to be men of all shades of religious belief, brought together by their common interest in the religious training of the young. The list includes W. S. Rainsford, of St. George's Episcopal Church, New York; Archbishop Ireland; Professor Peabody, of Harvard; Dr. Jesse H. Holmes, of Swarthmore; Mary E. Woolley, of Mount Holyoke College; Professor Genung, of Amherst; Dr. Dunning, editor of the *Congregationalist;* Dr. Horr, of the *Baptist Watchman;* Nolan R. Best, of the *Interior;* A. J. McKelway, of the *Presbyterian Standard;* Professor Coe, of the Northwestern University, Chicago; Richard G. Moulton, of Chicago; Professor McFadyen, of Toronto; President Jesse, of the University of Missouri; Dr. Rufus M. Jones, of Haverford; President Harper, of Chicago; President King, of Oberlin.

Particulars as to places of meeting, railroad arrangements and other details will be found in another column.

THE following circular letter was approved at a recent session of Philadelphia Monthly Meeting, held at Race Street, and copies of it directed to be sent to each monthly meeting within the limits of Philadelphia and the near-by yearly meeting of New York and Baltimore. It is published here because it is desired to bring it to the attention of every meeting of the other four yearly meetings, any of whose members may be residing for the time or permanently in or near Philadelphia; and also because it calls attention to an important line of work. in which other city meetings may be interested.

DEAR FRIENDS:

As there are from time to time members of other monthly meetings residing within the limits of our monthly meeting, who may not be known to members of our meeting, and who would feel the strengthening influence of a friendly greeting and welcome extended to them, we earnestly desire that your meeting forward to Edgar Kirby, 1605 Race Street, the names and addresses of such of your members as are residing or propose to reside for a shorter or longer time in this city, that we may extend to them the cordial welcome which we feel for all, and which we trust will help to bind us more closely together in that Christian brotherhood, for which we are all working.

Philadelphia, Pa., first of Second month, 1904.

IN another column we publish a letter from our friend Benjamin Miller, of Sandy Spring, Md., in regard to the new superintendent of the Pennsylvania Anti-Saloon League. S. E. Nicholson, as a member of the State Legislature of Indiana, as an organizer and superintendent of anti-saloon work in that State and in Maryland, has shown himself an earnest, vigorous and wise leader. Temperance workers of Pennsylvania feel very happy in the prospect of working under such leadership. We are glad to welcome our Friend and to be ready to co-operate with him in the work in every way possible.

CURRENT EVENTS.

Word comes from Washington that the Postoffice Department has begun a crusade against the printing of objectionable advertisements and stories in newspapers and periodicals throughout the country. The action is based on the section of the Revised Statutes which imposes a fine of not exceeding $5,000 or imprisonment for not over five years, or both, for any person depositing in the mails or aiding in circulating through the mails any obscene print, pamphlet, etc. It is proposed to amend this law to include vulgar advertisements and other printed matter. Under the new policy a number of papers containing questionable matter have been thrown out of the mails under telegraphic orders to the postmasters, and a campaign will be waged against objectionable medical advertisements, which are being widely published.

It is easy to see that the mere existence of a serious war between two nations stimulates the war fever in the other countries that are mere spectators of the struggle. Thus a war tends to demoralize the whole world. The papers inevitably are full of war news and discussion; the people think about military af-

fairs, and have their minds concentrated upon military conditions at home as well as abroad. Now, of course, is the time for jingoes and alarmists and big fleet advocates to urge larger appropriations for army and navy. No one can tell, they say, when we shall have to fight ourselves. The naval appropriation bill is now before Congress, and the conservatives who deprecate extravagant expenditures for naval increase are at a disadvantage under the conditions that have now arisen. It does not appear reasonable, however, to pursue a policy of high expenditures for war purposes simply because of the conditions in the Orient. There is nothing in the whole mess for us to fight about now, or at any time in the near future.—*Springfield Republican.*

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The Thirteenth Annual Negro Conference began at Tuskegee, Ala., on the 17th, with more than 2,000 negro farmers present. Among men of national prominence present were: Dr. Wallace Buttrick, of the General Educational Board; Dr. Dickerman, of the Southern Educational Board; Hammond Lamont, managing editor of the New York *Evening Post*, and Dr. N. T. Johnson, of the Philadelphia *Record*. The resolutions adopted declare the faith of the conference in efforts to secure home and land for the negro, the exercise of thrift, keeping out of debt, getting rid of the log cabin idea, building of churches and schools, lengthening of the school term, building of good public roads, the regular and prompt payment of all taxes, and making agricultural life more attractive. They urge that the whites put a premium on right conduct and high living among the blacks. The negro is urged to refrain from crime and to join with the whites in the maintenance of law and order.

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The Executive Committee elected in Washington last month to arrange for the International Peace Congress, which is to be held in the United States next autumn, organized in New York on the 20th, with Edwin D. Mead as chairman and Benjamin F. Trueblood as secretary. It was resolved unanimously to hold the congress in Boston in the first week in Tenth mo., and voted that meetings be arranged immediately following the congress in New York, Philadelphia, Washington, Chicago, St. Louis and perhaps other cities. It was resolved to present the name of Robert Treat Paine, president of the American Peace Society, for president of the congress, with the following American vice-presidents: George F. Edmunds, Andrew D. White, Edward Everett Hale, Andrew Carnegie, Edwin Ginn, Albert K. Smiley and David Starr Jordan.

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The national convention of the Woman Suffrage Association closed on the 17th. Anna H. Shaw was elected president of the Association, Carrie Chapman Catt, the retiring president, being made a vice-president-at-large. The resolution adopted asked for equal suffrage for mothers, not only for the sake of the State, but for the home; demanded that marriage should be considered a partnership, in which the woman should have a share in the guardianship and control of children; rejoiced in the enfranchisement of the women of Australia; declared that suffrage is no longer an academic question in Great Britain, Ireland, Australia and in 300,000 square miles of the United States; declared that the women of the entire union are as intelligent as are those in the places where suffrage is granted, and therefore demanded this right for all women.

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The report of the American National Red Cross Society for the year 1903 was filed with Speaker Cannon on the 17th. It reviews at great length the recent troubles in the organization. The committee appointed to investigate these differences has not yet reported. The work of the organization consisted of offering relief to the Kansas flood sufferers; holding itself in readiness to assist distress in Macedonia, should the necessary funds be furnished, and in organizing relief committees at Butler, Pa., during the typhoid fever epidemic. The financial transactions during the year comprised receipts of $1,353, added to $1,702 balance on hand. Disbursements on account of expenses of officers was $2,931, leaving a balance of $124.

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The effort of the Department of Agriculture to induce the cotton farmers of the South, and of Texas particularly, to diversify their farming and plant less area of cotton this year with a view to the eradication of the boll weevil is not working out as was expected. The high price of cotton has impelled every planter to put in a larger acreage than ever, especially where the boll weevil has not yet appeared—in Oklahoma, Mississippi, Alabama and South Carolina. The general increase over the cotton districts will be at least 30 per cent.

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Virginia has shown that Southerners know how to deal with a negro charged with criminal assault, and yet have no lynching. The trial at Norfolk was speedy and in conformity to law. It is notable, too, as doing away with an old excuse for lynchings. The Legislature had passed an act by which the victim's testimony could be taken by deposition outside of court, thus avoiding the publicity of direct and cross-examination by attorneys.

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Dr. Manuel Amador was unanimously elected First President of the Republic of Panama on the 16th. There are three "designados," or vice-presidents. The inauguration took place Second month 20th. Dr. Amador was Minister of Finance of the Provisional Government, and one of the commissioners to the United States to negotiate the Canal Treaty. He is held by his countrymen in great popular esteem, and besides seems to be a leader of ability.

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After conferences extending over three days at St. Louis, committees of the Presbyterian Church and the Cumberland Presbyterian Church unanimously adopted an agreement of union. The two General

Assemblies by which the agreement will have to be ratified meet Fifth month 19th. The reunited church will have a membership approximating 1,250,000.

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The following was issued from the national headquarters of the United Mine Workers of America at Indianapolis on the 17th:

To the Members of the United Mine Workers of America:

As a tribute to the memory of the late M. A. Hanna, and as an expression of appreciation of the many services rendered by him to our organization, you are requested to cease work at noon on Friday, February 19th, the day of his funeral.

John Mitchell, President United Mine Workers of America; T. L. Lewis, Vice-President; W. P. Wilson, Secretary-Treasurer.

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The Russian Government on the 19th abolished the censorship on all news and other telegrams going abroad. This is said to have come about as a direct result of a consideration of the subject by the Czar. Minister de Plehwe and Count Lamsdorff, the Foreign Minister, both joined in recommending its abolition. This is regarded as the most important act in Russia since the emancipation of the serfs.

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Sir Leslie Stephen, the journalist, president of the Ethical Society in London, is dead. He was born in 1832. He was editor of the *Cornhill Magazine* from 1871 to 1882. His published works include "History of English Thought in the Eighteenth Century," "An Agnostic's Apology," and similar works.

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Mexico is ready to co-operate with our health officials with a view to getting rid of yellow fever. Important sanitary work is now under way at Vera Cruz, which is regarded as a distributing point for the infection. For this work the Board has $7,000,000 at its disposal.

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Dr. Jameson, whose notorious and ill-starred raid to Johannesburg did so much to bring on the South African war, has succeeded Sir John Sprigg in the premiership of Cape Colony. Jameson suffered imprisonment and narrowly escaped hanging.

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A treaty of arbitration between Denmark and Holland was signed Second month 12th. It contains no limitations in regard to questions which can be decided by The Hague Arbitration Court.

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Panama has made a law prohibiting the immigration of Chinese and restricting the dwelling places of those already there to a specified part of the city.

BIRTHS.

BAYNES.—At Woodstown, N. J., Second month 10th, 1904, to Robert Griscom and Mary Wallace Baynes, a son, who is named Robert Griscom Baynes, Jr.; a grandson of Joel and Mary Borton.

MARRIAGES.

BUNTING—SHAW.—In Paterson, N. J., Second month 11th, 1904, Josiah Lavitice Bunting, M.D., of Philadelphia, son of Joseph M. and Hannah S. Bunting, to Emma Jane Shaw, daughter of the late John and Anna Shaw, of Paterson, N. J.

DEATHS.

BROWNING.—At Crum Elbow, Dutchess County, N. Y., First month 19th, 1904, Ethan Browning, aged 88 years; a member of Crum Elbow Monthly Meeting.

GOVER.—On Fourth-day, Second month 17th, 1904, at the residence of Henry and Mary Anna Reese, Baltimore, Md., Cornelia, daughter of the late Anthony P. and Sarah Gover, of Alexandria, Va., in her 81st year; a lifelong member of the Society of Friends.

HESTON.—At Friends' Boarding Home, Newtown, Bucks County, Pa., on Third-day morning, Second month 16th, 1904, William Hibbs Heston, aged 86 years; a member of Buckingham Monthly Meeting of Friends.

LIPPINCOTT.—At his home in Woodstown, N. J., Second month 19th, 1904, Samuel M. Lippincott, in the 88th year of his age; a valued member and elder of Pilesgrove Monthly Meeting, where he will be greatly missed, not only in the meeting, but also in the First-day School.

MILLER.—On Third-day, Second month 14th, 1904, at 414 West Price Street, Germantown, Philadelphia, Ellen Gilder, daughter of Harnish P. Miller, Jr., and Mary B. Miller, aged 13 months. Interment at Alloway, Montgomery County, Md., the home of her grandfather, Harnish P. Miller.

PITMAN.—At Battle Creek, Mich., Third month 12th, 1902, Rachel Webb Pitman, in her 71st year. She was born near Manchester, England, coming to this country in 1848. She was married in 1864 to Levi Pitman. She had been a member with Friends for thirty years.

PITMAN.—At Battle Creek, Mich., Eleventh month 10th, 1903, Levi Pitman, in his 84th year. He was born in Columbus, N. J. Death came without suffering; going to bed in his usual health, he fell asleep not to awake in this life. He was a lifelong member of the Society of Friends. He leaves four daughters, Florence N. Lalonde, Mary H. Codling, Emma W. Fagg, and A. Matilda Pitman.

SUTHERLAND.—At her home in Ocean Port, N. J., First month 28th, 1904, Ann C., widow of John D. Sutherland, of Cornwell, N. Y., and daughter of the late Daniel and Mary William, of Poplar, N. J.; a lifelong member of Shrewsbury Monthly Meeting.

WILLIAMS.—In Philadelphia, on Second month 15th, 1904, Henry B. Williams, aged 55 years; a member of Philadelphia Monthly Meeting. He was born in Whitemarsh, Montgomery County, Pa. Much of his life was spent in Moorestown, N. J., where the funeral was held on Second month 18th, 1904.

OGDEN.—At Bunker Hill, Ill., Second month 3d, 1904, Anna F. Ogden, in her 80th year; widow of Francis J. Ogden, of New York, and daughter of Harvey and Louisa Shotwell, of New York Yearly Meeting. She was always a consistent member of the Society of Friends, and much beloved by those who knew her worth and steadfast principles. She is survived by her two grandchildren, Francis E. and Helen W. Ogden, of Buffalo, N. Y., and her two sisters, Sarah L. Shotwell and Lida C. Hitt, of Illinois. Newly acquired friends gathered at the residence in Bunker Hill, and services were held on the afternoon of the 5th, acceptably addressed by the Methodist minister. Interment at Chicago, where an appointed meeting was held by Friends in the chapel at Oakwoods Cemetery, where several Friends spoke.

RUSHMORE.—At the home of his son, Albany, N. Y., John Underhill Rushmore, in the 82d year of his age; a member of Duanesburg Monthly Meeting of Friends.

DANIEL GRIEST.

Daniel Griest, whose death at the home of his son-in-law, C. S. Mark, in San Diego, Cal., was noted last week, was the son of Peter and Mary Griest, and was born in York County, Pa., in 1837. He was married in 1861 to Rose D. Mendleson, of Darby, Pa. In 1879 they, with their six children, moved to Kansas. His wife and two married sons, who reside in Ellis, Kansas, and two married daughters, who reside in San Diego, Cal., are left to mourn his loss.

He was a lifelong and active member of the Society of Friends, and always an ardent supporter of the temperance cause, and all the principals of right. For several years he had been trying to locate a colony of Friends in the far West, and was in California for that purpose when stricken with pneumonia, which caused his death. At his own request his body was taken to Ellis, Kansas, and interred by the side of his youngest son, who passed away only seven months before.

CHARLES PHILLIPS.

[Read by John S. Williams at a meeting of the Solebury Young Friends' Association, Second month 14th, 1904.]

Since the last meeting of the association Charles Phillips, one of the oldest and best-known and most highly-respected citizens of our township, has passed away. Born in Solebury in the ancestral home of his family, he has since lived within its original limits.

He was so well known and so fully appreciated that it seems unnecessary to review his life, and yet there are times when a retrospect of the lives of the departed friends fixes the prominent traits of their characters in the minds of those who are left.

In his social life he was courteous and friendly. He had a fine mind, cultivated by reading and thought, and was ever an instructive and delightful companion. As a business man his sagacity and integrity led to success. Devoted to his chosen calling for half a century, he yet had time to serve his fellow-citizens when called upon for assistance.

He was for many years a helpful member of the school board of the township, and served on the Board of Directors of a near-by bank for over thirty years, and has been called upon to assist in the settlement of valuable estates among his own people; he gave to all business matters entrusted to him intelligent and conscientious care.

His religious association was with Friends, of which Society he was a birthright member, and for many years an overseer in this, his home meeting.

Of his delightful home life it need only be said that those who knew it best appreciated it most. E. R. P.

NOTES.

Edward Grubb, editor of the *British Friend*, addressed a meeting under the care of Philadelphia Young Friends' Association in the auditorium of the Young Friends' Association Building on Third-day, the 16th. His subject was "Quakerism: Its Inner Strength and Outer Weakness." The address will be published in FRIENDS' INTELLIGENCER in full later on. Dr. Rufus M. Jones, editor of *The American Friend*, and John Dillingham, editor of the *Friend* (Philadelphia), were present, and being called on by the chairman at the close of the address, spoke briefly.

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The social evening at Fifteenth and Race Streets, Philadelphia, on Sixth-day, the 19th, under the care of the Best Interests Committee of the Monthly Meeting, was a very pleasant occasion. There was a large attendance, in spite of the snow-storm that was in progress at the time of assembling. After supper Isaac H. Clothier gave an informal account of his studies and rambles in Jerusalem, and in places in the immediate vicinity of the city. Later in the evening a simple diversion arranged by the committee proved very amusing, and went off very well. Friends felt that the occasion was a very pleasant and profitable one.

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The Committee of the Monthly Meeting of Friends of Philadelphia, held at Fifteenth and Race Streets, to whom was assigned the work of preparing a new directory of its members, earnestly requests all members of the said meeting who have changed their residence since the 1st of First month, 1900, to send present address (together with any other information they may deem necessary to aid the committee in its work) to Eliza H. Worrell, 140 North Fifteenth Street, so that it may reach her before Third month 5th. The committee will esteem this a great favor.

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Henry Berkowitz, Rabbi of the Congregation Rodeph Shalom, will lecture in the course on Moral Training under the care of the Society for Ethical Culture at New Century Hall, 124 South Twelfth Street, Philadelphia, Seventh-day, Second month 27th, at 4 p.m., on "Moral Training of the Young in Modern Judaism."

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Friends are invited to a social gathering at the Peace Rooms, 1305 Arch Street, Philadelphia, on Second-day, the 29th, at 8 p.m. This will be a farewell to Jessie Ackerman, our Peace envoy abroad, who leaves the next day en route for Jerusalem. A varied program will be given and light refreshments served. Daniel Batchellor, secretary Universal Peace Union; Arabella Carter, secretary Pennsylvania Peace Society.

A neat pamphlet of about 150 pages, nicely bound, containing the centennial proceedings of the establishment of Miami Monthly Meeting of Friends, Waynesville, Ohio, will soon be ready for sale. Price (sufficient to cover cost and carriage), postpaid, 20 cents, a copy. Subscriptions not already in may be forwarded to A. B. Chandler, Waynesville, Ohio, who will give them careful and prompt attention. For contents see program published in FRIENDS' INTELLIGENCER, Tenth month 10th, 1903, page 650.

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On the 28th, being the last First-day in the month, the united evening meeting in Philadelphia will be held in West Philadelphia (Thirty-fifth and Lancaster Avenue), at 7.30 p.m.

COMMUNICATIONS.

FOR A BOARDING HOME.

The members of Indiana Yearly Meeting of Friends, realizing some two years ago the urgent need of a "Retreat" for Friends not otherwise pleasantly and comfortably situated, conceived the propriety of erecting a "Boarding House."

Many delays, mainly for the want of sufficient funds, have hindered its progress.

We desire to be conservative and begin in a modest way, and not burden ourselves with debt.

Subscriptions or donations are requested, with the guarantee that no money will be expended until $15,000 has been assured.

Having received a number of valuable donations, we now feel much encouraged to push forward; and we desire that friends and others interested, who have means to spare for such worthy purposes, may consider this a personal appeal for help.

The "Home" is to be located on the Friends' Meeting Grounds at Waynesville, Ohio, and will be operated purely for the comfort and peace of its occupants.

Further inquiries courteously and promptly answered by A. B. Chandler or Georgia Frame, both of Waynesville, Ohio.

WILLIAM McKIMMEY.

A FRIEND OF THE PIONEER TIMES.

When the INTELLIGENCER comes to me, the first page turned to, as a rule, is the one containing the list of deaths, frequently seeing in it the name of an old acquaintance, school-mate, or friend, of whose removal I would probably have not known, had it not been for this medium of information. Not more than two or three weeks since the notice of the death of Cyrus McKimmey appeared (the paper spelled the name with an "n," instead of an "m," which it should have been), and the reading called vividly to my mind this person's venerable father and mother (mentioned in the notice) whom I knew well in my young womanhood, and whose oldest daughter was a school-mate of mine, and as I see them my mental vision embraces the sight of their pioneer home, in the almost uncleared woods of Wabash County, Ind., a log house, with large open fireplaces, and its wide doors open for hospitality, free and ungrudgingly bestowed on all who might claim it. The father was a noted minister, of a strong mind, sound doctrine, good delivery, and for those times, a well-educated man. He was familiar with the botanic plan of doctoring, and though not a physician, in the generally accepted use of that term, frequently practiced after that style among his neighbors (any one within the radius of ten or twelve miles was a neighbor in those times and places), and I think, without compensation.

Many years previous to his death he had a paralytic stroke, which affected slightly his speech and powers of locomotion, but his mind was apparently as vigorous as ever, and many a time have I heard him preach when he could hardly pull himself up from his seat, by the railing in front of him, or stand, when up, without leaning against the partition ledge, and even after that much liberty was taken from him, and he had to be carried in and out of the meeting house, and could no longer stand to deliver his message, his voice could be heard almost as clear and plain as in younger days. He traveled considerably in the ministry, never allowing his temporal affairs to interfere with his apprehensions of religious duty. When Maple Grove Indulged Meeting was opened he attended, and preached what would now be called the "dedicatory sermon." His wife, a good, motherly woman, whom everybody loved and respected, survived him many years. They and their cotemporaries are gone, but the memory of

their consecrated lives remains as a benediction in their meeting and locality. I doubt not many of your older readers can remember them, or hearing of them, and perhaps will be glad of this little tribute to their worth.

It is not best to place our predecessors on too high pedestals, contrasting them with Friends of the present, as being more zealous, more interested, than these, and longing for the "good old days," but it is good that the memory of these worthies, and their deeds of sacrifice in the performance of required duty, should live in the hearts of present-day workers, as a stimulus, an incentive to higher aspirations and better work, even as our advantages and our facilities for using them are greater than were theirs. "Where much is given, much will be required." It is hard, nay, impossible, in these days of rapid and easy transportation, for one to realize the difficulties, the privations; yes, even the sufferings of our pioneer forefathers in their efforts to make homes and build up and attend meetings, when the only way to get to these meetings, or to visit a neighbor, was to walk, ride a horse, or go in a big, uncovered, springless wagon, through the woods, over stumps and logs, winding in and out among the trees, "blazed" so they would not lose their way over "corduroy" roads in swamps, etc., etc.

I read with much interest the account of E. Lloyd's travels in the cause of truth, and in comparing her experience with that of ancient Friends, it seems wonderful she can go so far in so short a time. Fifteen or twenty miles was then a good day's journey. I surely wish her success in every way in her undertakings. Who would willingly go back to the "good old days" of our fathers and mothers?

ELIZABETH H. COALE.

Arrowsmith, Ill., R. R. 43.

Editors FRIENDS' INTELLIGENCER:

For some years past I have been actively interested in the work of the Maryland Anti-Saloon League, and have for about three years been brought into close relations with S. E. Nicholson, our State superintendent, and have been impressed with his earnestness, efficiency and tact in conducting the work in our State, where he has been recognized by both friends and foes as the leader of the movement. Much to the regret of the temperance press in our State, Friend Nicholson (for he is a member of the other branch of Friends) has accepted a call to Pennsylvania to act as superintendent of the League in that State.

I write this to bespeak for him the hearty support and cooperation of all Friends, who are interested in this great cause, feeling sure that it is only necessary for him to be known to be appreciated. Friend Nicholson is a native of Indiana, and while serving in the Legislature of that State prepared and passed "the Nicholson law," under which effective work has been done in restricting and suppressing the saloon, and I have been told by President Swain, of Swarthmore, that while in the Legislature Friend Nicholson assisted him in the passage of the first law to aid the State University, of which Dr. Swain was president at the time. BENJ. H. MILLER.

Sandy Spring, Md., Second month 15th, 1904.

There is a great university guild in this country, made up of the graduates of all the institutions of the higher learning. The members of this guild form a tremendous moral force which is on the right side—the side of truth and righteousness and genuine patriotism; and this force has to be reckoned with by the practical politicians and statesmen.—*President Hopkins, of Williams.*

The greater portion of the existing public debts of the powers is the legacy of former wars. Probably France has shown the greatest ability to carry the burden of war debt. She has paid the heavy indemnity to Germany and carried her own share of the cost of the Franco-Prussian War with remarkable ease, but further drafts of this character upon her resources would seriously test her recuperative power. M. Roche, the French statistician, estimates that France would have to furnish 2,000,000 men for the fighting line in case of a great European war. In the Franco-Prussian War France had 600,000 men on the fighting line. The cost of each French soldier in that conflict was about 13 francs per diem. The cost per day for each soldier at this time would be 15 francs, and M. Roche estimates that the cost of a European war, involving Germany, Austria-Hungary, Italy and France, would be at least $6,000,000 per day for France alone.—*Philadelphia Ledger.*

CORRESPONDENTS FOR ISOLATED FRIENDS.

The persons whose names follow have volunteered to act as correspondents for their respective cities, thus affording a means of communication between the Friends living there and traveling Friends who may desire to hold meetings among them. Any Friends who move into any of these cities should make themselves known to the correspondent, and thus be put in touch with the other Friends of the place.

Cincinnati, O.—Pierce J. Cadwalader, Johnston Building.
Cleveland, O.—A. Curtin Russell, 175 Bell Avenue.
Colorado Springs, Col.—Elizabeth M. Solly, 20 E. San Rafael Street.
Columbus, O.—John E. Carpenter, 2018 North High Street.
Detroit, Mich.—Emilie P. Jackson, 185 Canfield Avenue, West.
Indianapolis, Ind.—Wilson S. Doan, 626 Law Building.
Kansas City, Mo.—Mary E. Owsley, 414 Prospect Avenue.
Pasadena, Cal.—Nancy T. Gardner, 151 East Walnut Street.
Pittsburg, Pa.—Samuel P. S. Ellis, Carnegie Building.
St. Louis, Mo.—George B. Miller, 4107 Washington Avenue.
San Francisco, Cal.—Albert W. Smith, 1425 Spruce Street.
San José, Cal.—William Walton, Blummer Avenue.

FOR THE INTERSTATE LIQUOR BILL.

The liquor trade has worked up a strong opposition to the Hepburn-Dolliver bill among the so-called liberal element of the country. The Turn-Vereins, Mænnerchors, and other similiar societies, are petitioning against the measure very largely. They claim that over six thousand of these societies are to be heard from in this way. They have been at it for weeks. The "Congressional Record" daily gives the record of many referred to the Committee on the Judiciary. From one hundred to one hundred and fifty and more are frequently presented in a day.

By this time temperance people throughout the country know what this bill is, realize its importance and our need for it, and may be called on to act promptly in its behalf.

Do not let the work of individually-signed petitions be interfered with. Have that done thoroughly and quickly. In addition, however, let every religious congregation, temperance society, lodge or union endorse the bill and have the proper officers immediately send in a memorial to the House and Senate urging the early consideration and speedy passage of the bill. Do not fail to act promptly. An approved form is given herewith in order to facilitate the work and avoid delay.

In addition to this and the voters' petitions referred to, if you have not already done so, write at

once a brief letter to both of the Senators from your state, and to your own Congressman, respectfully urging them to aid by influence and vote in passing the measure. Let this be done everywhere, and particularly in States and districts represented on the Judiciary Committees as they follow this suggested form of memorial for organizations, churches, etc.

"To the U. S. Senate (or House of Representatives):

"Believing in the principle of Home Rule—in the right of each State to exercise its police powers for the regulation and control of the liquor traffic in its own way—without outside interference under the guise of interstate commerce, the ..... Meeting of the city or town ....., County of ....., State of ....., and composed of ..... members, hereby respectfully urges the early consideration and passage of the Hepburn-Dolliver bill to this end by your Honorable Body.

"All that the Hepburn-Dolliver bill will do and all we urge its enactment for is to give full scope to the legitimate exercise of the police powers of the States in dealing with this question. It will not make an unconstitutional law valid; it will not set up one policy of the State above another; it does not invade the so-called personal liberty of the people; it will simply give the States jurisdiction over liquors shipped within their own borders before as well as after delivery. It is in line with the present attitude of the Federal Government as expressed in the Wilson law, which it is designed to amend, and in the Internal Revenue law (Sec. 3,243, Edition of 1900), in which the paramount rights of the States in dealing with this subject are recognized and conserved.

"Signed on behalf of the congregation

".....,

"....."

Senate Committee on Judiciary: G. F. Hoar, Massachusetts; O. H. Platt, Connecticut; C. D. Clark, Wyoming; C. W. Fairbanks, Indiana; K. Nelson, Minnesota; L. E. McComas, Maryland; C. M. Depew, New York; J. H. Mitchell, Oregon; A. O. Bacon, Georgia; E. W. Pettus, Alabama; C. A. Culberson, Texas; J. C. S. Blackburn, Kentucky; T. M. Patterson, Colorado.

House Committee: J. J. Jenkins, Wisconsin; R. W. Parker, New Jersey; D. S. Alexander, New York; V. Warner, Illinois; C. E. Littlefield, Maine; L. Thomas, Iowa; S. L. Powers, Massachusetts; R. M. Hevin, Ohio; H. W. Palmer, Pennsylvania; G. A. Pearre, Maryland; J. N. Gillette, California; D. A. DeArmond, Missouri; D. H. Smith, Kentucky; H. D. Clayton, Alabama; R. L. Henry, Texas; J. S. Little, Arkansas; G. G. Brantlet, Georgia.

Washington, D. C.

The spirit of simplicity is not an inherited gift, but the result of a laborious conquest. Plain living, like high thinking, is simplification.—*Charles Wagner.*

RELIGIOUS EDUCATION CONVENTION.

The Religious Education Association, under whose auspices this convention is to be held, was organized by the Convention for Religious and Moral Education which met in Chicago, Third month 10th to 12th, 1903.

The Association, in its first year, has enrolled more than 1,600 members, including persons from nearly every State (and Canada also), from practically every denomination, from all organizations for religious training, and from educational institutions of all kinds. The Association is a union of the best and strongest forces in America to promote religious and moral education.

The full report of the first great meeting has been published in a volume of "Proceedings," which contains the fifty addresses, handsomely bound in 430 pages.

The addresses and proceedings of the forthcoming convention will be printed in the same way, the volume, a much more expensive one, going without extra charge to all members who pay the registration fee of one dollar, and remit the annual dues for the fiscal year beginning Second month 1st, 1904, two dollars, a total of three dollars for new members, or two dollars for those who have previously paid the registration fee. Memberships are hereby solicited.

Further information concerning the Association, and the terms of membership, will be furnished from the Association headquarters, 153 La Salle Street, Chicago.

CONVENTION HEADQUARTERS.

The First Baptist Church, near the Broad Street Railway Station, will be Convention Headquarters, whither all persons attending the convention may immediately go upon their arrival, for registration, information about hotels, rooms, board, programs, etc.

ENTERTAINMENT.

Following precedents in such conventions, no free entertainment will be provided, but the local committee, of which Prof. Martin G. Brumbaugh, Ph.D., LL.D., is chairman, and Rev. C. R. Blackall, D.D., secretary, will secure as low rates as possible in hotels, boarding-houses and homes, and this committee will be prepared to furnish on application, either now or upon your arrival, all necessary information upon this point.

MAIL.

Have your mail sent care R. E. A. Convention, First Baptist Church, Philadelphia.

RAILWAY RATES.

A rate of a fare and one-third on the certificate plan is being arranged for on all railroads. Definite instructions on this subject may be obtained, as indeed upon every other concerning the convention, together with extra copies of this preliminary announcement, by addressing Rev. C. R. Blackall, D.D., Room 419, Crozer Building, Philadelphia, Pa.

GENERAL PROGRAM.

Fourth-day, Third month 2d.—7.30 p.m. to 9.30 p.m., first general session of the convention, the Academy of Music; the president's annual address, Dean Frank K. Sanders, Ph.D., D.D., Yale Divinity School, New Haven, Conn. Addresses—Subject: "The Bible in Religious Experience." 1. "Its Unique Character and Value as an Interpreter of Life," Prof. Thomas C. Hall, D.D., Union Theological Seminary, New York City; 2. "Its Adequacy in Dealing with the Crises and Emergencies of Life," Alexander Mackay-Smith, Bishop-Coadjutor of the Diocese of Pennsylvania; 3. "Its Importance as a Factor in Promoting Spiritual Efficiency and Growth," Edward Judson, D.D., pastor Memorial Baptist Church, New York City, and Professor of Homiletics in the University of Chicago.

Fifth-day, Third month 3d.—10.00 a.m. to 12.30 p.m., First Baptist Church. Addresses—Subject: "Religious Education in the Home." 1. "The Religious Opportunity of the Home," Ira Landrith, LL.D., general secretary Religious Education Association, formerly editor of the *Cumberland Presbyterian*, Nashville, Tenn.; 2. "The Art of Telling Bible Stories," Prof. Richard Green Moulton, Ph.D., the University of Chicago; 3. "Memory Work in Character Forming;" 4. "Literature as a Means of Religious Education in the Home," Prof. Caleb T. Winchester, L.H.D., Wesleyan University, Middletown, Conn. Discussion—Prof. Herman H. Horne, Ph.D., Dartmouth College, Hanover, N. H.; Mary E. Hutcheson, chairman Committee on Education, Ohio Congress of Mothers, Columbus, O.; Philip S. Moxom, D.D., pastor South Congregational Church, Springfield, Mass.

7.30 p.m. to 9.30 p.m.—First Baptist Church. Addresses—Subject: "The Bible in Education." 1. "The Qualities which Make the Bible Educationally Valuable," Prof. John E.

McFadyen, A.M., Knox College, Toronto, Canada; 2. "The Contact of Biblical Material with the Experience of the Child," Josephine L. Baldwin, Primary Superintendent New Jersey State Sunday School Association, Newark, N. J.; 3. "The Contact of Biblical Material with Adolescent Life," Prof. Geo. E. Dawson, Ph.D., the Hartford School of Religious Pedagogy, Hartford, Conn.; 4. "The Co-ordination of the Bible with Other Subjects of Study," President William H. P. Faunce, D.D., Brown University, Providence, R. I. Discussion—Rabbi Abram Simon, Hebrew congregation, Washington, D. C.; Prof. Charles F. Kent, Ph.D., Yale University, New Haven, Conn.; President Mary E. Woolley, Litt.D., Mount Holyoke College, South Hadley, Mass.; William F. McDowell, Ph.D., Secretary of Education, Methodist Episcopal Church, New York City.

Sixth-day, Third month 4th.—10.00 a.m. to 12.30 p.m., business session of the convention, First Baptist Church. Address—"The Annual Survey of Progress in Religious and Moral Education," President Charles Cuthbert Hall, D.D., Union Theological Seminary, New York City.

7.30 p.m. to 9.30 p.m.—Addresses—Subject: "The Bible in Social and Civic Life." 1. "Its Recognition of the Social Needs and Relationships of Man," Prof. Francis G. Peabody, D.D., Dean Divinity School, Harvard University, Cambridge, Mass.; 2. "Its Solution of the Practical Problems of Modern Life," W. S. Rainsford, D.D., rector St. George's Episcopal Church, New York City; 3. "Its Relation to Patriotism and Civic Righteousness." Introduction of the newly-elected president.

THE DEPARTMENTAL PROGRAMS.

The various departments will hold sessions, the several meeting places to be designated in the final program, with which delegates and visitors will be provided upon arrival in Philadelphia.

Following is a partial program of department meetings:

UNIVERSITIES AND COLLEGES.

First session, Fifth-day, Third month 3d, 2.30 p.m. to 5.00 p.m. Address—"How Far Can Courses Bearing on the Bible in Practical and Intellectual Life Be Introduced into the Curriculum, and How Can They Be Conducted without Offending Persons Who Have Been Trained in Traditional, Sectarian or Anti-Religious Views?" Prof. Benjamin W. Bacon, D.D., Yale University, New Haven, Conn. Discussion—Prof. Henry T. Fowler, Ph.D., Brown University, Providence, R. I.; Prof. Jesse H. Holmes, Ph.D., Swarthmore College, Swarthmore, Pa.

SUNDAY SCHOOLS.

First session, Fifth-day, Third month 3d, 2.30 p.m. to 5.00 p.m.—Addresses—Subject: "The Present Condition in the Sunday School." 1. "A Study of Sunday School Conditions in New Jersey," E. Morris Fergusson, secretary of the New Jersey Sunday School Association, and recording secretary of the International Sunday School Convention, Trenton, N. J.; 2. "A Survey of the Present Sunday School World," William C. Bitting, D.D., pastor Mt. Morris Baptist Church, New York City; 3. "Graded Lessons: Their Present Use and Results," Delbert S. Ullrick, A.M., Garrett Biblical Institute, Evanston, Ill.; 4. "The Adaptability of the Bible to the Graded Lesson," Samuel B. Haslett, Ph.D., Worcester, Mass.; George Whitfield Mead, Ph.D., pastor First Presbyterian Church, Newport, R. I.; 5. "Organized Sunday School Work," George R. Merrill, D.D., superintendent Minnesota Congregational Home Missionary Society, Minneapolis, Minn. Discussion.

Second session, Sixth-day, Third month 4th, 2.30 p.m. to 5.00 p.m.—Addresses—Subject: "The Betterment of the Sunday School." 1. "The Principles Underlying a Graded Curriculum," Edward P. St. John, Lecturer on Religious Pedagogy, Prattsburgh, N. Y.; Prof. Ernest D. Burton, D.D., the University of Chicago; 2. "The Sunday School Teacher," Prof. George W. Pease, the Hartford School of Religious Pedagogy, Hartford, Conn.; Dean J. B. Van Meter, Woman's College, Baltimore, Md.; 3. "What Can the R. E. A. Do During the Next Year for the Betterment of the Sunday School?" A. E. Dunning, D.D., editor *The Congregationalist*, Boston, Mass. Discussion.

SECONDARY PUBLIC SCHOOLS.

First session, Fifth-day, Third month 3d, 2.30 p.m. to 5.00 p.m.—Addresses—1. "Resources of the School for Moral Training," Ray Greene Huling, Sc.D., Head Master English High School, Cambridge, Mass.; 2. "What Religious Teaching, if Any, May Be Given in the Public Schools?" Dr. William Gallagher, Newton Theological Institution, Newton Center, Mass.; 3. "Is the Reading of the Bible without Comment, Accompanied by the Lord's Prayer, an Important Help to the Tone of the Public School?" Principal J. Remsen Bishop, Ph.D., Walnut Hills High School, Cincinnati, Ohio. Discussion.

Second session, Sixth-day, Third month 4th, 2.30 p.m. to 5.00 p.m.—Addresses—1. "What Treatment of the Bible in Secondary Public Schools Is Made Advisable by Biblical Allusions in Literature?" (speaker to be announced); 2. "In Public Schools, What Course Is Best in Dealing with Historical Questions that Involve Marked Difference in Religious Belief, as, for instance, the Lutheran Reformation?" George E. Horr, D.D., editor *The Watchman*, Boston, Mass. Discussion.

TEACHER TRAINING.

One session only, Fifth-day, Third month 3d, 2.30 to 5.00 p.m.—Addresses—1. "What is Now Being Done in the Training of Religious Teachers by Educational Institutions, Summer Assemblies, Special Bible Training Schools, Various Religious Denominations, the Y. M. C. A., and Similar Agencies?" Prof. Amos W. Patten, D.D., Northwestern University, Evanston, Ill.; 2. "Is Religious Teaching Governed by the Same Psychological and Pedagogical Principles and Methods as Other Teaching?" Dr. R. R. Reeder, superintendent of New York Orphan Asylum, Hastings, N. Y. Discussion.

YOUNG PEOPLE'S SOCIETIES.

First session, Fifth-day, Third month 3d, 2.30 p.m. to 5.00 p.m.—Addresses—1. "The Relation Between Young People's Societies and Other Departments of the Church in the Training of Young People" (speaker to be announced); 2. "The Place and Relation in Christian Training of the Four Elements of Young People's Societies: (1) Social, (2) Educational, (3) Devotional, (4) Practical," C. G. Kloss, pastor Central Congregational Church, Philadelphia, Pa.; 3. "A Study of the Condition and Future of Young People's Societies," William B. Forbush, Ph.D., pastor Winthrop Congregational Church, Boston, Mass.

Second session, Sixth-day, Third month 4th, 2.30 p.m. to 5.00 p.m.—Addresses—1. "Character-making Elements in Church Boys' Clubs," George Griffiths Bartlett, Rector Memorial Church of St. Paul, Overbrook, Philadelphia; 2. "Character-making Elements in Young Men's Clubs and Classes" (speaker to be announced); 3. "Mission Study as an Element in Character-making," Prof. W. O. Carver, Louisville, Ky.

LIBRARIES.

One session only, Sixth-day, Third month 4th, 2.30 p.m. to 5.00 p.m.—Addresses—1. "Report of Religious and Ethical Work Done by Public, Institutional and Private Libraries," George F. Bowerman, librarian Wilmington Institute Free Library, Wilmington, Del.; 2. "The Desirability and Feasibility of Uniting Existing Sunday School Libraries in the Nearest Public Library or Branch Thereof," Elizabeth L. Foote, New York Public Library, New York City; 3. "Biblical, Religious and Ethical Work Possible in the Children's Section of the Public Library," Electra C. Doran, librarian Public Library, Dayton, O.; 4. "Lines of Co-operation Possible between the Sunday School Teacher and Those in Charge of the Public Library," Professor James H. Canfield, LL.D., librarian Columbia University, New York City. Discussion.

THE PRESS.

One session only, Fifth-day, Third month 3d, 2.30 p.m. to 5.00 p.m.—Addresses—1. "Present Conditions and Influence of the Press upon Religious and Moral Education," Nolen R. Best, associate editor the *Interior*, Chicago; 2. "The Opportunity of the Daily Press to Apply Biblical Principles to Modern Social Problems," A. J. McKelway, editor *Presbyterian Standard*, Charlotte, N. C.; 3. "The Opportunity of the Secular Press for the Moral Education of the People"; 4. "What Can the Religious Press do for the Promotion of Moral Education in the Public Schools?" speaker to be announced.

FRIENDS' ASSOCIATIONS.

QUAKERTOWN, PA.—The Young Friends' Association met at the home of Frank and Emma Ball, Second month 18th. A short silence was observed, and the president, Frank Ball, opened the meeting by reading the 111th Psalm. Secretary Ella M. Ball read the minutes of previous meeting. The first part of the Discipline of Friends was read by Elmer Jordan. This brought forth remarks, as there are those amongst us who have facts brought to our notice of which we were not mindful heretofore. Anna W. Ball recited "Evening," by Ellwood Roberts. A sermon by "Rev." Thomas B. Gregory was read by J. Miles Jordan, proving "Love" as the greatest thing in the world. If we knew each other better we would love each other more; if we would but obey the divine law of love and self-sacrifice, life would be one grand, sweet song. An essay on "The Duty of Happiness," was given by Annie L.

Roberts. Frank Ball recited "Gradatum," by J. H. Holland, in which appears the ever-beautiful and oft-repeated verse:

"Heaven is not gained at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

Eleanor Foulke read a part of the address given by Isaac H. Hillborn at a meeting in Philadelphia on "Views and Testimonies of Friends." As there was not time to read the whole of this most excellent address, it was decided that it be reread and concluded at our next meeting. A voluntary recitation was given by Mrs. Turner, entitled "Saddle Bags of Gold." Sentiments were then given by nearly all present. After a silence we adjourned to meet the third Fifth-day evening of Third month, at the home of Evan R. and Kate Penrose.

ANNIE B. ROBERTS, Corresponding Secretary.

MICKLETON, N. J.—The Young Friends' Association met Seventh-day evening, the 13th, in the meeting house; the president being absent, the vice-president opened the meeting by reading the 24th Psalm. After reading the minutes the program for the evening was given—reading from Janney's History, by Eliza Buzby; reading from "Glimpses Through Life's Windows," by Mary John. George Heritage read sketch of the life of Herbert Spencer, the distinguished English philosopher and author of many scientific works of great value. In his contributions to science he has shown the workings of a master-mind, one that was clear, forceful and original in its conceptions. A "general information salad," given by Mary Heritage, was partaken of by many, and enjoyed by all. A recitation was given by Nellie John, followed by a very interesting discussion of the question, "Can Friends Consistently Take Part in Political Affairs?" which was opened by J. Omar Heritage, many others taking part; the general opinion being that it is consistent to take an active part and interest in the affairs of our country.

We were favored with remarks by Elwood Roberts, of Norristown, Pa., his son being in company with him. For the benefit of visiting Friends, who are always welcome, I will state that our meetings are held the second Seventh-day evening in each month in the meeting house, Mickleton, N. J.

ANNIE C. BRADSHAW, Sec.

RISING SUN, MD.—At a recent meeting of the West Nottingham Young Friends' Association, which convened in the town hall, the president's opening selection was from "The Wayside Gospel," which told how often we are prone to overlook the opportunities presented by being discontented with our surroundings, instead of living all our lives within the shadow of the heights which would lead us on. After roll-call the minutes of last meeting were read and approved.

This was followed by Edwin R. Buffington addressing the meeting on "What is Religion?" He defined it as the life of God in the soul of man. He compared religion to the life of a blade of grass; how with the blade of grass we can tell of its color and shape, but that which produces it, the life that is back of it, is beyond finite man's conception. So with religion, we can tell of the good it produces, but the life which is down underneath of all things belongs to the divinity; it is beyond our description. Religion has been the same always. The only difference lies in the undeveloped instrument. He concluded by reading "The Necessity of Searching After This Life."

"The Discipline of Daily Life" was the subject of a paper assigned, and in the absence of the one appointed, some thoughts were offered on the subject by those in attendance.

Brinton Nichols thought the following portion of Scripture appropriate, "Therefore sleep not as others sleep, but keep watch and be sober." He also quoted, "He who thinketh good will do good, and God will help him thereunto," etc. In his remarks he said we must become passive, fitted to the hands of the potter, as it were, and receptive and willing to utilize the opportunities surrounding us. He thought we did not appreciate the things of nature as we should; that through its study there are daily lessons presented which would aid us in aspiring to greater heights. "What the Wise Man Aims At" was read in conclusion. Some of its thoughts were: Every quality in us is calling to the same quality in some one else; if it is a good quality it will awaken the same good in another; but if it be evil it will eventually reverberate in the same way; if we would only see and think that which is beautiful in this world, then whatever the heart desires, whatever is true, pure and upright, we may become one with it by trying to be it and to love it. Albert Buffington thought the discipline of our daily lives was in being sincere. Sincerity was to him the keynote.

Janette Reynolds read Andrew Rykman's prayer, by Whittier. A portion of Herbert Worth's paper, read at a recent conference, concerning "Individual Association Work," was read by Edna Buffington. Some of its suggestions were: That we gain strength by mingling with others; that the reserve which separates us from others is perhaps too much on our own side; that to be helpful we must be able to present something as an object lesson of the serviceability of our own faith.

The interesting discussions which arose showed the deep interest felt in the subjects presented.

The time for adjournment having arrived, the Executive Committee was asked to remain at the close of the meeting to consult. After a short silence the association closed.

JANETTE REYNOLDS, Cor. Sec.

EDUCATIONAL.

A CONFERENCE OF FRIENDS' SCHOOLS.

A general conference on education has been arranged by the Association of Friends' Schools to be held at Swarthmore College on Third month 12th, 1904, at 3.15 p.m. The conference has been arranged to take up and discuss educational topics suggested by the "Course of Study for Friends' Schools" just issued by the Board of Examiners appointed by the Committee on Education of the Philadelphia Yearly Meeting. The subjects to be treated by papers and discussions are: "The Plans and Aims as Shown by Course of Study," "Arithmetic in the High School," "Grammar—Its Place and Value," "College Credit for Science Work in Preparatory Schools," "An Appreciation of the Beautiful—How It Can be Developed by Manual Training and Other Art Work." Besides this stated discussion, for which speakers are being selected, it will be in order to bring up other points concerning the work and objects of our schools, and the discussions will be open to all in attendance so far as time will permit. A general invitation will be extended to all teachers and members of committees of Friends' schools in any of our yearly meetings, as well as to all committees on education and others interested in educational work among Friends. The college, besides providing the place of meeting, offers to entertain at dinner all wishing to remain for the evening, and in the evening will provide an illustrated and experimental lecture on liquid air and wireless telegraphy. The lecture will be given at such an hour as to enable those in attendance to take early evening trains either east or west from Swarthmore. The opportunity to inspect the buildings, libraries, museums and other points of interest about the college, as well as the social opportunities offered will add no small amount to the pleasure and value of the meeting. Names of speakers, times of trains and the full program as proposed will be announced later, and copies of the course of study in pamphlet form will be sent by mail or provided at the meeting for all so desiring.

GEORGE SCHOOL.

Seventh-day evening, Second month 13th, our friend, Edward Grubb, of London, editor of the *British Friend*, gave a lecture before the Young Friends' Association on Tennyson's beautiful poem, "The Holy Grail." He first gave the history of the poem, and then read portions of it, bringing out very clearly and impressively the moral and spiritual lessons which it contains.

Sixth-day evening, Second month 19th, George School and friends for the fourth time heartily welcomed Dr. John B. De Motte, who gave an illustrated lecture on "The Harp of the Senses; or the Secret of Character Building." The impressive manner in which this lecture was given touched the hearts of old and young, and the beautiful and helpful thoughts expressed filled the audience with noble aspirations which cannot fail to bear fruit.

Dr. De Motte thinks that our boys are left to shift too much for themselves. "Society chaperons her lassies; her lads she pushes out to learn the world alone." He said that there is no sex in morals, and made a strong plea for the better protection of the boys.

The secret of character building rests in the formation of proper brain cells while one is young—brain cells that stand for pure, earnest, noble lives.

The first inter-society debate took place Seventh-day evening, Second month 20th, between the Ciceronian and Union Debating Societies. The question was, "Resolved, That the methods employed by Russia to obtain ports on the Yellow Sea and to

extend her influence in the neighborhood of said sea are justifiable." The speakers on the affirmative, members of the Ciceronian Society, were: George Eves, Harry Sherwood and Edwin Maule; on the negative, members of the Union Society: Charles Parker, Lanning Masters and James Green. The judges decided in favor of the negative. F. B. S.

SWARTHMORE COLLEGE.

On Fifth-day, the 18th instant, Professor Ferris W. Price delivered a lecture on the "Seven Hills of Rome." Professor Price is an authority on early Roman history, and the lecture, which was illustrated, was much enjoyed.

On Sixth-day Dr. Appleton gave his weekly Shakespearean reading. These readings have come to be looked upon as a treat by those taking the course in English literature.

Dr. Appleton's fourth year Greek course is taking up the play of Euripides, "Iphigenia in Tauris." In view of the fact that this play was given by the University of Pennsylvania Greek students last year, and that all of the class witnessed that presentation, the course is more than usually interesting.

Dr. Battin recently gave his lecture on "The Passion Play of Oberammergau" at the Drexel Institute, Philadelphia.

At the regular meeting of Somerville Sixth-day evening the new officers were installed. By way of literary exercises Ruth Richards spoke on current topics. Her summary of the news was full and comprehensive. Agnes Sibbald recited a selection from the "Kentucky Cardinal."

In Eunomian many new members were admitted. The exercises consisted of papers: (1) "The Railroads of China," by George T. Broomell; (2) "The Trades Agreement," by Pierre Seaman. Then followed instruction in parliamentary drill; "As to Proxies," by George Roberts; "The Powers of the Secretary," Barclay White. The meeting adjourned after greetings from Alumnus William Roberts, '03.

The Young Friends' Association's regular meeting was postponed to Second month 28th.

In the Bible class a very good discussion was held on "Games, Their Spirit and Motives." Games of chance were generally condemned, and games into which contestants entered with the sole purpose of victory were considered not beneficial.

In meeting Dr. Holmes compared mental and spiritual training to the physical training of a college "training table," where each man denies himself pleasures which may rob him of the strength he might need in the future. Every man paves the way to greatness or failure. He emphasized the necessity of preparation, of training, intellectually and spiritally, that when the test time comes the ability to meet it will not be wanting. F. N. P.

COURSE OF STUDY FOR FRIENDS' SCHOOLS.

We have seen proof-sheets of the "Course of Study for Friends' Schools,' soon to be published under the direction of the Committee on Education of Philadelphia Yearly Meeting. The work has been done by a Board of Examiners consisting of Martin G. Brumbaugh, A.M., Ph.D., Professor of Pedagogy, University of Pennsylvania; Joseph S. Walton, Ph.D., principal of George School; Benjamin F. Battin, Ph.D., Professor of German Language and Literature, Swarthmore College; J. Eugene Baker, principal of Boys' Department of Friends' Central School, Philadelphia; Herschel A. Norris, A.M., principal of Friends' School, Wilmington, Del.; Clara B. Miller, member of Committee on Education of Philadelphia Yearly Meeting of Friends; Louis B. Ambler, A.M., superintendent of Educational Interests of Philadelphia Yearly Meeting, and of Friends Monthly Meeting Schools of Philadelphia.

The part relating to primary and grammar schools arranges the work in five groups, each group running through seven school years. This is followed by the High School course of four years, so arranged as to give pupils a good practical English education or to fit them for any American college.

An appendix contains a reading list arranged by school grades and containing titles of two hundred and nineteen literary works from which selections may be made for school and home reading. This list does not contain scientific or historical selections excepting a very limited number, it being the evident intention to publish lists of such material in connection with syllabi of the courses in those subjects. There is also a list of titles of selections for memorizing, arranged by grades, containing eighty-seven titles from which choice may be made.

We hope to give a fuller account of the course in a later issue.

BOOKS AND MAGAZINES.

In the fall of 1901 Peter Roberts published a book entitled, "The Anthracite Coal Industry," in which he gave the facts relative to the economic life of the people of the mining regions of Pennsylvania. This volume he has followed up with another on "Anthracite Coal Communities," which the Macmillan Company are about to publish. The object of the new volume is to give the facts relative to the social, educational and moral life of the anthracite mine employees. The author discusses the twenty-six nationalities residing in the coal regions, their different ways of living, their educational opportunities, the saloons they maintain, their savings, their criminals, and their politics.

In *Scribner's Magazine* for Third month "The Search for the Western Sea" gives an account of the twenty years of effort on the part of the persistent de la Vérendrye in his attempt to reach the fabled ocean, whose narrow waters were supposed to lie between the Valley of the "Great Fork River" and the Empire of China. He never reached the Western Sea, but his expedition blazed the trail through half a Continent, discovered the Rocky Mountains, and was a powerful impetus to the development of the Northwest. The Bancroft letters picture with great vivacity the Court life in London more than fifty years ago. Bunsen, Canning, Thomas Carlyle, Lady Byron, Sir Robert Peel and the Duke of Wellington are described as they appeared to an American woman. The author of "Kitchen Sketches," Elizabeth Hale Gilman, has a new series called "Home Sketches," in which the same characters reappear. The illustrations in tint are by Jessie Willcox Smith. Benjamin Brooks gives an account of the wonderful Enchanted Mesa in the middle of the desert in New Mexico. President Finley, of the College of the City of New York, contributes a poem.

"Aspects of Quaker Truth," by Dr. E. Vipont Brown, a notice of which appeared in our issue of Eleventh month 28th last, and a selection from which on "The Atonement" we printed two weeks ago, is now on sale at the Friends' Book Store, Fifteenth and Race Streets, Philadelphia. Price, 30 cents; postage paid.

"New York." By Ellis H. Roberts.
"Maryland." By William Hand Browne.
New edition in the American Commonwealths Series, revised to date by the authors. With map and index, each 16mo, $1.25.

In the revised edition of the history of New York the author, Ellis H. Roberts, of the U. S. Treasury Department, devotes much attention to the commanding position New York now occupies. He shows that the daily transactions on the New York exchange during 1902 were fifty per cent. greater than those of the London stock exchange for the same period. Of the State, moreover, he says, "Save only Great Britain, France, Germany, and Russia, the Commonwealth of New York heads all nations in value of manufacturing products and aggregate wealth."

The new matter now added to the history of Maryland includes the treatment of the Civil War, and in dealing with the struggle and the causes for it, Dr. Browne puts the case for the South with much force and scholarship. Though his position on some still debated points may cause discussion, it is the position of a scholar and of one, as the book bears evidence, who is master of the history of his State. An addition of especial interest is contained in the Appendix, giving the Calvert pedigree, which has never been correctly given in print before.

"Modern Methods of Charity," which is further described as "an account of the systems of poor relief, public and private, in Europe and America," is the title of a book which The Macmillan Company announce for publication in the fall. Charles Richmond Henderson, Professor of Sociology in the University of Chicago, and Dr. E. Muensterberg, Director of Poor Relief in Berlin, have united in offering the results of their studies in book form in this volume, which is said to be most elaborate and full in its discussion of its subject.

"The Flight of the Princess," a little idyl culled from Robert Louis Stevenson's "Prince Otto," has been issued in a pretty booklet, designed, engraved, printed and bound by the Biddle Press of Philadelphia, as "a sample of the work possible in that shop." It is a very charming bit of advertising, and convinces one at once that here at least is one place where one could be sure of getting a piece of printing artistically done. (The Biddle Press, Tenth and Filbert Streets, Philadelphia.)

METEOROLOGICAL SUMMARY FOR FIRST MONTH, 1904.

Mean barometer 30.131
Highest barometer during the month, 19th 30.910
Lowest barometer during the month, 8th 29.620
Mean temperature 26.5
Highest temperature during the month, 23d .....56.
Lowest temperature during the month, 5th ..... 2.
Mean of maximum temperatures 32.8
Mean of minimum temperatures 20.2
Greatest daily range of temperature, 22d .....21.
Least daily range of temperature, 29th ..... 5.
Mean daily range of temperature 12.6
Mean temperature of the Dew Point 17.9
Mean relative humidity, per cent. 72.5
Total precipitation, rain and melted snow, inches 3.56
Greatest precipitation in any 24 consecutive hours, 0.77 inches of rain, on the 2d.
Number of days on which .01 inch or more precipitation, 11.
Number of clear days 12, fair days 6, cloudy days 13.
Prevailing direction of the wind from northwest and northeast.
Sleet on the 2d and 16th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 48.5° on 23d.
Minimum of the wet bulb thermometer at 8 a.m., 2.° on 5th.
Mean of the wet bulb thermometer at 8 a.m., 21.1°.
Maximum of the wet bulb thermometer at 8 p.m., 51.5° on 22d.
Minimum of the wet bulb thermometer at 8 p.m., 5.5° on 4th.
Mean of the wet bulb thermometer at 8 p.m., 26.2°.
Mean of wet bulb thermometer for this month, 23.6°.

NOTE.—The means of the daily maximum and minimum temperatures, 32.8° and 20.2° respectively, give a monthly mean of 26.5°, which is 6.3° lower than the normal, and 6.6° lower than during the corresponding month in 1903.

The total amount of precipitation for the month, 3.56 inches, is very near the normal, and .72 of an inch less than fell during First month, 1903.

Snow fell on the 2d, 3d, 8th, 16th, 28th, 29th and 30th. The total snowfall during the month 12 inches—4.3 inches of which fell on the 2d, 1.5 inches on the 8th and 6 inches on the 29th. Two inches of snow on the ground on the 15th and 4 inches at the end of the month. Good sleighing most of the time.

JOHN COMLY, Observer.

Centennial Ave., Philadelphia, First month 31st.

"THE MONTH THAT IS NEAREST THE HEART OF THE SPRING."

The hedge-rows cast a shallow shade
  Upon the frozen grass,
But skies at evensong are soft,
  And comes the Candlemas.

Each day a little later now
  Lingers the westering sun;
Far out of sight the miracles
  Of April are begun.

O barren bough! O frozen field!
  Hopeless ye wait no more.
Life keeps her dearest promises—
  The Spring is at the door!

—Arthur Ketcham, in the Atlantic.

For FRIENDS' INTELLIGENCER.

THE BLIND GIRL'S LAMENT.

I weep not that from me is hidden
  The spring's fresh green, the floweret's bloom,
Or that the world so bright to others
  To me is ever steeped in gloom;
I do not grieve that, in my blindness,
  All beauty's beams, the sunlight's glow,
And all the fair earth's shining glory,
  To me is darkness only, No!

Not that the mountain's lofty summit,
  The ocean and its foam's white gleam,
The fury of the storm-swept billows,
  Are to the blind girl but a dream;
That yonder star-bejewelled heaven,
  The moon's pale beams that softly flow,
The rainbow's many-tinted splendor,
  Are naught to me but darkness, No!

They tell me that the loveliest flowers
  That ever bloomed beneath the sun
Are not the ones I stoop to welcome,
  Whose fragrant breath my heart has won;
They say the birds that sing so sweetly,
  Whose songs are founts of joy to me,
Are never those whose brilliant plumage
  Brings rapture to the eyes that see.

My little brother loves to lead me
  With careful hand from field to field,
And plucks for me the choicest blossoms
  The sweet, pure, fragrant violets yield;
Then home returning, on the threshold
  The mother-love I fondly own;
Her very nearness love outbreathing,
  Her every word, her every tone.

When, pressed against his loving bosom,
  My father's arms around me close,
"Dearest of all on earth," he calls me,
  What is the wish that through me glows?
Oh, that I could but burst asunder
  The night these eyes have ever known
And *see them, once*, in whose affection
  I must both joy and sadness own.

—Translated from the German by Robert Tilney.

THE LOST SPELL.

Gray with haze the wooded hill,
And at its foot a ruined mill.
You take the wide, white thoroughfare
That disappears, and you are there,—
There where the wizard works his will,
And all is still.

Many a path in solitude
Winds its way along the wood.
Hark! a far voice, faint and clear,
"Follow, follow, follow, here!"
Not another soul has heard,
But obedient to the word
You thread the hillside up to the blue,
And then go through.
Oh, devious the track
That goes winding through the wood,
Sometimes very steep and hard,
Strewn with shard,
And the sky is lost,
And looking back
I count the cost,
But the quest is good.
Doubt asks, "Do I not journey wrong?"
It is so long."
Then comes the far voice, faint and clear,
"Follow, follow, follow, here."
There are briers to tear the feet,
But the brier rose is sweet.
There are stones that cut and bruise,—
Thanks for healing of the dews!
And the blue withdraws, so dark and far,—
Blessed be the one white star!
And I follow, follow, follow as I choose.
Came one morn to the ruined mill,
Where the wizard works his will,
One who heard the summons clear,
"Follow, follow, follow here!"
One who stifled the desire
That smote his heart with a coal of fire.
Was it a voice that he had heard?
Was it a word?
An idle word that nothing meant.
Back he went.

Yet another day he came
To kindle ashes into flame;
Found once more the ruined mill,
Where the wizard works his will,
Sending men upon their quest,
One by the east, one by the west,
To thread the hillside up to the blue,
And then go through.
Not an echo for his ear,
"Follow, follow, follow here!"
Gray the haze upon the hill,
And all was still.

—Alice Lena Coale, in Atlantic Monthly.

DON'T HOLD YOUR BUNDLES.

Loaded to the chin with packages, traps and parcels, tensely erect in a straight-back chair, sat the weary shopper in the station waiting-room at the close of a bargain day.

The place was nearly deserted; there were empty rocking-chairs galore, an inviting couch beckoned from a secluded corner. But the tired, rigid little soul would none of these creature comforts, and, when I went to my train, I left her still sitting in the same position, with that strained, set look on her face, while she convulsively clutched her lapful of bundles.

Type everlasting of those who hug their burdens of care when they might just as well let them drop down to their feet; who choose the stiffest, most cramped position in life, while an easy, relaxed attitude is to be had for the taking; who seem almost willfully to select the hardest seats of duty, ignoring the big-armed comfortable rocker of rest made just to soothe racked nerve and brain.

Why should we go out of our way to hunt for hard times? As we go along, enough of that sort of thing will be provided for our highest development. There is no reason why we should go about as roaring lions to seek what of trial or of tribulation we may devour. There is large virtue in that necessity which bows to the inevitable, but there is none in needless self-inflictions. Inglorious ease is one thing, asceticism is another. Seeking trouble is about as bad as fleeing from it, and bearing trial needlessly is no better than shirking it. "Never trouble trouble till trouble troubles you," has in it more of philosophy than of poetry. Whenever possible, rest the hands, rest the head, rest the heart. Never take up a burden that is just as well off where it is.—*Julie H. Thayer, in Sunday School Times.*

"CHILD LABOR" AND THE WIDOW'S CHILD.

Jane Addams is fertile in resources. The "poor widow, dependent on the earnings of her children who are under fourteen," has been much in evidence among those who are trying to evade the child labor law, which prohibits the employment of children under this age in shops and manufactories. It is to be remembered that it is the wealthy employers, the great corporations among which it is so hard to enforce these laws, whose hearts are most torn by the thought of this "dependent widow." Miss Addams suggests that the women's clubs of the various cities should undertake to pay the wages which seldom reach more than two or three dollars a week, of such children while they go to school. There is reason to believe that this would prove but a small tax on the women's clubs, and a masculine editor might readily suggest the lines of economy by means of which such a tax could easily be met by the more fortunate women. But the *Chicago Tribune* improves on Miss Addams's suggestion when it urges the adoption of the Swiss method, which provides such scholarships out of the public funds, thus at the same time "rescuing mothers from want and fatherless children from ignorance." Private charity is a poor substitute for public duty. If it is economy for the State to provide the means of universal education, it is economy as well as justice for the State to make it possible for all innocent and well-meaning children to avail themselves of the privilege. The problem of popular education is yet in its infancy. The dignity, the value, the imperative importance, and superlative character of the public school are as yet but poorly appreciated, and but little understood, even by the friends of education.—*Unity.*

BUILD YOUR BIRD BOXES NOW.

From Bulletin of the Pennsylvania Department of Agriculture for Second month, 1904.*

One of the most profitable occupations for both old and young during the long winter evenings and tedious days of bad weather is the construction of bird houses. This will prove very profitable on account of its ethical and moral value, as well as its financial features, and the returns will be quite gratifying. The fundamental principle in developing the character of a person is found in getting him to perform some acts of kindness for others or for the lower creatures. This is exactly why "it is more blessed to give than to receive."

A cruel man is not likely to develop from a kind boy, but a rough, thoughtless and "hard-hearted" boy is the one who is in line to become a dangerous citizen and a hardened criminal, a disgrace to his friends and relatives, and a menace and expense to his country. There is no work of greater importance before parents, teachers and writers than the making of good citizens, and we feel that we should fail in a duty if we neglected here to call attention to the ethical value of bird study and of kindness to the lower animals. The Van Wormer brothers, who were electrocuted in New York for their dastardly crime, were conspicuous during the younger years for their cruelty to the lower creatures and to children.

The boy who loves a bird enough to construct a house for it, and while engaged in this occupation will think and talk about the habits, actions, songs, migrations, food and usefulness of the possible future tenants, will not in the future be found guilty of shooting or stoning the birds, neither will he be so thoughtless as to engage in other kinds of cruelty that are proven to develop into the most horrible crimes, such as the one cited above.

* These Bulletins are issued each month and will be sent free of charge to any citizen of the state who sends his or her name to Pennsylvania Department of Agriculture, Economic Zoologist, Harrisburg, Pa. Any or all previous issues may also be obtained. Vol. I., No. I. (Fifth month, 1903), gave pictures of bird houses and a discussion of the various kinds of birds that will nest in them. The contents of the current issue (Second month, 1904) are: February Chat with Readers; Keeping Nature's Records; Practical Measures for February: (a) Plant Diseases, Apple Rust and Cedar Apples, Crown Gall, Virginia Experiment Station Bulletin on Crown Gall, Fire Blight of Pear, Apple, Plum and Apricot; (b) Insect Remedies for February: Notes Needed, Shot-hole Borers, Destroying Old and Wild Trees, The Pear-tree Psylla, For Insects in Granaries, Danger of Experimentation, Fixing up Apparatus now, Making "Stock Solutions" now, Treatment of Infested Seeds (Pease and Beans), Bag Worms; San Jose Scale on Osage Orange; Lime-Sulphur-Soda Wash for San Jose Scale (form N. J. Bulletin); Bird Notes for February: Bird Boxes, The Value of Our Winter-time Birds, Wearing Birds; The Purple Martin and Bird Houses; The Winter Care of Quail; Our Practical Questions for this Month.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m. First-day School, 11.30 a.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for Worship, 11 a.m., 7.30 p.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fair Hill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m. First-day School, 9.30 a.m.

Second month 26th (Sixth-day).—Regular meeting of Plymouth Meeting Friends' Association.

Second month 26th (Sixth-day).—Nottingham Quarterly Meeting at Little Britain, Pa., at 10 a.m. Ministers and elders day before, at 2 p.m.

Second month 27th (Seventh-day).—Blue River Quarterly Meeting at Chicago, Ill., at 10.30 a.m. Ministers and elders day before, at 2 p.m.

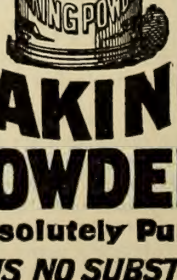
Second month 28th (First-day).—Hopewell, Va., Young Friends' Association.

Second month 28th (First-day).—New York and Brooklyn Young Friends' Association at Sixteenth and Rutherfurd Place, Borough of Manhattan, at

(Continued on page iii.)

IT IS A MATTER OF HEALTH

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, THIRD MONTH 5, 1904.

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No advertisement inserted for less than twenty cents.

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*** TELEPHONE No. 1-33-55.

CONTENTS OF THIS ISSUE.

GOOD WORDS.—X., ... 145
A MORNING HYMN (Verse), ... 145
FALLING AWAY OF THE EARLY CHURCH, 146
A FRIENDLY PILGRIMAGE.—V., ... 147
RELIGIOUS TEACHERS OF THE SECOND AND THIRD CENTURIES:
Christian History Lesson.—No. 11, . . . 148
SWARTHMORE MEETING, ... 149
EDITORIAL:
War, ... 150
Notes, ... 150
CURRENT EVENTS, ... 151
BIRTHS, MARRIAGES, DEATHS, ... 152
NOTES, ... 153
COMMUNICATIONS:
Benjamin Hanna; Descendants of Those Disowned; Two Concerns; Incident in the Life of Joshua L. Mills, . . . 153–154
CENTRE QUARTERLY MEETING, ... 154
BUCKS QUARTERLY MEETING, ... 155
QUAKERISM AS A LITERARY TYPE, . . . 155
ETHICS OF DEMOCRACY, ... 156
EDUCATIONAL:
Courses of Study for Friends' Schools; Conference of New York Friends' Schools; Swarthmore College, ... 158
FRIENDS' ASSOCIATIONS, ... 159
CALENDAR OF MEETINGS, ... 160

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WANTED.

MIDDLE-AGED MARRIED MAN DESIRES position; taking care real estate, renting or collecting, or doing general repairs in a mechanical line such as carpentering, or a position of trust. Can furnish good references. Address No. 50, this Office.

WANTED.—A MIDDLE-AGED WHITE MAN and wife to take charge of three-acre place near Philadelphia. Tenant house furnished and good salary. Apply, Henrietta D. Walter, 128 S. 19th Street, Philadelphia.

WANTED.—GIRL OR MIDDLE-AGED woman for general housework in family of two women Friends. Address Box 25, Darby, Pa.

WANTED.—BY OR BEFORE 15TH OF Fourth mo. a Matron for Friends' Boarding Home of Western Quarterly Meeting, located in Kennett Square, Chester County, Pa. Apply to Samuel H. Broomell, Clerk of Committee, Cochranville, Pa.

WANTED.—COMPLETE FILE OF "FRIENDS' Intelligencer" for Congregational Library. We have now been offered all the issues from 1853–1864 (bound), and 1902–1903, also some other years not complete. Friends are requested to send us lists of all issues or complete years they can furnish. There will be no cost for shipping.

WANTED.—COPIES OF THE "PENNSYLvania Freedman," published in Philadelphia. Either bound volumes or single copies. Cash will be paid for them. Address J. C., this Office.

THE BRITISH FRIEND.—SINGLE COPIES OF *The British Friend* (London) will hereafter be on sale, as they are received each month, at this office, and at Friends' Book Association. Price per copy, (mailed), 7 pence—14 cents. Also, sample copies (back numbers) may generally be had by applying to us. We forward yearly subscriptions for $1.75. This includes foreign postage.

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PERMANENT AND TRANSIENT BOARDers desired in a Friends' family in Washington. Address Sarah R. Matthews and Sisters, 1827 I St., N. W., Washington, D. C.

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FOR SALE.—A VALUABLE FARM. SITUated at Sandy Spring, Md., 18 miles northwest of Washington, D. C., at Public Sale, at the Savings Institution of Sandy Spring, Md., on Saturday, March 12th, 1904, at 2 p. m. Improvements good, terms easy. For further information, apply to J. Janney Shoemaker, Ashton, Md.

Penn's Treaty with the Indians

on India paper—engraving 23 inches by 18 inches, on sheets 30 inches by 24 inches, from the original Boydell engraved plate, made in 1775 from the original painting of Benjamin West. $3.00 by mail.

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BUCK HILL FALLS.

As Spring approaches, there is every indication that the fourth Season of Buck Hill Falls will be a prosperous one.

The Booklet for 1904 is mailed this week to the friends of the settlement. With it are enclosed a circular relating to rooms, etc., in the enlarged Inn; a circular giving particulars of cottages to rent; a circular of lots sold and for sale; and a circular of the Bird Classes, conducted by Mary Mann Miller. There is also enclosed a postal card, on which we should like sent new names of friends who are likely to become interested in the enterprise. Two or three new features for this summer are under consideration, and will be announced later. If any friends have not received their Booklets, they should send word at once.

The winter in the Poconos has been the coldest in many years. The snow is still two feet deep on Buck Hill, but it will not be long before active spring work can be started.

BUCK HILL FALLS CO.,
1024 Race Street, Philadelphia, Pa.

PHILADELPHIA YOUNG FRIENDS' ASSOCIATION

At the Regular Meeting

Second-day Evening, Third month 14th, at 8 o'clock

There will be an address on

Friends and Philosophies

By HENRY M. HAVILAND, of New York

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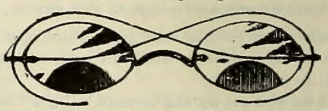
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GOOD WORDS.—X.

Religion is the deep inward working of the feelings, and of the heart; we must not look too much for bright light on the surface of things, but we must humbly and quietly try to seek deep; attending to the day of small things, trying to be faithful in the little, or we cannot expect to be rulers over more.

ELIZABETH GURNEY,
(Afterward Elizabeth Fry.)

—

From her journal.

A MORNING HYMN.

The morning light breaks o'er the slumb'ring prairies—
The day is born;
A thousand joys of light and life and love
Attend the morn.

The shadows flee—the sky is filled with splendor—
The world awakes;
The morning stars are lost—and golden glory
The Day-King makes.

Now tender flowers their hearts lift up in gladness—
An incense rare,
With mingled visions of many songsters,
Floats on the air.

I love the light, the glorious light of morning!
It fills my soul
With thoughts of Him whose love lights up our darkness
And makes us whole.

Some morning bright, on that fair shore of Heaven,
Life's tide shall break,
And freed from pain and earthly limitations
I shall awake.

—Mildred Ellsworth Holland, in Western School Journal.

FALLING AWAY. OF THE EARLY CHURCH.

[Read by Henry Ferris at the conference after meeting at Race Street, Philadelphia, First-day, Second month 7th, 1904.]

The fifteen centuries that lie between Bible times and the Reformation of Luther are to most of us but slightly known. When we leave the scenes described in the Acts of the Apostles; when we pass from the journeys of Paul to the journeys of Augustine, from the martyrdom of Stephen to the martyrdom of Justin and Ignatius, from the epistles of Paul and John to the disputations of Clement and Athanasius, we feel that we are leaving familiar shores to venture on an unknown sea. Why is it that the lives and the words of the later Christians should be less interesting to us than those of the little group who followed Jesus to the cross? Why should the defense of Paul before Agrippa, or the defense of Luther before the Diet at Worms, thrill us more than the homilies of Jerome or the rhapsodies of Augustine? And is there any lesson for Friends of to-day in the history of the early Church and the writings of the fathers?

To me the answer seems clear—the religion that Jesus taught was a religion of deed and life; the religion of those who lived after him became more and more a system of doctrine. All those fifteen hundred years, from the time when Jesus and his disciples had not where to lay their heads, down to the time when the Church of Rome reached the zenith of her power, were one long ascent in worldly prosperity, and one long descent in moral and spiritual life. The priests of Rome, like the Pharisees of old, as well as the clergy of George Fox's time, were always zealous to scourge and kill those who called the people away from doctrines and traditions to a life of righteousness and love; and the lesson of church history for us to-day, as it appears to me, is to avoid creeds and doctrinal tests, and to keep close to the simple religion of Jesus—to do the Father's will, and to love one another.

One striking thing in the New Testament is the difference between the words of Jesus and those of the apostles. Fine as the epistles are in many parts, still the contrast between them and the gospels is very great. To leave the doctrinal discussions of Paul, and the mystical dream of Revelation, and come back to the clear, simple words and parables of the Master, makes one wish always to follow the stream up to its pure source, and to dwell close to the fountain.

But when one goes still farther from the life of Jesus, when one leaves entirely the ground made familiar by the Bible, and takes up the history of the early Church, and the writings of the Fathers, as they are called, the contrast is still greater. "Notice first," says the late Dean Farrar, "the immeasurable superiority of the New Testament writings over any and all that follow them. Take the earliest Christian literature; the Epistle of Clement of Rome is almost entirely made up of second-hand phrases; the Epistle of Barnabas is unsound and artificial; and the Shepherd of Hermes is not free from dubious theology. The style of Ignatius is unrestrained, his images fantastic, his tone exaggerated. The pages of the Fathers," he adds, "as every one knows who cares to read them with open eyes, teem with errors. They contradict one another in many points. Their asserted facts are often untenable; their reasonings are often futile; their method of dealing with truth is to our eyes not always perfectly straightforward; their intellectual system of interpretation is to a large extent Judaic and impossible. To erect the Fathers into final authorities is nothing more nor less than a historic, a literary and a theologic fraud. It has been said that the New Testament is not like a city of modern Europe, which subsides through suburban gardens and groves and mansions into the open

country around, but like an Eastern city in the desert, from which the traveler passes by a single step into a barren waste. Early Christian literature cannot indeed be called a barren waste, for it is full of faith and love; but is there no evidential force in the fact that it is so immeasurably and incalculably inferior to the words of the fishermen and tax-gatherers, who, though unlearned and ignorant men, had felt on their foreheads the glow of the Pentecostal flame?"

The author of the "Life and Times of Irenæus," himself an orthodox English clergyman, says, "It is frequently supposed that the Christian writers of the second century, from the very fact of their greater nearness to the time of our Lord and the apostles, must have been possessed of information and wisdom which we cannot attain to, and that consequently every fragment of their writings must be of inestimable value. When, however, we begin to investigate these writings for ourselves the result is one of intense disappointment. Far from furnishing us with illumination and guidance in the midst of our own perplexities, we find not only that they are far inferior to the apostolic epistles, but that they abound in puerilities about 'æons' and 'emanations,' which show that the writers were not only deficient in knowledge themselves, but also that they had failed to estimate truly the wholesome and saving wisdom of the message they had received."

But who were the early Christian Fathers, and what can we of to-day learn from them? Perhaps no one can better answer this question than Dean Farrar. "In the lives of the Fathers of the first four centuries," he says, "are intertwined two separate sources of interest—the history of the world and of the Church; first, the history of the Church in the world; and then, alas! of the world in the Church. The victory of Christianity is the most stupendous and most thrilling drama which was ever played out on the stage of human destiny. We cannot study the lives of the Fathers without being brought into contact with the changing phases of both secular and religious life. In the world we watch the slow death and disintegration of the grand old Roman Empire. We see Rome, from which the Emperor retires to Byzantium before the growing power of popes; Antioch with its wit, its cynicism, its licentiousness, its terrors, and its tumults; Alexandria with its Egyptian superstitions, its seething intellectual and political excitement, its monks, its martyrs and its philosophers. We see Athens with its sophists and rhetoricians, and the boyish pranks of its University students; Carthage with its luxuries and temptations; Jerusalem with its disorderly pilgrims and debased population; Constantinople with its voluptuous splendors and its abysmal corruption; and we learn that in all ages the lives and hearts of men are swayed by the same motives, hopes and fears.

"When we turn from the world to the Church we see the same diversities—the recluse in his study; the monk in his cell; the persecuted gatherings of slaves and artisans in the Catacombs; the wealthy and fashionable congregations in crowded basilicas; Christian families in their happy homes; the bishop in his pulpit; the emperor presiding at the council; noble ladies assembled at Jerome's Bible classes under the gilded roof of the Aventine.

"We must be prepared for immense and bitter disappointments. Many who were called Christians were infinitely far from being Christ-like. We shall deplore the ambitious rivalry of priests fiercely contending for episcopal thrones; we shall see church synods swept by storms of ferocious turbulence, and dragging the passions of hell into the affairs of heaven. Worse than all this, we shall stand by the cradle of many superstitions which slowly and surely infected the pure faith of Christianity. We shall observe the painful moral deterioration of a clergy forced into compulsory celibacy; the exaggerated, unscriptural asceticism which degraded marriage into a miserable concession; the growth of pompous and semi-pagan ceremonies, of fetichistic relic-worship, of frantic fanaticism, of religious persecution, of sacerdotal arrogance. We shall see the free, large spirit bound hand and foot by the re-imposition of Jewish formalism and Jewish bondage. But out of the turmoil and decadence rise noble and saintly figures of men, who, like all the best and bravest men in every age, have been hated and persecuted because they loved truth and hated falsity, loved righteousness and hated iniquity. We shall learn to love the profound and gentle Origen; the undaunted Athanasius, standing alone against the world; the sensitive, contemplative Gregory of Nazianzus; the brilliant, learned and passionate Jerome; the fiery and eloquent Chrysostom; the emotional, many-sided Augustine; the eccentric Martin; the lordly Ambrose; the statesmanlike, imperious Basil. These men, and others like them, had, as we all have, their errors, moral and intellectual; but after all deductions made, they were true servants and saints of God, with His name written upon their foreheads."

That we may have as vivid an idea as possible of the early Church, a brief account by Justin Martyr of public worship in the second century may be interesting. We will suppose ourselves to spend a Sunday with Justin about the year 150.

The day began very early—some two or three hours before daylight. This was to avoid the observation of the heathen, in times of persecution. It was called the Ante-lucan, or Before-daylight, service. It consisted of the confession of sins, psalms, hymns, prayers and lessons from Scripture, ending with the 51st Psalm, recited or chanted in common.

(To be concluded next week.)

God's promises were never meant to ferry out laziness. Like a boat, they are to be rowed by our oars; but many men, entering, forget the oar, and drift down more helpless in the boat than if they had stayed on shore. There is not an experience in life by whose side God has not fixed a promise. There is not a trouble so deep and swift-running that we may not cross safely over, if we have courage to steer and strength to pull.—*Henry Ward Beecher.*

A FRIENDLY PILGRIMAGE.—V.

ON THE SANTA FE TRAIL.

On the morning of Second month 6th I set out from Kansas City for a week of sight-seeing on my way to Pasadena, taking the railroad that follows very closely the old Santa Fé trail. There were but three other passengers on the car when we started, and as a Kansas landscape in winter with little snow on the ground is not attractive, I proceeded to make their acquaintance; as others entered we took them into our circle, and by the end of the day we were all friends instead of strangers.

At night, when I took possession of my berth, Orion and Sirius shone in on me in all their glory and made me feel quite at home. In waking moments toward morning I enjoyed the brightness of the gibbous moon and the morning star; for half an hour before dawn the eastern horizon was aglow with rosy light, which gradually died away until the sun at last arose, an uninteresting yellow disk in a pale sky.

First-day was spent quietly by all on the car, with an increase of friendly feeling and an enlargement of our social circle. Foot-hills of the Rocky Mountains now appeared on the horizon, and early in the morning we had a good view of the snow-covered Spanish Peaks in the distance. Instead of the fertile lands of Kansas there were long stretches of arid waste, on portions of which enough grass grew for herds of cattle or horses to graze upon, while other portions produced only sage-brush, grease-weed and scrub-oaks, pines and cedars. We were not troubled with the alkali dust that travelers across the continent often complain of, but we had no desire to live in the adobe huts which dotted the waste at intervals, or the forlorn box freight cars converted into human habitations.

At 5 o'clock I left the main line at Lamy and took a short branch road to Santa Fé. On this ride I enjoyed a glorious sunset, the clouds in brilliant hues of red and gold resting above the purple peaks for half an hour. On arriving at the old town a pleasant surprise awaited me, for the proprietor of the hotel proved to be the son of a schoolmate of my girlhood. The day spent in this sleepy old town, which had its beginning before Jamestown and Plymouth were thought of, was full of quiet delight. The sky was clear and wonderfully blue, as it had been for nine months, no rain having fallen in all that time; and yet the dust was no deeper than it often is after two weeks of dry weather in Pennsylvania.

Most of the streets are narrow and delightfully crooked. The great majority of the houses are of adobe, the roofs being made of poles covered with mud. Most of those built of other material are but one story in height, are covered with plaster instead of with clay, and have flat tin roofs. Here and there an ugly American house mars the harmony of the scene, but many of the buildings look as old as the church of San Miguel, whose adobe walls, five feet in thickness, were built in 1582. In this church is the painting of the Holy Virgin, made by an Indian three hundred years ago, just as she appeared to him in a vision. Here also is a bell cast in Spain before Columbus was born, which the visitor is allowed to ring; the bell is stationary, but on pulling the clapper a strong, clear note is the result. Close by the old church is an adobe house built by the Indians before the Spanish occupation; this was inhabited until a few years ago, and is believed to be the oldest dwelling house in North America.

The old palace, which was the home of all the governors until a few years ago, is a long, one-story building, fronting the plaza or open square in the center of the town. The postoffice occupies one end; next comes the home of the Secretary of the Territory; then some lawyers' offices, and then the rooms of the Historical Society, which are filled with articles of curious Indian workmanship and precious relics of the days gone by. The guide-book says that Lew Wallace wrote "Ben Hur" while his home was in this palace. The present governor lives in a neat story-and-a-half American house, with an A in the roof between dormer windows, and a picket fence in front.

A few of the citizens of Santa Fé are endeavoring to rouse the old town from its lethargy, and as a result of their efforts the houses are numbered, letters are delivered and electric lights have been introduced; doubtless trolley cars will soon follow. When the spirit of modern enterprise takes possession the town may be more desirable as a place of permanent residence, but it will be less charming to the lover of things antique and artistic. Two miles from the town is Sunmount, a tent city for invalids. They claim that their location is ideal, as the temperature is ten degrees cooler in summer and twenty degrees warmer in winter than Colorado.

The next day was spent at Albuquerque, where there is a wonderfully fine collection of Indian manufactures, and at the Pueblo village of Isleta near by. The Pueblo houses are of adobe, very similar to the Mexican houses at Santa Fé, except that they are rather better. The fields along the Rio Grande gave evidence of cultivation, and the cows and horses, of which they had many, were in good condition. The Indian men, who stood around here and there, draped in red blankets (some of them carrying papooses), were picturesque objects. It may be an evidence of civilization to dress like white folks, but a blanket Indian, especially if he wears a genuine Navajo, with no head-covering but his long hair, is much more attractive than his brother attired in greasy store clothes.

Twenty-four hours' travel brought us from Albuquerque to the Grand Canyon of Arizona, where the most colossal scenery in America is on perpetual exhibition. It is impossible to describe the wonderful conformation of the rocks, their immensity, and their vivid coloring. The depth and breadth of the channel worn by the waters of the Colorado can be appreciated only by going down into it. The government has made a trail six miles in length, which zig-zags along the sides of the steep rocks, making a descent of 4,500 feet. The mules are sure-footed, and any

one with ordinary endurance and steady nerves may go down to the bottom and drink of the cool water of the river. To one who makes the trip for the first time the magnificent rock views are more enjoyed while going back up the trail, when there is less apprehension for one's personal safety. It is a thrilling experience, but the memory of it will be a joy forever.

Twenty-two hours from the Grand Canyon brought me to beautiful Pasadena, with its flowers and orange groves. We passed through the cactus desert in the night and had only a glimpse of its strange growths. An hour or two after daylight we made a sudden transition from barren wastes to irrigated fields, and as we caught our first glimpse of palm trees and an orchard laden with oranges, the passengers burst into an involuntary cheer. The other delights of this sunny land and the Friendly gatherings that have been brought about by Nancy T. Gardner, Edward Coale and others will afford material for my next letter. E. L.

RELIGIOUS TEACHERS OF THE SECOND AND THIRD CENTURIES.

FRIENDS' CHRISTIAN HISTORY LESSONS, NO. 11,

Read Isaiah lxi., 1-11; lxii., 6-12.

The more you mow us down the more you make us grow. The blood of Christians is seed.—Tertullian.

We have already spoken of Justin Martyr, a learned man and a philosopher, who became a Christian, and wrote in the interests of the Christians when they were persecuted under Marcus Aurelius. He was chiefly concerned at this time in refuting the slanders against his fellow-worshipers which were in circulation. But he wrote further against Jewish observances and on the divine "Logos" which works in every human being and which became flesh in Jesus. The doctrine of original sin and the relations of his religion to various philosophies are among his subjects. He was executed in the year 167.

Irenæus was a pupil of Polycarp, and was executed as Bishop of Lyons in Gaul in the year 202. His principal writing was that "Against Heresies," in which he attacks chiefly the Gnostic theories. He was a native of Asia Minor, and probably lived for some time at Rome. In 177 he was a presbyter at Lyons in Gaul, and later became bishop of the church at that place. He seems to have been a gentle, kindly spirit, active in reconciling quarrels among his ambitious contemporaries in the church. He believed that essential Christian doctrines had been handed down by the apostles to the officers of the church after them, and so on in the keeping of the church; so that these truths were not matters of reason or interpretation so much as of memory. Absolute truth on these matters—the so-called "orthodox" or "evangelical" doctrines of later times—was a matter of authority, not of understanding. He is also quoted as supporting the especial authority of the bishop of Rome; but it is more than doubtful if his words bear this interpretation.

Hippolytus was a learned and quarrelsome bishop of a church, or group of Christians, in or near Rome. He is known chiefly for his attacks on certain Roma bishops, though he wrote extensively against variou heresies, especially Monarchianism. He suffere martyrdom about 240 A.D.

A much more famous and interesting character c Western Christianity was Tertullian (160-230?). H was born in Carthage, probably of Roman parent No one knows when or under what circumstances h became a Christian. He began to write extensivel about the end of the century and continued mos active in defense of Christianity and in attacks on it enemies for twenty or thirty years. The scope o his writings is very broad. He wrote against th Jews, on Christian virtues, appeals to persecutors arguments for Christian doctrine and against variou heresies. Not long after the third century opened h espoused the beliefs of the Montanists, holding tha authoritative revelations had been received after th time of the apostles and were still possible. Thi "heresy" he continued to support, but was neve definitely separated from the church.

Tertullian was an impatient, sarcastic, uncharita ble, even violent writer. An intense partisan, he wa more anxious to make points against his antagonist than to be honest in his search for truth. He wa especially severe on penitents who had in some man ner offended and wished to return to the church. He stood out for great severity of discipline for offender and for austerity of life in the way of fasts, observ ances and the like in the church.

Another Carthaginian, contemporary with Tertul lian, was Cyprian, bishop of Carthage, who was mar tyred in 258 A.D. He was in early life a lawyer, ar orator and a man of wealth, with high social standing He became a Christian about 246, and began at once to use his great powers for his new faith. It was only with difficulty that he could be induced to re tain his home and gardens. Much of his property he used for his poorer brethren. He rose rapidly, and in a very few years we find him at the head of the Carthaginian Church. He won the loyal devotion o his people and became of great influence throughou the churches of Western Africa. Though somewha self-willed and arrogant, he seems to have been a con sistent, earnest, devoted man, and met death for his faith with characteristic fortitude.

The Church of Alexandria in Egypt supplies us with two great names: Clement and Origen. Alex andria was a great center of learning—a university city, in which philosophers and scientists were held in high honor. Here the great Greek translation o the Hebrew Scriptures—the Septuagint—had been made some 250 years before Christ. Here Philo, the Jewish philosopher, attempted to reconcile Judaism with philosophy, and forestalled certain Christian doctrines in his theory of the Logos.

In such a city Christianity had to present and de fend itself as a philosophy, not merely as a religion A catechetical school was founded here about 180 A.D. to prepare candidates for baptism. Clement of Alexandria taught here, and Origen followed him Clement was, like Justin Martyr, a philosopher as well as a Christian, and his writings appealed espe

cially to the educated classes; most of his writings have been preserved. He left Alexandria to escape persecution about 202, and probably died about ten years later.

Origen was from a child most intensely devoted to his faith. He was only a youth when he took up his work of teaching; but he carried it on fearlessly in face of great danger. He gave up every comfort, living in the poorest fashion, in order to devote himself to his work. He wrote an almost incredible number of books. His greatest work was his great Bible, in which he published the Hebrew Septuagint and several other texts in parallel columns. He originated many doctrinal phrases, which were afterwards of importance.

About 215 he became involved in difficulty with the bishop of Alexandria, and was not long after obliged to go to Asia, where he was martyred in Cæsarea about 250 A.D., after a long life of self-sacrifice and devotion. He was probably the ablest and most influential man of his time.

TOPICS.

The Church at Carthage, Alexandria, Philo the Jew, the Logos.

REFERENCES.

Waterman's "Post-Apostolic Age"; Backhouse & Tyler; Gibbon, I., chap. 16; Milman, II., chaps. 8 and 9.

SWARTHMORE MEETING.

In view of the increased number of Friends who are locating in the college town of Swarthmore, Pa., and the interest manifested by other Friends also, some of whom are perplexed over the usages in the meeting held on First-day, it is thought well to give a brief history of it.

When, a little past the middle of the last century, many leading Friends of Philadelphia, New York and Baltimore Yearly Meetings felt and saw the need for higher education for their children, under care of Friends, they originated the idea of a college. This thought was soon followed by vigorous action, and after great sacrifice of time, and a most generous outlay of money, they established Swarthmore College on its fair hillside, in a then sparsely-settled neighborhood, considered remote from the city. Opening its doors to Friends and others who desired to have their children under its Friendly care, one main feature was to have its religious influence impressed by stated times for worship after the manner of Friends. Each morning the student body assembled for a brief period in what was then called Collection Hall, and on First-day morning for a longer time, which was open to any neighbor or visiting stranger who might desire to attend its usually silent service. After a time those in authority felt it might be profitable to precede the First-day morning meeting by brief exercises, such as a selected Scripture reading, by the president, and occasionally followed by a paper on some ethical or religious subject. The students themselves were invited to select and repeat Bible texts or moral sentiments. This was in reality a forerunner of what has, in our Society, resulted in the now valued First-day School movement. After these exercises all settled into the form of Friends' meeting, the basis of which is always silence, to be broken only when some concerned mind is moved to give utterance to its impressions. In the course of time a Friend (Joseph Wharton) kindly donated means for the erection of a meeting house, and the gathering on First-day was transferred thereto.

Soon there had grown up in and around Swarthmore quite a body of Friends. A monthly meeting was asked for and approved by Concord Quarterly Meeting. The managers of the college kindly granted—by lease—the use of the meeting house for monthly meetings, and its use on First-days when the college was not in session, and for any other occasions approved by the monthly meeting, the College Faculty still having care of the meeting attended by the student body on First-day morning, and continuing the exercises preceding the meeting as formerly in Collection Hall, the neighboring Friends assembling with them, but having no oversight, except their watchful presence.

The Friendly community, a preparatory school and the college continued to grow, and in 1901 the same Friend again kindly contributed to enlarge the meeting house. Grateful for the increased accommodations, we continue to worship together, having a community of interests, feeling that any separation of religious fellowship would be a distinct loss to all concerned, as these meetings are very generally felt to be uplifting and helpful, cementing us in neighborly love.

L. H. H.

Surface, or Depth?—Skimming may get the cream from the milk, but it does not get the gold from the earth, nor pearls from the sea. The sin of being superficial is more than an intellectual sin; it endangers character. The man who does not determinedly go beneath the surface of things does not know good from bad, right from wrong. The merchant who does not know what is in the goods he sells, the publisher who does not know that the advertisements he admits to his paper are trustworthy, the writer who does not know that his statements are facts, the man who contentedly accepts hearsay that he does not know is the truth, is weakening his own moral fiber and cheating his fellows. But the harm done to others is the least of the evil consequences, for others soon learn that such a one's statements or merchandise are untrustworthy, and cease to risk their money and their confidence. The superficial one cannot so easily get away from himself. Only a prayerful forcing of one's self to go to the bottom of things, small and great, is the remedy.—*S. S. Times.*

No talent or self-denial, no brains, no character, is required to set up in the grumbling business; but those who are moved by a genuine desire to do good have little time for murmuring or complaint.—*Robert West.*

FRIENDS' INTELLIGENCER.

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ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, THIRD MONTH 5, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

WAR.

THE fact that FRIENDS' INTELLIGENCER has so often stated its position and defined its views concerning the barbarity of war, does not excuse it from repeating the testimony which present conditions in the world make timely. The advocacy of peace when a condition of international harmony prevails is an easy and natural tendency among people not associated with military interests, but the time that a steadfast and consistent adherence to the principle of non-resistance means most, and does most active service in converting the minds of others to its beliefs, is when the exciting spirit of aggressive warfare is everywhere holding men's interests.

We believe that the Society of Friends needs *now* to make its feeling against war felt through every agency with which its influence comes in touch. In our system of schools, we are rearing a large number of future citizens. As boys and girls they are daily perusing the papers for war news. The excitement of the present quarrel in the Far East greatly exceeds in interest any past historic narrative. This is naturally the case, and when the thought of the coming generation is thus arrested to a consideration of actual warfare as a means of adjusting difficulties, the schools may do much to impress the horror of the situation and the unchristian attitude of nations in the matter, if those in charge are earnestly concerned to guide their pupils to a clearer and better perception of what civilization and progress really mean.

The First-day Schools are another means for the diffusion of teaching opposed to the law of physical force, and such teaching takes on a concrete and definite form when it directly opposes the influence of the war spirit that now surrounds us, and teaches clearly and forcibly that the followers of Christ's law of brotherhood rejoice neither in the victory of Japanese nor Russian forces, but look forward toward the one happy ultimatum—that both will see the wrong and folly of further expenditure of blood and money, and be ready to refer their differences to some means of settlement more in accord with twenty centuries of acknowledged Christian influence. Every Friendly organization of mature years and settled convictions upon the subject, may fitly reaffirm its position in such clear and unmistakable terms that all who come in contact with its influence may know that we really adhere in practice to the profession of our Discipline on the subject.

The savage instinct in man is not dead. It is a widely-accepted opinion that each individual is an epitome of the race, that the instinct of brute resistance in men and nations must in each case be trained to give way to the higher law. This makes necessary continual effort to subdue in the hearts of men whatever remains of the original savage. We read about the plucky attacks of the army of the Island Empire and glory in their success, because we have been taught to admire courage; or, on the philosophical side of our natures, we dread the dominion of the Yellow Race, and desire success to the Russian arms. We are entitled to our individual views of the economic situation, but if we are faithful to our trust as Friends, all such thoughts of war must be overshadowed by a conviction of the intrinsic unrighteousness of such a settlement, and our utterances in discussing the question ought to carry with them some influence toward impressing upon our associates the cruel and unrelenting character of war, that we may contribute in our small measure toward hastening the day when armed violence will be stripped of its bewildering fascinations.

"THERE can hardly have been a King's speech with less promise of legislation," says the *British Friend* for Second month, in its "Notes and Comments." Matters pertaining to the Education Act and to licensing reform are also taken up in this department. "The Life of the Spirit," by Dugald MacFadyen, is continued. "Personal Covenants" is a sermonette on Deuteronomy v., 3, and a stanza from Lowell, by M. A. W., the associate editor. "The Swing of the Pendulum" is about the "seasonal movement of birds." "A Neglected Calling" is written to arouse a wider interest in mental nursing. Richard Askham writes of "The Education Problem in France"; John Wilhelm Rowntree, of "The Three Apocalypses." An article on the "Society of Friends in America" takes up the decline in numbers shown in membership statistics of the past year. Letters to the Editor take up the "Temperance Manifesto," "Ministry in our Meetings" and "Young Friends and the Ministry." Nearly five columns are devoted to "What Friends are Doing." The new department

of Bible Notes, by A. Neave Brayshaw, gives an account of the Septuagint, the Greek translation of the Old Testament; and gives an Outline of the History of the Hebrews to the Death of David. Six pages are devoted to new books and to the magazines of the month.

Speaking of the suggestion that American Jews raise three million dollars to buy a battleship to be presented to Japan in order to show how bitter they feel toward Russia, Rabbi Marx, of Atlanta, gave several reasons why he opposed the project, and added: "I oppose it as a Jew, because the mission of the Jew is one of peace, and not of war."

CURRENT EVENTS.

As we go to press the great religious education convention is gathering in Philadelphia. The first public meeting being Fourth-day evening, we, of course, can give no account of the addresses and proceedings in this issue. Next week we expect to give as full report as can be given in our space, of so many important addresses and discussions. All who are interested in First-day School work would do well to arrange to get a copy of the Proceedings which are to be issued in full after the Convention.

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Newspaper readers have heard little of the Civic Federation since its disappointing failure to bring about a settlement of the coal strike in 1902. This is not because the organization has ceased its activity in the cause of industrial peace, but because from that time the Federation has changed its mode of operation. Having made the discovery that publicity greatly interfered with its work, and that negotiation and conciliation in advance is altogether the most important phase of its labors, the Federation has worked quietly and exerted its efforts in the way of heading off trouble before open rupture takes place.

To put the record of its work very briefly, out of 120 cases handled, 118 have been on the plan of bringing the parties together for conference in advance of hostilities, and in 102 of these the attempt has succeeded. One case must suffice to illustrate the method of work:

A strike and lockout affecting about 10,000 employees in the central part of New York State had continued eleven weeks, and the deadlock could not be broken until both sides should repeal certain resolutions previously passed. Each demanded that the other do the repealing first. Efforts had been made by ministers, laymen, and officers of the American Federation of Labor, in vain; then the help of the Civic Federation was asked. Two members of the Conciliation Committee, one an employer and one representing organized labor interests, went to the scene and attended meetings, respectively, of the manufacturers' association and the labor union. They succeeded in persuading each body to act simultaneously with the other in repealing the offensive resolutions, the documents to be placed in the hands of the Federation representatives as trustees; and it was agreed in advance that neither side was to claim a victory. The plan was carried out to the satisfaction of all parties, and work was resumed at once in all the mills.

The Federation carries on also an educational propaganda chiefly through the publication of the *Monthly Industrial Review*, of which several thousand copies are sent to large employers.

"There is no greater demand for patriotic service to-day than the field of effort for industrial peace presents," says Hayes Robbins, in the *Boston Transcript;* "perhaps no line of usefulness so important to the civilization of to-morrow." A review of the quiet but effective work of the Civic Federation such as this writer gives in the *Boston Transcript* is of especial interest just now, for the work of the Federation was very near to the heart of Senator Hanna, who said that "he would want no greater praise than to have the country remember that he did something to end the wars between American labor and American capital." And it is known that if by resigning from the Senate he could help the work of the Federation he was ready to do so.

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The Senate, on the twenty-third, ratified without amendment the Panama Canal treaty by a vote of sixty-six to fourteen.

The Hay-Bunau-Varilla treaty was signed at Washington on Eleventh month 18th, 1903, by Secretary Hay, on behalf of the United States, and M. Bunau-Varilla, on behalf of Panama. It was ratified by the Panama junta on Twelfth month 2d, 1903. The treaty follows the general lines of the Hay-Herran convention with Colombia. A significant feature of the treaty is the guarantee by the United States to maintain the independence of Panama. Panama is to receive $10,000,000 and an annual payment of $250,000, beginning nine years from the date of the treaty. The Republic of Panama cedes to the United States five miles on each side of the canal and three marine leagues at each terminal, and also any other lands necessary to the construction or maintenance of the canal and its auxiliaries. Among the members of the Canal Commission appointed by the President are Rear Admiral John G. Walker, U.S.N., retired; General George W. Davis, U.S.A., retired; Colonel Frank Hecker, of Detroit, Director of Transportation during the Spanish-American War; William Barclay Parsons, engineer of the New York subway, and William H. Burr, Professor of Engineering at Columbia University, New York, and one time a member of the Walker Isthmian Canal Commission.

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At one of the hearings of the Hepburn-Dolliver bill, the object of which is to prevent manufacturers from shipping liquors into prohibition territory, the president of what is known as the German-American Alliance spoke against the bill and assumed to represent the German population of the country. This has brought out a great many protests from Germans all over the country, and has served as a reminder that there is a strong temperance element among German-Americans. Letters quoted in the *New Voice*, of the twenty-fifth, bring out the fact that "practically all the members of the German Methodist, Baptist, Evangelical, United Brethren, and members of other German churches, are in favor of the bill." These

letters, from all parts of the Union, including Milwaukee, the brewers' stronghold, show that a host of German-Americans have lined up on the side of temperance, as they are beginning to do also in the Fatherland.

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The House naval bill was passed on the twenty-sixth, after being under consideration a week. It stands practically as reported from the committee. The bill carries $95,000,000. To realize how we are getting on in naval expenditure it is interesting to compare the British naval budget, which, for the present year is $125,000,000. It should be remembered that the British navy is the greatest on earth and is maintained on the principle that it should be more than a match for any possible combination of two powers. Our naval expenditures now surpass those of France and Germany.

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Representative Adams, of Pennsylvania, on the twenty-fourth, introduced a bill limiting to 80,000 the number of aliens to be admitted into the United States in any one year from any foreign country, Canada, Mexico and Cuba excepted. The census returns just published show that the total number of immigrant arrivals in 1903 was 939, 830, the largest number that has ever come in any one year. In 1902 there were 739,289; in 1901, 522,573. In 1898 our immigration reached its lowest figure for a period extending back nearly 20 years, the total for that year being 229,299. The greatest previous movement of the kind was in 1882, when 788,992 immigrants were admitted.

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Advices from Jackson, Miss., indicate that a systematic and determined effort will be made in that State to suppress lynching and to appeal to "God-fearing citizens to uphold the majesty of the law." A resolution embodying such legislation was introduced, on the twenty-fifth, in the Mississippi Legislature.

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The Cuban Congressional elections, the first to be conducted entirely under Cuban auspices went off without any disorder even in those places where there had been disturbance during the campaign. The ballots were printed in the American way. The "Liberals" appear to have made gains in the lower house of Congress, but the "Republicans" continue in control, having a small majority in the Senate.

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The report of the special commission appointed by the President in Ninth month last to investigate the conditions existing at the Ellis Island immigration station, New York, which has just been made public by the Secretary of Commerce and Labor, shows that most of the charges made against the management of the station are unfounded. It appears that the immigrant is treated with every possible consideration, as far as the inadequate accommodations at Ellis Island will permit.

BIRTHS.

HICKS.—At Los Angeles, Cal., on Second month 12th, to Frederick C. and Georgina S. Hicks, of Port Washington, L. I., a daughter, who is named Georgina Strong.

HOLLINGSWORTH.—At New Garden, Pa., First month 5th, 1904, to Enos J. and Emily P. Hollingsworth, a son, who is named Lewis T. Hollingsworth.

KENNEDY.—At Frankford, Philadelphia, Second month 22d, 1904, to Franklin W. and Mary D. Kennedy, a daughter, whose name is Mildred Kennedy.

JONES.—At Conshohocken, Pa., Second month 8th, 1904, to Ellwood C. and Martha W. Jones, a son, who is named Ellwood Conrad Jones.

MATTHEWS.—At Highmount, Baltimore County, Md., Second month 21st, 1904, to W. Royston and Lua Starr Matthews, a daughter, who is named Lucy Starr Matthews; a granddaughter of Jeremiah J. and the late Lucy Starr.

THORNBURG.—Eleventh month 20th, 1903, at home farm, Fayette County, Ind., to Park and Eva Thornburg, a daughter, whose name is Isyl Luella.

PHILIPS.—On Second month 22d, at Wilmington, Del., to Edward M. and Bertha C. Philips, a son, who is named Edward M. Philips, Jr.

MARRIAGES.

WILLETS—ROBERTS.—At Friends' meeting-house, Brooklyn, N. Y., on Third-day, First month 12th, 1904, Walter Roland, son of Stephen Titus (deceased) an Mary S. Willets, of Brooklyn, N. Y., and Elizabeth Williams, daughter of John H. and Sarah B. Roberts, of Flatbush, N. Y.

DEATHS.

COX.—In Malvern, Pa., on Second month 26th, 1904, Bennett Cox, aged 76 years, a member of Goshen Monthly Meeting of Friends.

EASTBURN.—On the morning of the 28th, at the home of her brother-in-law, George B. Dilworth, of Marlboroughville, Pa., Eva J. Eastburn, after a few days illness of pleuro-pneumonia. She was the daughter of Baily C. and Hannah S. Pyle Eastburn. She was at one time a student at the Normal School at West Chester, Pa. She was an ambitious, successful, teacher of Chester County for eighteen years or more, but poor health and lack of strength caused her to give it up three years ago, and take the remainder of life quietly. She was a member of Kennett Monthly Meeting of Friends. She is survived by two brothers, J. Edgar and Charlie P. Eastburn, and one sister, Emogene P. Hodgdon. Interment was at Longwood Cemetery on Fourth-day, Third month 2d, 1904.

BRINTON.—Second month 21st, 1904, at the home of her nephew, Alfred Brinton, Susan Brinton, in the 78th year of her age. A birthright and lifelong member of Sadsbury Monthly Meeting, and in the days of her strength one of its active workers.

EVES.—Suddenly, near Stormstown, Centre County, Pa., Twelfth month 30th, 1903, Joseph Eves, aged over 84 years. He was an elder of Centre Monthly Meeting, and a lifelong member of the Society of Friends; devoted to the principles and testimonies of truth. While physical strength would permit he was regular in attendance at meetings; also punctual at the appointed hour. His consistent and quiet life is worthy of emulation. The funeral was held at Centre Meeting House, and testimonies were born by R. P. Kester and others, giving evidences of a well-spent life and peaceful close.

MEGILLIGAN.—On Second month 27th, 1904, at Friends' Boarding Home, West Chester, Pa., Leah Megilligan, in her 86th year, a member of Chester Monthly Meeting.

MILLER.—On Third-day, Second month, 14th, 1904, at 414 West Price Street, Germantown, Philadelphia, Ellen Gilder, daughter of Warwick P. Miller, Jr., and Mary B. Miller, aged 13 months. Interment at Alloway, Montgomery County, Md., the home of her grandfather, Warwick P. Miller.

REYNOLDS.—At Rayville, Columbia County, N. Y., on Third-day, the 23d of Second month, 1904, George M. Reynolds, aged 83 years, a member of Hudson and Chatham Executive Meeting.

This dear friend, a few weeks before his last illness (which covered a period of three months), had premonitions that his stay here was very limited, and so expressed himself to his wife Mary. As soon as symptoms of his disease (pneumonia) appeared, he again remarked, "My time here is very brief."

His funeral was held on Sixth-day, the 26th, at his late home, and was largely attended by his friend and neighbors. His wife, who is now 86 years of age, was confined to her bed.

In conversation with the writer, she said that she had felt that they might have been permitted to have gone together, but it had not been so ordered.

They have both been active and consistent Friends, strongly adhering to the doctrine of the Inner Light.

This aged couple, having no children of their own, have, when in feeble health, been tenderly cared for by the families of their niece and grandniece. J. C. S.

Brooklyn, Second month 27th, 1904.

SCATTERGOOD.—First month 18th, 1904, Catherine, daughter of Wm. A. and Rebecca H. Scattergood, in her 70th year; a member of Burlington Monthly Meeting.

WEAVER.—On Second month 21st, 1904, in Philadelphia, Gerrit E. H. Weaver, aged 42 years, formerly an instructor in Swarthmore College.

NOTES.

The meeting of Girard Avenue Friends' Association, Philadelphia, for Third month 5th, will be one of special interest. Prof. Garrett E. Thompson, of Friends' Central School, will speak on "Reading—Its Relation to Modern Life." The meetings of the Association are of a literary and social character. They are held in the meeting house, Seventeenth Street and Girard Avenue, at 8 p.m., on the first and third Seventh-days of each month from Tenth to Fourth months, inclusive. A cordial invitation is extended to all to attend.

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An educational conference will be held in Grange Hall, Moorestown, N. J., Second-day evening, Third month 7th, at 8 o'clock. Prof. Green, of West Chester, will address the meeting, taking for his subject "My Book and I." Discussion will follow the address. It is desired that members of the Educational Committee of the Philadelphia Yearly Meeting, and all others interested in education, will attend. Trolleys leave Ferry at Federal Street, Camden, for Moorestown, every half hour, passing the door of the hall. The 7.08 trolley or the 6.28 train for East Moorestown will allow ample time.

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Our friend, Dr. Sarah T. R. Eavenson, sends notice of a religious meeting which will be held at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, First-day, Third month 6th, at 3.00 p.m. Ministering Friends and all who feel an interest to join in worshiping with the little ones are cordially invited to attend.

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The lecture in the Ethical Culture Society's Course on Moral Training of the Young this week (Seventh-day, 4 p.m., New Century Hall, 124 South Twelfth Street, Philadelphia) will be by Prof. Felix Adler, of New York, the founder of the Ethical Culture Movement. His subject will be the "Ethics of Consolation."

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After monthly meeting at Sixteenth and Rutherfurd Place, New York, on Seventh-day, the 5th, Friends will take supper together at the meeting house, and in the evening a meeting under the care of the Philanthropic Committee will be addressed by William Price, of the Rose Valley Shops, Moylan, Pa., on "Quakerism and Craftsmanship."

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The next meeting of Philadelphia Young Friends' Association is to be addressed by Henry M. Haviland, of New York, on "Friends and Philosophies." The meeting will be Third month 14th, at 8 p.m.

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A lecture on "A Visit to Egypt" with lantern illustrations will be given by President Swain in the college auditorium on Third month 8th (Third-day), at 8 p.m. A cordial invitation is extended to all.

Tables prepared by the New York Tax Reform Association, and based upon this year's assessed valuations of real estate, show that the average value of land per acre in Manhattan is $165,563; in the Bronx, $5,190; in Brooklyn, $6,617; in Queens, $804, and in Richmond, $464. The average value of improvements per acre is $84,644 in Manhattan. The population per acre, based upon the most recent Health Department estimate, is 137.4 in Manhattan. The present population shows an average of eighteen people to the acre throughout the entire city.

COMMUNICATIONS.

BENJAMIN HANNA.

[Our friend, Joseph S. Hartley, of Alliance, Ohio, has called our attention to our erroneous statement in a recent issue that Marcus A. Hanna died in Cleveland, Ohio; and adds that he felt quite sure that Benjamin Hanna, the grandfather of M. A. Hanna, with whom he was well acquainted was not a minister in the Society of Friends, though he knew him to be a highly respected and valued Friend. We have also received the following letter from Samuel R. Battin, of Selma, Ohio, who is now nearing the end of his 75th year.]

Dear Friends: I was sorry to see two errors in the article on page 120 of last week's INTELLIGENCER (Second month 20th) on the death of M. A. Hanna. The first one in regard to the place of his death, you no doubt have noticed.

In regard to the second, you probably have not the information in regard to M. A. Hanna's ancestry that I have. Benjamin Hanna, his grandfather, was not a minister amongst Friends. He was truly a peace-maker during those trying times, in the forties, and early fifties, when the subject of slavery convulsed the Society. He was slow and deliberate in speech, and was held in high esteem by both parties (for there were parties, and they did not always show a Christian spirit toward each other). His remarks were comparable to oil on the troubled waters. To this peace-loving grandfather, I trace Marcus A. Hanna's success in harmonizing capital and labor.

Benjamin Hanna's wife, Rachel's maiden name was Dixon; her mother's maiden name was Battin, she being the daughter of Richard and Elizabeth (James) Battin. This would make my father and Rachel Hanna first cousins. Benjamin Hanna occasionally visited at my father's, but oftener at grandfather's nearby. And I, when a boy, was occasionally at the Hanna home on the hill north of Lisbon (as it is now called). Having in my younger years been a member of the same yearly meeting, also the same quarterly and monthly meeting, I have distinct recollection of the man.

I think, but am not sure, that Leonard Hanna's wife, Marcus A.'s mother, was not a Friend. S. R. BATTIN.

Selma, O., Second month 22d, 1904.

DESCENDANTS OF THOSE DISOWNED.

A growing concern, as Friends say, has been on my mind for some time. It is my desire that our meetings, as well as perhaps those of other branches of Friends, shall appoint committees of interested Friends, whose duty shall be to look up the descendants of all Friends who may have been disowned in years gone by from our various meetings, for having married out of said meetings, or without the consent of said meetings.

Such committee might be authorized to personally invite said descendants to return to full membership in our meetings.

To my mind this is not proselyting, but simply taking care of our own, which it is our duty to do.

As I go about my daily business or travels I come in contact with many intelligent persons, who are always very much interested in news of Friends or of their various meetings, almost invariably stating that some relative or ancestor was a member of some meeting, and very frequently adding the statement that the father, grandmother, or some ancestor was turned out of meeting for marrying outside of Friends.

I have a first cousin who married a member of the other branch of Friends; they were both turned out of their respective meetings, and later joined a church, in which neither of them feel at home. I believe there are many such cases, of Friendly people, with Friendly instincts, that are in such uncomfortable positions, when a little love and neighborly interest manifested by our Society in their welfare would return to our membership many very valuable families, and at the same time we are simply doing our plain religious duty to invite all to share in the joy and pleasure we have in our Religious Society. DAVID H. WRIGHT.

As we sit in the stillness of meeting with the brooding presence of Almighty God in our midst, the true significance and beauty of the silent meeting is bound to inspire the receptive heart with moral and Christian courage and strength. To a man immersed during the week in business or profession, this time of quiet and peaceful worship is particularly grateful and helpful. Are members doing what they might be doing to impress this spiritual uplift of our meetings for public worship upon those not members who might strengthen our Society? We fear that this lack of enthusiasm will eventually mean

stoppage of growth, and that will mean decay. This fact cannot be too much borne in mind by those who guide our destinies as a religious body.

Another essential thing tending toward the preservation of Quakerism—a vital matter which must be carefully handled—is the speaking in our meetings. Is it not true that great harm and injustice has been done our Society by ill-advised, disjointed and even irreverent remarks made by persons who believe themselves inspired? Many of our members can, we fear, attest to this fact. The elders of the meeting are appointed to guard against abuse of the privilege of free speech which we regard as valuable. As an ideal system it is without an equal, but, unfortunately, human kind is prone to weakness, and few persons in each meeting are capable of giving a logical and convincing discourse. A silent meeting is infinitely preferable to one in which an aimless speaker has monopolized the attention of worshipers who would have been probably much more benefited by the same period of meditation in silence. SYLVESTER S. GARRETT.

CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting was held at Unionville (Bald Eagle), Centre County, Pa., on Second month 15th, 1904. There were no Friends present other than members of our own Quarterly Meeting.

This is the smallest of our meetings, being held at the most inclement season of the year, and there are fewer Friends now living in this neighborhood than at any of the places where the Quarterly Meeting is held.

Meetings of Ministers and Elders and First-day School Union were held on Seventh-day previous.

The First-day School exercises consisted in selections and recitations by representatives of the different schools, and was a very interesting and instructive occasion.

There were two public meetings held on First-day, at 10 a.m. and 3 p.m. These meetings were not large in numbers, but were very good meetings.

Reuben P. Kester, of West Branch Monthly Meeting, ministered to our spiritual necessities quite at length, and we believe to profit. His discourse in the morning meeting was based upon the first part of John's gospel. Some of his remarks on this occasion as to the relation of the "Word" and the flesh in the world might be considered by some not wholly "orthodox," but he sustained his position completely, not only by the history of the human race, but by Scripture authority.

In the afternoon he spoke from the text, "Ask and ye shall receive, knock and it shall be opened unto you." This was a very practical talk, showing that a desire and activity on our part are the first requisities in the Master's service. Blessings to ourselves and others are sure to follow.

Both sermons were clear expositions of the Testimonies of Friends, and were well received by audiences composed largely of persons not in membership with Friends. There was little business claiming the attention of this meeting in the minutes of last Quarterly Meeting, and but three Queries to answer at this time.

In the devotional meeting preceding the consideration of business Reuben Kester again spoke. This was especially an appeal to our membership.

The reports from the monthly meetings brought no business requiring action by this Quarterly Meeting.

The committee appointed at last Quarterly Meeting to consider the matter of the apportionment between the Monthly Meetings, of the Quarterly Meeting's quota to the Yearly Meeting's expenses reported at this time, recommending a change in this apportionment in accordance with "present membership and ability to pay" which was approved by the Quarterly Meeting.

This brought to the attention of this meeting the activities of the Yearly Meeting through its several committees, and we believe a better understanding of these matters was obtained.

While there were many public expressions that this had been a favored opportunity, one sorrowful fact shadowed the meeting.

It is believed this was the first Quarterly Meeting in fifty years that our beloved departed Friend, William P. Fisher, had not been present and active in its councils; and for thirty-five years we might truthfully say he was the executive head of "Bald Eagle" Preparative Meeting, as his ancestors had been for two generations before him.

The most touching event of this series of good meetings was the prayer at its close of his daughter, Lucretia M. Way, for Divine guidance on the part of those entrusted with the charge he has left.

Under a baptism of deep feeling the concluding minute was read. I. U.

Bellefonte, Pa.

The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, are confirmed in the light of modern knowledge; and, as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense the kingdoms of this world shall become the kingdom of Christ, and he shall reign forever and ever, King of kings and Lord of lords.—*John Fiske.*

Morality without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.—*Longfellow.*

Not nations, not armies, have advanced the race; but here and there, in the course of ages, an individual has stood up and cast his shadow over the world.—*Chapin.*

Gethsemane. "Patient woe; the human yielding to the Divine; love meeting no response, but still remaining love." Divinity alone solves the problem of humanity, and in God's own time.

"Men do not listen to a preacher because he knows more than they do, but because they need some one who sees more of the Christ than they do."

BUCKS QUARTERLY MEETING.

Bucks County Friends held their Quarterly Meeting at Wrightstown on Fifth-day, Second month 25th. The attendance was about up to the average of recent years. Many of those present came by trolley, which renders the place very accessible. The meeting gathered more promptly than is often the case. Several visitors from Philadelphia and elsewhere were present. The first speaker in the meeting for worship, which always precedes the meeting for discipline, was Sarah T. Linville, of Green Street Meeting, Philadelphia, who began her sermon with the words, "I will arise and go to my Father's house, where there is bread enough and to spare." The husks of the world, she said, are not soul satisfying. Jesus Christ declared, "I am the bread of life." As we turn to him in humiliation of soul, he will pour into our souls divine sustenance and we will become new creatures. The power of the indwelling word makes us free from all that binds down to earth, and we come into that beautiful oneness with God which has been beautifully portrayed by Jesus Christ. The young were urged not to falter at the mistakes or weaknesses of others older than themselves, but to strive for that childlike, seeking, hungering condition in which can be heard the divine voice in the soul. Isaac Wilson, of Bloomfield, Canada, spoke for about three-quarters of an hour, basing his remarks on the query of the young man to the Saviour, "Good Master, what good things must I do to inherit eternal life?"

The business of the Quarterly Meeting was taken up about 11.30 o'clock and concluded at 2.15 o'clock. It being the last session of the meeting before the Yearly Meeting, summary answers to all the queries, fourteen in number, were approved and directed to be sent to the higher body.

In connection with the Third Query, a portion of the Discipline relating to the Gospel ministry was read by the clerk as suggested by Elizabeth Stapler, of George School.

Stephen Betts, of Newtown, remarked that by report of meetings it appears there are many who attend other meetings with more interest than they do the Friends.

Lewis K. Worthington, of Penn's Park, thinks the W. C. T. U. people asking ministers to offer prayer in their meetings is encouraging professional ministry.

After the answers to the Fourth Query were read Sarah T. Linville, of Philadelphia, spoke of the great importance of more Scriptural reading in the home. Cynthia S. Holcombe, of Pineville, said Friends are too remiss in reading the Scriptures, and if we do not read more we will hurt the ministry and the Society will surely go down. Isaac Wilson said he gets more inspiration from a filled house than from empty seats. We have no right to condemn other ministers, even if they do not believe as we do. Evan T. Worthington, of Newtown, said he had spoken in other denominations of the Inner Light and had the pleasure of shaking hands with many grave men who are working as hard for religion, and we will be better Quakers for dealing charitably with all people.

The summary of the Eleventh Query was: There are eight First-day schools in monthly meetings and all under care of committees. Statistics: officers and teachers, 70; pupils, 591; books in library, 2,230.

Summary of Twelfth Query: We have maintained two schools of the kind queried after and they attend mid-week meetings.

Thirteenth Query's summary: No changes have been made in time and place of holding the meetings, and no new meetings have been established.

Summary of membership: Total number of members, 1,267; number under 21 years of age, 175.

Representatives appointed to attend the Yearly Meeting are:

Falls Meeting—Henry Stackhouse, David Satterthwaite, Elizabeth Palmer, Susanna Satterthwaite, Joseph John Watson, Elizabeth Rich, Susan A. Watson, Amos Satterthwaite.

Wrightstown—Wilson M. Woodman, Cynthia S. Holcombe, Oliver H. Holcombe, Louisa H. Woodman.

Buckingham—Ellen D. Smith, Wesley Haldeman, Edward H. Williams, Anna Buckman.

Solebury—Joseph B. Simpson, Eastburn Reeder, Ellen K. Reeder.

Makefield—Emma L. Worstall, Mary E. Eyre, Barclay Eyre, John M. Stapler.

Bristol—Mary H. Iredell, Francis Swain.

Florence Conrad Griscom, of Philadelphia, who taught the Friends' School at Wrightstown about ten years ago, was present at this gathering, and at the close made some beautiful remarks in which she wished the speakers God-speed.

QUAKERISM AS A LITERARY TYPE.

In a recent reading from his "Brandywine Days" stories before the West Chester High School, Professor John Russell Hayes, of Swarthmore, urged his hearers to turn to the native character and the home landscapes as material for their literary exercises. From his paper we extract as follows:

"What dear old homes are those among Chester County's thousand hills!

> "I see them gray among their ancient acres,
> Severe of front, their gables lichen-sprinkled,
> Like gentle-hearted, solitary Quakers,
> Grave and religious, with kind faces wrinkled,
> Serene among their memory-hallowed acres."
>
> . . . . .

"The Quaker type is of course the oldest and most conservative—at times too conservative—here in this, one of the original counties laid out and settled by the great Quaker gentleman and philanthropist, William Penn. I could ask for no better subjects for the novel I have long wanted to write than the Chester County Quaker. I would place him in his ancestral mansion on the Brandywine, with Quaker neighbors around him, but with some Presbyterians and Catholics and Episcopalians, too, among his intimates.

Hospitable, neighborly, just to all, he should be; with reverence for nature and childhood, helping on with the force of his integrity, and powerful for good in the quiet, unobtrusive way of his people. The old-time Quaker is still among us; let us get him into the pages of a native literature before the deadly leveling processes of these vaunted days wholly crush out his picturesque sweetness and his tranquil serenity. with trolley-cars shooting across his meadows and the shriek of the automobile horn beside his garden fence, what hope is there for longer quietude for the Chester County Quaker!

CHESTER COUNTY LANDSCAPE.

"Yes, we have people in abundance, and of every shade of human character, here in our home country. And we have the scenery, too. Landscape is one of the essentials for every literature. What would Scotch stories be without the misty heather-hills and bleak shores? What Irish story but savors of the brown bog and the purple mountain sides? The rocky farms of New England, the languorous sunshine of Southern plantations, the rolling and endless prairies of the West—these are the backgrounds of American novels and tales. Bayard Taylor and Buchanan Read have made our own lovely Chester County hills known in song and in story. John G. Whittier once wrote of our county, and its laureate-poet:

"Again before me with your names, fair Chester's landscape comes,
Its meadows, woods, and ample barns, and quaint stone-builded homes,
The smooth shorn vales, the wheaten slopes, the boscage green and soft,
Of which their poet sings so well from towered Cedarcroft."

. . . . .

CONCENTRATION OF SENTIMENT.

"There is no true Chester Countian but loves the land of the Brandywine, the ancient shire founded by Penn himself. Now it is my hope to concentrate this sentiment, this home-love, and make Old Chester County the common theme of our thinking and our art, our music and our writing. The feeling of appreciation for the place is strong and unquestioned; all we need is to focus this feeling and begin to express in our various ways the sentiment that is growing stronger with each generation of Chester Countians. When a people begin to find themselves and make their home-land the subject of song and ballad and story—then it is that they fully develop, and not before. This was true of the Greeks—the whole race became poets, patriots and dreamers, and achieved a wondrous solidarity of interest and patriotism. Scotland is a land dear to every heart. Why is this? Because Allan Ramsay and Robert Burns and Walter Scott and Lady Nairne and Maclaren and Barrie have spoken, with finished art, for a nation of ballad-makers and story-tellers. Back of Burns were a thousand lesser folk-poets; there is no Scotch fireside that is not sacred to generations of mothers who crooned ballads and folk-songs to eager-hearted lassies and braw laddies.

"Ireland is still the home of fairy-lore and of the richest folk-literature. Ireland is the hope of the world to-day in her spiritual protest against the suicidal commercialism and ungodly commonplace and materialism of the imperialistic nations. And Ireland stands for noble things because her people have ever cherished their love of the fair Green Isle and have talked and sung of Irish sentiment and Irish faith in every village the land over.

THE RISING GENERATION.

"So here in Chester County, the time is ripe for a crusade of patriotism. You of the younger generation are the hope of the hour; and to you we must appeal to seek for definite expression of local patriotism. The newer methods of teaching have freed you of many of the errors and bigotries of an earlier day. You know, as former people could not know, that purityof mind and of bodyare the essentials of allwho would do God's work in this world. You are of open minds and hearts, and you have been taught to make life lovely with the friendship of noble books and music, with wholesome nature-study and outdoor enjoyments. Do but concentrate all your riches of culture and character upon this theme that lies ready to your hands and your hearts. In your essays, your story-writing, your song-making and your art—think of Old Chester County, as the Greek youth, or the Scotch or Irish youth, thought of his particular state or shire or county."

ETHICS OF DEMOCRACY.

In a recent book * by Louis F. Post, editor of *The Public*, Chicago, many of the vital questions of society and of the nation are discussed in a sane and wholesome way. The broadest meaning is given to the word democracy—a word which has lost much of the original significance, "all the people,"—and has come to be a mere allusion to the so-called "lower classes." Confirmed aristocrats, for instance, are described as democratic because they occasionally knock about in their shirt sleeves as "hale-fellow-well-met," with temporarily agreeable groups of their social "inferiors." In this derivative sense democracy is an illegitimate word. Democracy in the true sense raises no question of class as to dress, habits or manners; although true gentility, that which springs from a faith in the equality of men, is democratic.

In his preface the author says of the spirit of his volume: "Its democracy is generic, not partisan, whether found in the Democratic party of our country or in the Republican party." He goes on to call attention to the true democratic spirit of the Declaration of Independence, and how that spirit, in the main, influenced the framers of the early government, until "the slave power wrung most of the democracy out of the Democratic party, and a new democracy arose in the middle of the last century." Here the author inserts a paragraph which many will resent, yet one which, as inquirers after truth, we must hear. "Very much as the power of wealth

* "Ethics of Democracy." By Louis F. Post. Moody Publishing Co., New York. 5½x8½ inches. 374 pages. $2.00.

rooted in the slavery system once absorbed the Democratic party and silenced the democracy within it, so has the power of even greater wealth, rooted in a complex system of special privileges . . ., absorbed its Republican successor and silenced the democracy within that."

The principle of the brotherhood of man the author calls "the ethical touchstone of democracy." In this sense, then, Jesus taught and lived the truest democracy. "What is the history of social progress but a story of successive struggles in which larger opportunities for all have been wrested from the dominant few? Imperial power may prevail for a time, but only democracy is strong in the end. When righteousness does prevail, then there will be universal peace—the loving peace of brotherly love. And with that peace will come prosperity; not the prosperity of Dives, with its crumbs for Lazarus, but abundant prosperity for Lazarus and Dives."

In a chapter on "Spurious Optimism," the author takes it that optimism, as commonly understood, is nothing better than a manifestation of mental and spiritual indolence. "Things have always come out right," laughs the spurious optimist, "and they always will," and then he turns his back upon the task which the Lord proffers him and thinks of God as a miracle-worker and as not wanting human co-operation, but only human applause. They seldom reflect that those they call grumblers and fault-finders compel the world to move onward and upward." "Cease to do evil and learn to do well," expresses the sequence of human progress. But "Cease to do evil" is only part of the law. The would-be reformer must be able also to teach others "to do well," or he is only a fault-finder and a grumbler.

"To warn an erring people that they must mend their ways or perish is not atheistic pessimism. It is Godward optimism."

In the chapter on "Success" the author says: "There is a kind of success, which, though commonly called failure, is success at its highest." We may learn from "the lesson on the high mountain in the Holy land, where the most sucessful Personality in all history signalized what a modern business man would have called his lack of business sense, with 'Get thee behind me, Satan!'"

"Not many sensible people to-day would attribute success to piety. Too many pious men have failed. Too many of the impious have been crowned with success. Piety, as a specific for success has been superseded by industry. . . . It is true that the industrious may succeed, provided a large number are not industrious. The industry must be excessive or the industry doesn't count for success."

Success is usually accredited to those who can live in luxury, but this condition cannot be reached by the virtue of industry alone as industrial conditions now are. If these were normal, moral principles would be the key to success. By normal conditions is meant the right and the opportunity to earn a living without paying tribute or sacrificing freedom for that privilege.

"Service for service," says the author, "is the central law of social development, and the true condition of civilized life."

The ethics of democracy demand that each one shall have an equal right, so far as he accords it to others, to "life, liberty and the pursuit of happiness."

"Exchange of work is the law of social existence. If exchange becomes unbalanced, so that some get more than they earn, while others are forced to earn more than they get, society falls into disorder."

Concerning communism, the author says, "Though the time may come when each will put into a common storehouse according to his abilities and withdraw from it according to his needs, he being himself the judge of both, the time now demands that each shall put into the storehouse the equivalent of what he takes out."

Here are a few extracts from different chapters:

On Self-government: "To deny the eternal sway of invariable moral law is to deny God. It is impossible, consistently with sincere recognition of a Supreme Ruler of the moral as well as the material universe, to regard problems of right and wrong as mere questions of expediency. Though moral laws may be discovered by experience, it is not out of experience they take their rise, nor do they vary with its variations."

On Imperialism: "In so far as men in their social or public relations choose the right for right's sake, evil social forces are resisted. When those forces prevail, it is because the social conscience is weak. Slavery cannot live a minute in a community where the sentiment is vitalized by the spirit of human liberty. Imperialism could not raise its head if public opinion were inspired by the golden rule. Militarism would be an abhorrent specter if the common conscience held human life sacred."

On Patriotism: "Spurious patriotism is most dangerous. There are patriotic pagans as well as religious pagans. The religious pagan banishes God from his religion and substitutes ugly idols. The patriotic pagan banishes principle from his patriotism and substitutes brilliant bunting."

In the concluding chapters the author calls attention to the seeming drift of public thought away from the patriotic ideals of our forefathers; towards the expansion of our territory and government, until we become imperialistic; of being unmindful of our duty until unscrupulous men obtain so many special privileges that the majority must pay tribute even for a place on the earth on which they may enjoy the divine right to live. "But," he says, "all this is but a passing phase. It is the swing of the pendulum from the crude perceptions of moral righteousness in the social world—a swing which, though backward in one sense, is forward in another."

As each of us concern ourselves more with questions pertaining to our relations with our fellowmen, as we get farther away from habitual selfishness, we will have a better view of the correlative rights and duties, a clearer perception of the moral law, a more democratic feeling, as if we had been up on the mountain tops with God and beheld the human family as we never saw it before. R. P. K.

EDUCATIONAL.

THE COURSE OF STUDY FOR FRIENDS' SCHOOLS.

The course of study for Friends' schools as prepared by the Board of Examiners appointed by the Committee on Education of Philadelphia Yearly Meeting, of which mention was made last week, has been issued in the form of a twenty-four-page pamphlet. A noticeable feature of the work is the grouping of the studies of the grades below the high school into five groups. Group A is number work or arithmetic, to which algebra is added in the seventh year. The work is based upon the underlying principles of the Grube method of teaching arithmetic, though modified in many ways as compared with the original system as introduced in this country about thirty years ago from Germany. This course in number work is not to any great extent a departure from the course in arithmetic in vogue in a few of our best Friends' schools.

The Board recommends that the work in arithmetic occupy 15 per cent. of the school time for the first four years, and 18 per cent. of the time for the next three years, including the work in algebra during the seventh year.

Group B is the English group, and contains the work in spelling, writing, grammar and reading. Movement drill is recommended for penmanship in the fourth and fifth years, together with drill for speed and legibility, with directions to avoid the drawing of letters. The attention is also directed to the high value of memorizing choice selections of prose and poetry. As further assistance in arranging the work of memorizing, as well as the work in reading, an appendix is added, made up of lists of selections suggested for these purposes. The appendix contains a quotation from Gordy: "The process of education might, without serious inaccuracy, be defined as reading the right books in the right way. He who leaves school with his taste so cultivated that he can discriminate between good books and bad, and with his powers so developed that he can assimilate what he reads, has the essentials of an education; while he who cannot do this is at bottom an uneducated man, no matter how many universities he may have attended or how many degrees may have been conferred upon him."

Group C contains the work in Nature Study, leading up through the grades to geography, physiology and other science work. The work that has a bearing upon the human body begins with simple descriptions of the noticeable organs and lessons on the care of the teeth, hair, eyes and other simple lessons in hygiene, for the first grade, and progresses gradually until in the sixth and seventh grades the formal study of physiology is taken up. Other nature study work begins in the lower grades with simple observation work on plant and animal life, and gradually leading up to more formal work in botany, zoology and geography by the time the sixth and seventh grades are reached.

Group D may be called the history group, beginning with the telling of stories, especially those of primitive and pioneer life, and such as show the development of the human race, in the early grades, bringing in as material the legends and stories that have shaped the thoughts of the people through the ages, until the fifth and sixth grades are reached, when the pupil works over the narrative of events that make up United States history.

The recommendation for history in the sixth grade is: "Aim to use material that will help the pupils to understand the revolutionary ideals and such great national changes as the formation of the new government, the struggle with foreign nations for commercial independence, the slavery question, secession, the increase of territory, labor-saving inventions, means of communication, and boundary questions. Keep great characters in the foreground."

Group E is the Art group. Drawing, color work and other constructive hand work are recommended throughout the course, and also the study of good pictures for the sake of acquiring power to appreciate the work of great masters of art. Singing and formal vocal music are recommended, the evident aim being to turn the attention of teachers and school officers toward the importance of art work in a well-proportioned curriculum.

To Group B is assigned 40 per cent. of the school time, lessened to 35 per cent. above fourth grade; to Group C is assigned 15 per cent. of the school time, increased to 20 per cent. after the fourth grade. To Group D is assigned 15 per cent. of the school time, lessened to 12 per cent. after the fourth grade. To Group E is assigned 15 per cent. of the school time through all the seven grades.

The High School course is arranged to cover four years, giving an opportunity to complete the maximum entrance requirements to any American college. The arrangement of the work in groups, as in the lower grades, is not continued, but the work is arranged by subjects of study. College entrance requirements as outlined by the National Educational Association and the Association of Colleges and Preparatory Schools for the Middle States and Maryland, are pretty closely followed.

The English work as outlined is somewhat broader than the college requirements specify, as is also the science work, and noticeably so is the recommendation for art work.

The High School course differs but little from the work now being done in the best college preparatory schools, and a quotation from the introduction explains more fully the purposes of the work: "The aim has been to represent in this course of study the best modern educational practice, and the several schools are advised to use it, as far as posible, in planning their work. Examinations will be furnished by the Board near the close of each school year, and copies sent out to the several schools from the office of the superintendent, accompanied by directions and regulations as to the time and manner of conducting them. These examinations will be of such a nature that they will form a convenient and just test for promotion from grade to grade in the schools, and also form a basis for the transfer of pupils from one school to another or from high school to college.

"It is hoped that teachers will co-operate with the Board in the preparation of syllabi of the different courses needing such work, as well as in furnishing material and suggestions from their own work, that may be of use in the preparation of examination questions."

CONFERENCE OF NEW YORK FRIENDS' SCHOOLS.

On Seventh-day, Second month 27th, the Educational Committee of the New York Yearly Meeting held the first of a proposed series of meetings for the purpose of bringing together the teachers, trustees and friends of the schools of New York and vicinity. Between the morning and afternoon sessions lunch was served to about sixty guests, and there was ample opportunity for social intercourse. There were no prepared papers or addresses, but there were lively and profitable informal discussions of "The Substitution of Practical for Culture Studies," and "The Disregard for Law." The latter subject, appealing to both teachers and parents, provoked an interesting and entertaining exchange of thought.

Dr. Joseph S. Walton, of George School, was present and took part in the discussions. Chappaqua Mountain Institute, Friends' Academy (Locust Valley), Friends' School (Brooklyn) and Friends' Seminary (New York) were represented by their principals and by teachers and trustees, and by parents of pupils, actual or prospective.

This first meeting was held at the Seminary of New York, but, as the chief aim of the committee is to bring all the schools into closer touch with each other, it is probable that each will be visited in turn.

SWARTHMORE COLLEGE.

President Swain attended the meeting of the International Committee of Twenty-one of the Christian Association, which met at Buffalo.

On Third-day evening, Third month 8th, at 8 p.m., President Swain will deliver an illustrated lecture on "A Visit to Egypt." All those interested are welcome.

On Fifth-day the annual extemporaneous speaking contest for young women was held. The speeches as a rule show a fearless, learned and sometimes humorous view of the subject. Caroline Hadley, speaking on the subject, "A Recent Event" (Russian-Japan war), was awarded first place; Mable Vernon, subject "The Freshman," second, and third, Louise Fahnstock, subject "My Hero" (Abraham Lincoln).

In the exercises preceding meeting on First-day Dean Bond gave a very interesting talk on "The Principles of Friends." She read also at length from the "advices" and discipline of Friends. In meeting Albert Cook, a minister from England, spoke. He expressed surprise at the division of Friends in this country. His sermon was very strong, dealing with the subject of every-day, practical, kindly helpfulness.

At the morning collection on the 25th ult. Dr. Appleton addressed the students, paying a fitting tribute to the memory of Gerrit E. H. Weaver, of the class of 1882, recently deceased. Gerrit E. H. Weaver was for years an instructor in the college in the departments of German and History. For one year he conducted a course in history in Harvard, from which institution he had graduated after receiving his degree from Swarthmore. For the last ten years of his life he had been Professor of Civics, Economics and History in the Central Manual Training School, Philadelphia.

Dr. Appleton referred to the high ideals, appreciative scholarship and many-sidedness of the deceased. Not only was he

well equipped in his special branches, but he was besides an accomplished linguist, a lover of literature, and a devoted student of nature, especially in the realms of botany and entomology. Moreover, Swarthmore owes much to his interest and active support. He had a wide acquaintance and influence among the alumni and ex-students. The annual Swarthmore Club dinner was largely an outgrowth of his though. Some will remember his good work in connection with the securing of the Alumni Library Fund. He was a familiar figure at our athletic contests, and was always ready to do his share when the college needed assistance.

In the absence of the president, Maurice Hansell called the Young Friends' Association to order on First-day evening. It was noticeable and gratifying to see so many present. Owing to the new enthusiasm infused into the work at the beginning of the year, much more interest is now shown. The meeting was in every way a success. First, Marian Comly, Caroline Hadley and Jeannette Curtiss read papers on the life and work of Lucretia Mott. So great and popular a person might be expected to create a good impression, and the greatest expectations were realized. Second, a discussion entitled "The Views of Friends" was very admirably opened by a Swarthmore alumnus, Barclay Spicer. He began by giving a short summary of available literature on the subject, mentioning especially "The Principles of the Society of Friends," by John J. Cornell; "Religious Views of the Society of Friends," by Howard M. Jenkins; "Views and Testimonies of the Society of Friends," by Isaac H. Hillborn; "Christianity as Friends See It," by Edward B. Rawson, etc. Then he treated the Friends' view of the Bible. It is considered as the history of the religious experience of the most spiritual people of ancient times. As to music, it is opposed only on the light, offensive side, not on the side of beauty and culture. He hoped that music would be more cultivated, but thought it would never be felt useful in connection with religious worship. As to Friends' belief in the divinity of Christ, in their doctrine and discipline Christ is viewed as a living presence in the world to-day as always, and as the most perfect ideal and example for man in his daily life. The question of the decrease in ministry was raised, and it was admitted that there has been such decrease, but that there are signs of a growing interest now on the part of the young Friends. In regard to a paid ministry, it was not thought that there is any tendency among Friends to turn to it. Probably the time is near when paid workers may be engaged to carry on certain of the work of our larger meetings and to do certain lecturing work. It was asked why the two branches of Friends divided, but no one could give a good reason. Dr. Battin took part in the discussion, saying that the three cardinal principles of the Friends were, first, belief in God; second, in the soul's immortality; third, in the soul's freedom. Dr. Speakman, Professor Price, Louise Robinson, Maurice Hansell, Caroline Hadley and Alice Paul also took part in the discussion. On the whole this was more successful and encouraging than any of the previous meetings.

The current "Phœnix" speaks editorially of our warm friendship for Percy Bigland, the English artist, who has been engaged upon Dean Bond's portrait for the past six weeks. We shall remember him, the article says, "First of all, for that lasting sign of his ability—the very excellent, life-like portrait of our beloved dean, Elizabeth Powell Bond; secondly, his undisguised interest in us, and all of our little customs so distinctly Swarthmorean; and, finally, his gentlemanly courtesy and reverence for our Quaker ways.

"It has rarely fallen to our lot to have such a distinguished guest within our walls, especially a member of the English artist fraternity. Just as we have watched the portrait develop under his hands day by day, so we have watched Mr. Bigland's character unfold itself. Both processes have been full of interest and gratification.

"We shall miss his cheery face in collection; his pretty English custom of shaking hands in the morning; his delight at having a stroller or two drop in on him at work; and his reverential way of reading and speaking to us of a morning at the collection hour."

The following quatrain was written by Professor Hayes:

"UPON DEAN BOND'S PORTRAIT.

A Public Benefactor true is he,
Who with the loveliest of the visible arts
Hath here created for posterity
This vision of the Queen of all our hearts."

F. N. P.

CONFERENCE OF FRIENDS' SCHOOLS AT SWARTHMORE.

The Association of Friends' Schools, as already announced in this column, will hold a conference in Parrish Hall, Swarthmore College, Third month 12th, at 3.15 p.m. The program will be as follows:

General topic,

THE COURSE OF STUDY,

a discussion of the course prepared by the Board of Examiners appointed by the Committee on Education of the Yearly Meeting of Friends of Philadelphia.

I.—"Its Purpose and Scope," Louis B. Ambler. (Each speaker will be limited to five minutes in order to give all an opportunity to express their views.)

II.—Group A. "Arithmetic in High School," William E. Barrett, Margaret Eves.

III.—Group B. "Technical Grammar: Its Place and Value," Herschel A. Norris, Florence E. May, James S. Hiatt.

IV.—Group C. "College Credit for Science Work in Preparatory Schools," Arthur C. Smedley, Edward C. Wilson, George M. Downing.

V.—Group E. "An Appreciation of the Beautiful: How Can it be Developed by Manual Training and Other Art Work in Schools?" George H. Nutt, Abigail Jackson.

General discussion on "The Course of Study" open to all. It is hoped that Joseph Swain, Martin G. Brumbaugh, Joseph S. Walton, Benjamin F. Battin, and others will take part in the discussion.

FRIENDS' ASSOCIATIONS.

NEW YORK AND BROOKLYN.—The association met at the Schermerhorn Street Meeting House, First-day evening, Second month 14th, with about the usual number in attendance.

Literature report: Edward Stabler spoke of "Out of Nazareth," by Minot J. Savage, and of the view expressed therein that it is more helpful to us to consider Christ as a man, as we are not then precluded from all hope of becoming like him.

Edward B. Rawson advised us all to read Jacob Riis' articles in the *Outlook* on President Roosevelt, because he said it is so refreshing and inspiring to see how fully one man can believe in another.

Under "current events" our attention was called to the remarkable spectacle of the United States and Great Britain, ranking highest in Christian civilization, sympathizing with the pagan enemy of another Christian nation.

Walter Haviland mentioned as a very "current event" here at this season, seeing a man "thawing" ice out of a gutter by means of salt, a proceeding which led him to inquire as to the exact way in which salt acts upon ice. The result of this investigation he gave to us in a clear and interesting way.

Edward B. Rawson then read a paper on the philosophy of Kant. He had not read any of Kant's works, but only books about him and his works. As near as he could make out Kant's philosophy seemed to be pure Quakerism. Kant published his "Critique of Pure Reason" in 1781, and he lived to think and lecture and write for twenty-three years after that, dying exactly one hundred years ago.

Spinoza, the contemporary of George Fox, proved everything, even the existence of God, by mathematical demonstration, depending upon reason. Locke, Berkeley and Hume, who followed, questioned everything, and the eighteenth century was one of skepticism. Kant "re-discovered the inner life." He acknowledged that the real world that we become imperfectly aware of through sense perceptions is unknowable. Space and time exist only in our minds as modes of thought. The real world of "things in themselves" exists in the thought of God. We know the divine order to be a moral order because we feel bound to act as if it were so. Our sense of duty is evidence of morality in the divine order. Animals have sense perception; man has that with understanding, or reason added; God has pure understanding. God does not perceive through sense; things exist only in his thought.

The recognition of the feeling of duty makes Kant a transcendentalist, as opposed to the empiricists, who think we can know only what has been learned by experience. According to Kant we know *a priori* what is right. In his religion he had, of course, no use for a priest, either as mediator or leader or performer of rites. He bases upon his *a priori* knowledge of right, a strong opposition to war, and the prevailing method of dealing with criminals. In fact, his practical religion seems to have been almost identical with that of Friends.

His philosophy knocked the props from under the prevailing orthodoxy, but gave to a skeptical age a solid foundation for religion and common sense.

In discussing the paper one speaker said he considered it going too far to say we know from within the difference between right and wrong, without the help we get from experience. If

this were the case we would all agree as to what acts are right and what are wrong. From this it would seem that the conscience simply makes us desire to do what is right; but that we must look to other faculties to determine whether an act be right or wrong.

Kant seemed to think that reason may lead astray, but that conviction never does. This view was almost unanimously dissented from, and illustrations of its faultiness were given.

All are convinced that there is such a thing as duty and right, but the relations of life are so complex that without reason and common sense we cannot discriminate. Hence we would hesitate to turn a fool loose with his conscience.

It seemed to be generally agreed that our frequent failures to do right are not due to lack of a desire to do right, as much as to our inability to discover what is right. That if we had a complete knowledge of our life relations we could then determine by pure reason exactly what we ought and what we ought not to do.

Therefore, as we hope to become more moral we must learn more about the laws of nature under which we live.

At our next meeting Alexander H. McDowell is to present a paper on Locke, who claimed that all knowledge results from experience and that there are no innate ideas.

PERCY RUSSELL, Secretary.

NEWTOWN, PA.—The Newtown Junior Friends' Association met at the home of Evelyn R. Doan on Fourth-day evening with about thirty members in attendance. Bernard Walton presided over the meeting, and Julia C. Eyre acted as secretary..

George Walton read a lecture given at Northfield Conference on "The Plan of God for the Life of a Man," by Edward I. Bosworth, Dean of the Theological College at Oberlin, Ohio. "God's plan," he said, for the life of every man, "is the plan of an ambitious father for the son he loves, a plan embracing the realization of every possible joy and gladness that can come with a life of usefulness. Moreover, every conscientious father must bequeath to his son a sense of coming power, but this alone without a knowledge of how to use it wisely is of little account. Human life is a situation devised by the ingenuity of God for training sons for an inheritance of power by teaching them to use power in a friendly fashion. God is putting power into the hands of men just as fast as they can use it. Nothing makes such an appeal to men to use power in a friendly fashion as suffering. Another means to such an end is the power of the human family."

The remainder of the evening was occupied in planning for the annual supper of the society which will be held on Fifth-day evening, Third month 3d, at the home of Dr. George Heston.

Mary C. Cooper, Bernard Yardley and Norman Satterthwaite were elected members of the association.—*Doylestown Intelligencer.*

LANGHORNE, PA.—A very interesting meeting of the Young Friends was held at Sorosis Club House, Langhorne, on Sixth-day, Second month 26th, when the problems of the colored race were freely discussed.

Anna Mather was unable to be present, so her "Sketch of Booker Washington" was omitted, and the first paper was "The Views as to the Future of the Colored Race," by Alfred Marshall. To George Row was assigned "What is the Duty of the American People to the Colored Race?"

Anna Gillingham read a very good selection from the colored poet, Dunbar, "For the Man Who Fails," and George Ambler a good selection, entitled "Early Sacrifice."

PLYMOUTH MEETING, PA.—The regular meeting of Plymouth Meeting Friends' Association was held Sixth-day evening, Second month 26th, 1904.

The minutes of last meeting were read and approved. Benjamin Smith, on behalf of the Executive Committee, reported having made inquiries in regard to Professor Battin's lecture on "The Passion Play." Nothing definite having been decided, the subject was left with the Executive Committee for further consideration.

The literary program of the evening was opened by a recitation by Jean Williamson, entitled "If We Only Understood."

Sara Tomlinson then read "An Old Man's Story." Annie C. Davis contributed a very interesting paper on "Current Topics," which was followed by Lydia G. Webster's reading, "A Touch on the Arm." William Livezey being unable to be present, his reading, one of Elias Hicks's sermons, was given by Benjamin Smith. After a short discussion, we adjourned to Fourth month 1st, 1904.

SARA S. HAINES, Secretary.

WILLISTOWN, PA.—A regular meeting of Willistown Young Friends' Association was held at the home of Mordecai T. Bartram on Fourth-day evening, Second month 24th. The program for the evening was opened by Mordecai Bartram, who gave an interesting sketch of the life of Theodore Parker. A paper prepared by Elizabeth Reynolds and read by Wilmer I. Bartram treated the question: "Is It Desirable Always to Tell the Whole Truth?" The writer thought that in our fondness for truth we should be guided by kindly feelings and not unnecessarily wound our friends by criticisms, even if they be true. An interesting discussion followed.

Lillian Barton read a paper written by Abby Mary Hall on "What is Unselfish Self-Culture?" A feeling of appreciation was expressed for the opportunity given the Young Friends' Associations to secure papers prepared for our sister associations.

Some interesting notes on current events were presented by Virda Davis. Thomas Bartram recited "Wet Weather Talk," by Riley.

After a short silence, the meeting adjourned to meet in Third month at the home of Wilmer Hood.

ANNA L. SMEDLEY, Secretary.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Yearly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m. First-day School, 11.30 a.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 11 a.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m., 7.30 p.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fair Hill.
Meeting for worship, 3.30 p.m. First-day School, 8 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m. First-day School, 9.30 a.m.

3d mo. 5 (7th-day).—Meeting of Girard Avenue Friends' Association, at 8 p.m.; address by Prof. Garrett E. Thompson, of Friends' Central School. Subject, "Reading: Its Relation to Modern Life." All cordially invited.

3d mo. 5 (7th-day).—Educational Conference in the meeting house, Woodstown, N. J., at 1.30 p.m. Speakers, George H. Nutt, of George School, on "Manual Training"; William W. Birdsall, principal of the Girls' High School, Philadelphia, on the "Practical Value of Education." Earnestly desired that members of the Educational Committee of Philadelphia Yearly Meeting and all others interested in education attend. Leave Market Street

(Continued on page iii.)

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CALENDAR OF EVENTS.

(Continued from page 160.)

Ferry at 11 a.m. Friends from a distance notify S. Francis Moore, Woodstown, N. J.

3d mo. 5 (7th-day).—New York Monthly Meeting, at Fifteenth Street and Rutherfurd Place, New York, at 2.30 p.m.

Friends will take supper together at the meeting house, and in the evening at a meeting under the care of the Philanthropic Committee. William Price, of the Rose Valley Shops, will speak on "Quakerism and Craftsmanship."

3d mo. 5 (7th-day).—White Water Quarterly Meeting, at Rush Creek (Lincolnville P. O.), Ind., at 10 a.m.; ministers and elders, same day, at 8 a.m.

3d mo. 6 (7th-day).—Prairie Grove Quarterly Meeting at West Liberty, Iowa, at 11 a.m.; ministers and elders, same day, at 9.30 a.m.

3d mo. 6 (1st-day).—John J. Cornell will attend meeting at Swarthmore, at 10.30 a.m.

3d mo. 6 (1st-day).—A meeting at Lansdowne, Pa., attended by John J. Cornell, at 7.30 p.m.

3d mo. 6 (1st-day).—Columbus Friends' Association, at the home of John E. Carpenter, at 2.30 p.m.

3d mo. 6 (1st-day).—At Chester, Pa., a circular meeting, under the care of a committee of Concord Quarterly Meeting, at 3 p.m.

3d mo. 6 (1st-day).—John J. Cornell expects to attend Swarthmore College Meeting, at 10.30 a.m.

3d mo. 8 (3d-day).—Illustrated lecture by President Swain, at Swarthmore College, on his recent visit to Palestine. General invitation is given.

3d mo. 6 (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m.

3d mo. 7 (2d-day).—Educational conference in Grange Hall, Moorestown, N. J., at 8 p.m. Address by Prof. Green, of West Chester; subject, "My Book and I." Discussion to follow. Trolley leaving Ferry, Federal Street, Camden, at 7.08 or train at 26.28 for East Moorestown.

3d mo. 10 (5th-day).—Salem Quarterly Meeting, at Woodstown, N. J., at 10 a.m.; ministers and elders, day before, at 3 p.m.

3d mo. 12 (7th-day).—Conference on education at Swarthmore, under care of Association of Friends' Schools, at 3.15 p.m.

3d mo., 12th (7th-day).—Swarthmore College Lecture Course, Professor I. Ernest Woodland; subject, "Zero Absolute."

3d mo. 12 (7th-day).—Mickleton, N. J., Young Friends' Association.

3d mo. 12 (7th-day).—Burlington First-day School Union, at Trenton, at 10.30 a.m. A cordial invitation is extended.

3d mo. 13 (1st-day).—Circular meeting, under care of committee of Western Quarterly Meeting, will be held at Kennett Square, at 3 o'clock.

3d mo. 13 (1st-day).—New York and Brooklyn Young Friends' Association, in Schermerhorn Street Meeting House, Brooklyn, at 8 p.m. General subject, "Teachings of the Philosophers, and the Views of Friends." Subject for the evening, "Hegel," to be presented by Arthur C. Smedley.

3d mo. 14 (2d-day).—Baltimore Quarterly Meeting, at Park Avenue Meeting House, Baltimore, at 10 a.m.; ministers and elders, 7th-day before, at 8 p.m.

3d mo. 14 (2d-day).—Address on Friends and Philosophies by Henry M. Haviland, of New York, at the regular meeting of Philadelphia Young Friends' Association.

3d mo. 15 (3d-day).—Edward Grubb will speak at Swarthmore College at 8 p.m.; subject, "Jesus Christ a Social Reformer."

3d mo. 17 (5th-day).—Prof. J. Russell Hayes, lecture at Swarthmore College, at 9.45 a.m.,on "Irish Poetry."

3d mo. 17 (5th-day).—Haddonfield Quarterly Meeting, at Moorestown, N. J., at 10 a.m.; ministers and elders, day before, at 3 p.m.

3d mo. 18, 19 (6th-, 7th-day).—A series of meetings in the interest of the testimonies of Friends will be held in the meeting house at Kennett Square, Pa., beginning Sixth-day, at 8 p.m., with an address by Henry W. Wilbur, of New York. Seventh-day morning and afternoon will be devoted to First-day School conferences. Seventh-day evening Dr. Jesse H. Holmes will give an illustrated lecture in Library Hall on Palestine.

Over thirty years ago, when General James Grant Wilson and the late Fitzgreen Halleck, the poet, visited the grave in the Bronx of Joseph Rodman Drake, author of "The American Flag," Mr. Halleck expressed the wish to General Wilson that should anything happen to the grave of his friend Drake he hoped General Wilson would see that Drake's body was laid at rest beside his. Now, after Mr. Drake's body has rested in the Bronx Cemetery for eighty-three years, Mr. Halleck's wish will be realized. When it was ordered to cut a roadway through the Bronx Cemetery Mayor Low wrote General Wilson at his summer home in Norfolk as to what disposition should be made of his friend Drake's body.

Remembering Halleck's wish and having charge of his burial lot in Alderbrook Cemetery, Guilford, General Wilson concluded to have Drake's remains placed in the same grave with Halleck's.

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Martha J Warner

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XI., ... 161
THE GOLDEN AGE (Verse), ... 161
RELIGIOUS EDUCATION CONVENTION, . . 161
FALLING AWAY OF THE EARLY CHURCH, (Concluded), ... 163
AN ESSAY IN RELIGIOUS PEDAGOGY, . . 164
THE CHRISTIAN HISTORY LESSONS, . . 165
EDITORIAL:
Fault Finding, ... 166
Notes, ... 166
CURRENT EVENTS, ... 167
BIRTHS, MARRIAGES, DEATHS, ... 168
NOTES, ... 168
COMMUNICATIONS:
An Incident in the Life of Joshua L. Mills 169
BLUE RIVER QUARTERLY MEETING, . . 169
"WILLIAM WHITE, A BROTHER OF MEN," 171
THE PALACE AND THE HOUSE, ... 172
EDUCATIONAL:
Swarthmore College Notes; George School; Conference at Woodstown . . . 173
FRIENDS' ASSOCIATIONS, ... 173
BOOKS AND MAGAZINES 175
MISCELLANY:
Life Eternal (Verse); Thy Song (Verse), 176
CALENDAR OF MEETINGS, ... 176

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I shut my eyes in the snow-fall
And dream a dream of the hills.
The sweep of a host of mountains,
The flash of a hundred rills.
—*Lucy Larcom.*

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Florence Jenkins will have charge of the post-office, which is to be located in a separate little room, opening into the exchange.

Mary Mann Miller will conduct the bird classes during Seventh and Eighth months.

The kindergarten and out-door nature class for the little folks will be led by Anna C. Thomas, who has had charge of the Friends' West Philadelphia Kindergarten.

The appointment of some one to act as "a counsellor, guide and friend" to the nomadic boys has not yet been made.

Friends desiring to rent cottages for all, or a portion, of the summer, should give the matter prompt attention. Eight have already been rented for the summer.

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Friends and Philosophies

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, THIRD MONTH 12, 1904.

Volume LXI. Number 11.

GOOD WORDS.—XI.

Friends hold mysticism in the background, and it enables them to see things proportionately, get the distance, and ever look into the horizon of life.

JOSEPH S. WALTON.

THE GOLDEN AGE.

O Golden Age, whose light is of the dawn,
And not of sunset, forward, not behind,
Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things
Are pure and honest and of good repute,
But add thereto whatever bard has sung,
Or seer has told of, when in trance and dream
They saw the Happy Isles of prophecy!
Let Justice hold her scale, and Truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance;
Let the poor prisoner, cramped and starved so long,
At Nature's table feast his ear and eye
With joy and wonder; let all harmonies
Of sound, form, color, motion, wait upon
The princely guest, whether in soft attire
Of leisure clad, or the coarse frock of toil,
And, lending life to the dead form of faith,
Give human nature reverence for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God.

—*J. G. Whittier.*

RELIGIOUS EDUCATION CONVENTION.

The second annual convention of the Religious Education Association was held in Philadelphia from the second to the fourth of Third month.

The meetings in which the general public were most interested were those held in the evening. There were three of these: on Fourth-day evening, the second, in the Academy of Music; on Fifth-day evening, the third, in the First Baptist Church; on Sixth-day evening, the fourth, in the Grace Baptist Temple. The afternoon of each day was devoted to meetings of the fourteen departments of the Association, which were held separately in the various churches of the city, and in the halls of the University of Pennsylvania. In the forenoon of each day there was a joint meeting of all the departments held at the first Baptist Church, which was the headquarters of the Convention.

The first public meeting was opened with Scripture reading by President Joseph Swain, of Swarthmore. Prayer was offered by Bishop Foss, of the Methodist Church. Addresses were made by Professor Brumbaugh, of the University of Pennsylvania (a member of the Lutheran Church); Dean Sanders, of Yale (Congregationalist); Professor T. C. Hall, of Union Theological Seminary (Presbyterian); Bishop Mackay-Smith, of the Episcopal Church; and Dr. Edward Judson (Baptist).

In his address the President of the Association, Dean Frank Knight Sanders, said:

In view of both friendly and hostile fears for the religious education association it seems advisable to make three assertions:

1. Our membership is already so large and varied that the organization is truly democratic and representative. It is bringing together for mutual stimulus and information all types of alert, responsive minds. There is little danger of professionalism.

2. The association is not a strongly centralized corporation, so much as a federation of fourteen distinct and fairly independent departments of activity, each responsible for the adequate promotion of religious education within a field peculiarly its own, and managed by a committee of representative experts.

3. The association has exactly fulfilled its pledges of a year ago, that its policy would be conservative and helpful. Its work is not iconoclastic, its methods are not polemical, its mission is to arouse available but latent interest, to educate and encourage it, and by specialized channels to set it to work in the world.

The way, he said, had been prepared for the kind of work the association has set itself to do.

The new psychology and the new pedagogy, the historical point of view in all kinds of learning, and notably in Bible study. the adoption of courses in the Bible and in religious training, as elective culture subjects in our universities and colleges, the remarkable achievements in the scientific promotion of Bible study by our Christian associations and young peoples' organizations, and the rapid publication of a new literature of religious education—all these developments of the last quarter of a century have made the Religious Education Association inevitable. Their very success calls for such an organization which may supplement, unite and co-operate.

The special topic of the evening was "The Bible in Religious Experience." There were three addresses, which will appear in full in the volume of published proceedings, as will all the important addresses of the public as well as the departmental sessions.

On Fifth-day morning the subject before the joint meeting of all departments was "Religious Education in the Home." Dr. Ira Landreth, General Secretary of the Association, made a plea for the "triple alliance of the school, the church and the home." Professor Moulton spoke on "The Art of Telling Bible Stories"; Professor Winchester, of the Wesleyan University, on "Literature as a Means of Religious Education in the Home."

During the afternoon thirteen departments held separate sessions in different parts of the city; these include the Departments of Religious Education in the Universities and Colleges, in the Sunday Schools, in the public schools, in the Christian Associations, in the Young People's Societies, and in the home; the relation of religious education to churches and pastors and to the press, teacher training, correspondence instruction and summer assemblies, libraries and religious art and music. Merely the naming over this list of departments is bewildering. No one, of course, could attend more than one of these meetings; and as a matter of fact the department meet-

ings were, as was intended, small groups of those having special knowledge of, or special interest in, the subject under consideration. It is intended that the results of these conferences and of the work of the department officers and committees shall be published and so shall become available for the use of workers in general.

Fifth-day evening at the public meeting the theme was "The Bible in Education." The four speakers were Professor McFadyen, of Toronto; Josephine L. Baldwin, of the New Jersey Sunday School Association; Professor Dawson, of the Hartford School of Religious Pedagogy, and President Faunce, of Brown University.

President Faunce, who spoke on "The Co-ordination of the Bible with other Subjects of Study," said:

If on Sunday the appeal is to authority, but on Monday to experiment; if on Sunday the appeal is to the receptive powers, but on Monday to the motor and constructive faculties; if on Sunday the appeal is to fear, on Monday to hope and love; if in the church we point to the supernatural and other worldly, but in the school to the natural and the tangible; if in the church we address the sense of sin, in the school the sense of self-respect; if the church addresses the feelings while the public school addresses the intelligence, the fault may lie on both sides, but the result is lamentable. Our Puritan fathers faced no such problem because for them the Bible was the norm and goal of all study.

We can never return to the Puritan point of view in education. Our thoughts have widened with the process of the suns. We can no longer regard the laws of Deuteronomy as binding on us, or the morality of the Old Testament as complete. We can no longer look to the Bible for our astronomy, geology, or even our psychology. The center of studies is for us the nature of the child, made in the image of God, and revealing God at every stage of its growth. But because we believe that the word of God as revealed in the Bible is absolutely essential to the education of every human being, we ask for a close and constant co-ordination of Bible study with all the studies of the schools.

He also said:

I should like to see the Religious Education Association appoint a committee of representative men from various churches to compile a book of selections from the Bible, suited for use in our schools. It would be easy for Protestant, Catholic, Jew and Agnostic to agree on certain historical and ethical selections from the Bible, which, if I mistake not, would speedily find their way into general use in the public schools of America.

On Sixth-day morning the business session of the Convention was held. Among the reports read of especial interest, was that of Professor Votaw, the Editorial Secretary. It gave an account of the publications of the past year and some plans for the future, and was in part as follows:

The special features of the editorial work for 1903-1904 have been:

1. The publication of a pamphlet of 40 pages, giving (1) an account of the convention; (2) the constitution of the association; (3) the list of officers; 7,500 copies were distributed, accompanied by invitations to membership in the association, and 1,300 active members were secured in about two months.

2. The publication of the volume of proceedings, a book with which all have become familiar. It was issued in the middle of June. The volume is octavo in size, consisting of 432 pages, well printed and bound. It contains: (1) all the addresses given at the convention of last year, and an account of the origin of the movement. The edition of this book was 4,000 copies, of which about 3,000 have already been sold. The cost of printing was about $2,000.

3. Official Bulletin No. 1, containing an account of the meetings of officers in Boston last summer.

Still larger plans have been made for the publications of the coming year. There should be issued: (1) A volume of proceedings of the present convention which will contain a larger number of addresses than the volume of a year ago.

(2) Circulars of information for acquainting the general public with the movement.

(3) The official bulletin, issued regularly each month, or every other month, to convey to officers and members of the association news of the work and general suggestions for growth.

(4) Articles for magazines and papers. It is thought that one valuable way of promoting the aims and work of the association is to have prepared by members general articles on subjects connected with religious and moral education, to be furnished to magazines and daily and weekly papers. That such papers will be gladly received by them is shown by experience under names of writers, not as official utterances of associations.

(5) Departmental circulars. Each department might issue a sort of hand-book. For example: A hand-book of Sunday School Department, for wide distribution, at small price, might contain a statement of relation of Religious Education Association to organized Sunday School work (that is, to the International Sunday School Association, to denominational publishing houses, etc.); reasons for graded lessons; suggestions for grading of classes; reasons for and principles of a graded curriculum, and suggestion as to introducing it into schools; specimens of such curricula now in use; a statement concerning the best lesson courses and text-books now available for the several grades of a curriculum; a select list of best books on Sunday School aims and methods.

6. A pamphlet containing an annotated bibliography on religious and moral education in all its phases, the titles of books being well selected and classified, for the purpose of promoting a movement of making known the best literature upon the subject.

7. Monographs by individual members of the association to constitute a series of original contributions to the study of religious education.

8. Reports of special district conferences, general or departmental, which may be arranged in different parts of the country during the year. The purpose of these conferences would be to carry the work of the association into many localities, and to secure the discussion of the subject as widely as possible.

It will be clear that the publishing work of the association will be one of the most important, if not the most important, aspect of its work during the year.

Following these reports President Charles Cuthbert Hall, the newly-elected President of the Association, gave "The Annual Survey of Progress in Religious and Moral Education." He said, to quote but meagerly from his masterly address:

Six distinct impressions have registered themselves upon my mind in the process of analyzing and arranging the body of details collected as the basis of the "Annual Survey of the Field of Religious and Moral Education" in this country.

First. The vastness of the field of religious and moral education in this country, and of the forces operating within it.

Second. The lack of co-ordination between the constructive forces in this field, a deficiency somewhat counterbalanced by the underlying homogeneity of ideal and of purpose beneath those forces.

The first annual survey of this vast field brings to the mind of the observer a striking impression of lack of co-ordination between the constructive forces at present operating in our country with a view to moral and religious education. The energy is almost unbounded; but, through lack of co-ordination much of its effect, relatively, is wasted. One is reminded of St. Paul's words concerning Israel: "I bear them record that they have a zeal of God but not according to knowledge." Some of these constructive forces are working at cross purposes with others; there is much duplication; much misapplied or non-applied energy; much beating of the air. There is a striking need of oversight, not of mandatory authority, but of that higher type of authority, born of friendly counsel among large-minded men. This association for its convenience has divided the field of religious and moral education into fourteen departments. Into whichsoever of these departments we look, penetrating beneath the mass of concrete facts in search of principles, we find relative lack of co-ordination between the constructive forces working in that section of the field. We obtain evidence that opportunities are emerging in advance of the capacity of institutions to assimilate them; or that men

are groping after principles by the flickering light of experimental methods, rather than using methods that are the natural outcome from settled principles. But, except for our community of purpose and ideal this association could not have come into being. It is because our hopes and our aims are one that we have organized, designing with God's blessing to co-ordinate our methods and to conserve all energy for the advancement of our common work.

Third. The presence of certain inimical conditions that must be reckoned with.

Evidence is not lacking that the Religious Education Association must prepare itself to deal wisely, patiently and sympathetically with opinions and practices that represent active or passive resistance of its policy and purpose. I refer especially to three conditions more or less inimical to the broad purpose of the founders of this association—the restlessness of young minds in a period of general intellectual transition; the tendency on the part of old, established usages in churches and Sunday Schools towards the passive resistance of educational progress; the apparent tendency in American life to underestimate the importance of religious conviction as an element of education for citizenship.

With regard to the second of these instances, the tendency on the part of old, established usages in churches and Sunday Schools towards the passive resistance of educational progress, it may be said that nowhere in the vast field is there need of more patience and consideration than at the points where passive resistance of educational progress represents attachment to cherished inheritances.

A careful survey of the situation suggests the fear that in American life in general too little appreciation exists of the obligation to surround our youth with religious ideals and influences officially associated with the institutions that provide opportunities for training on other lines. It is my conviction based upon material gathered at first hand for this annual survey, that by reason of a tendency toward tolerant non-religion, which is growing in American life, this association is challenged to devote its best endeavors to awaken and to educate a public sense of religion as a vital part of education for good citizenship.

Fourth. The prevalence of unorganized sentiment in favor of the better things.

The country is filled with unclassified aspirations. The tendency toward tolerant non-religion to which I have referred is counteracted by an earnestness which even now is in the process of self-adjustment to new religious conditions, and only imperfectly understands itself. And it is a beautiful fact that this aspiration for a greater and better use of life is the force that is drawing together those who differ in their sectarian affiliations, their theological convictions, or their political opinions. It is a part of the new spirit of desire for the better things that these differences which are the proper result of independence and intelligence are less and less regarded as involving personal alienation or mutual distrust. We are loving and honoring those who differ from us in matters of opinion because we are finding out that, in our aspirations for the triumph of righteousness and the spread of religion we are thinking the same thoughts and praying the same prayer, "Thy kingdom come; thy will be done in earth as it is in heaven." A calm review of the situation, following a careful analysis of extensive data, suggests the hope that the moral forces of the country, stimulated by large recent advances in psychological and social thinking, are in a state of aspiration, if not of expectancy, waiting for some directive agency, sufficiently broad, comprehensive, non-partisan, and wise to organize and apply these glorious energies upon a basis of systematic co-operation.

Fifth. The timeliness of the Religious Education Association as a possible agent of an adequate co-ordination of principles and methods.

Apparently the psychological moment has arrived, in the moral and religious evolution of our country when many mighty forces, working in the same field, for the same high ends, need a medium of intercommunication. They need this medium for mutual self-realization and for practical systematic co-operation. The Religious Education Association appears to have come in the providence of God, to afford relief from the segregation of interests that exist for a common end.

Sixth. The conviction that the association records progress in recording at this early stage in its life an intelligent perception of the need of progress. It is to be borne in mind that the association stands for a larger synthesis than heretofore has been attempted in the field of moral and religious education. The first step toward the attainment of this larger synthesis is the collection of evidence, showing that a need exists for such synthetic effort. When the proceedings of this convention shall be published, it will appear that a larger part of the evidence required has been obtained. Through the study of this evidence, the association shall gain a clearer knowledge of the problem with which it proposes to deal, and shall be in a position to take up methods of procedure in view of the existing opportunity. A new brotherhood of moral and religious effort seems to be developing wherein conscientious differences in matters of belief and of practice no longer impede, but rather add freedom and comprehensiveness to the common eagerness of all good men to work together for the advancement of the nation in righteousness and reverence.

Never was a nation more blessed than ours in the possession of right-minded educational leaders, both men and women.

To bring these leaders into systematic co-operation, so that their individual earnestness and excellence shall become a cumulative force for the making and guiding of right-minded public opinion—this, in the largest sense of non-partisan devotion to the country's good, is the aim of the Religious Education Association.

Sixth-day afternoon the departments again held separate sessions.

Sixth-day evening the final meeting was held, the principal address being by Professor Francis G. Peabody, of Harvard.

FALLING AWAY OF THE EARLY CHURCH.

(Continued from last week.)

At daybreak the meeting dispersed, the members returning home for the morning meal; but about 9 o'clock they reassembled for the special service of the day, called *Missa*, probably because all but communicants were dismissed from it. It was divided into two parts, answering to the ante-communion and communion service of the modern Episcopal Church. The first part consisted of psalms, hymns, lessons from the Old and the New Testaments, and one or sometimes two sermons. Down to this point heathen listeners might be present, but they were excluded before prayers began. Then long prayers were offered successively for the catechumens, or those preparing for baptism; then for those "possessed," which probably means those suffering from certain diseases; then for the candidates for immediate baptism, and for the penitents,—each class being dismissed in succession. Then the *Missa* or service of the faithful began with a sort of litany, followed by the offertory, made in the early times not in money, but in kind, chiefly bread and wine. From these were taken the bread and wine for the communion, which were brought to the bishops for consecration in a prayer for the presence of the Holy Ghost. The communion followed, with prayers, hymns, thanksgiving and the bishop's blessing. But the congregation did not yet disperse, for the love-feast was yet to come. Chrysostom, describing the early practice, says: "All the faithful, when they had heard the sermon and the prayers, and had received the communion, on the congregation breaking up, did not immediately go to their homes, but the wealthy and better-to-do members having brought food from their houses, invited the poor, and made common tables and common dinners in the church itself—and after this they went home." From Justin's account we gather that the presiding bishop reserved part for the orphans and widows, the sick, the poor, and those in

bonds, and strangers from afar,—in a word, all that were in need.

Fifty years later, Tertullian describes the love-feast as an evening meal or supper, where, he says, "we satisfy our appetites as men who remember that they have to worship God by night, as well as by day; we talk as men who know that the Lord hears us." After the supper, he says that they sometimes chanted the psalms of David, sometimes sang original hymns. "Prayer," he continues, "concludes the feast as well as opens it; then we go away as men who have not so much supped as been to a school of philosophy."

The full service, followed by the love-feast, must have occupied some four hours, and, beginning at 9, would end at about 1, when the congregation returned to their homes to rest until about 6 o'clock.

At that hour came the evening service, similar in character to the first (or ante-lucan) morning service, but shorter, consisting of psalms suitable for the evening, prayers and an evening hymn. It might have lasted about an hour.

During Justin's time, then, Christians seem to have spent some six hours of the Sabbath in public worship,—an early morning service, a Holy Communion service, and an evening service. Besides, one hour was devoted to a dinner given to the poor by their richer brethren.

This was in the second century, when Christians were poor and despised, and persecution was raging. But such brotherly love and simplicity of life soon begin to disappear. With the reign of Constantine in the fourth century, when Christianity became supreme, the persecuted Church itself began to persecute. In the "Life and Times of Irenæus" the author says: "The spectacle which the Catholic Church of the early and middle ages presents is that of a body of men professing to have the monopoly of truth, and commissioned on behalf of it to do battle with all opponents. This is the conviction which is the parent of the persecuting spirit, and if the Catholic Church of the early ages suffered in this respect at the hands of ignorant and unsympathetic heathens, she learned completely to play the same part herself before many centuries were over."

One noticeable characteristic of the Fathers, in striking contrast to Jesus, is their intolerance. It reminds us of the attitude of the New England Puritans towards the Friends, to read this anecdote of Polycarp: "We are told two stories about him," writes Dean Farrar; "one, that when he met Marcion, a heretic in some points, but a man of blameless life, Polycarp ignored him—as we should say in modern phrase, 'cut him dead.' 'Do you not recognize me?' asked Marcion. 'Yes,' said Polycarp, passionately, 'I recognize the first-born of Satan.' And Irenæus says that if he had heard the novel, but apparently not very dangerous, teaching of Florinus, he would have cried out and stopped his ears, and would have said, after his wont, 'O good God, for what times then hast thou kept me, that I should hear such things?' Such was not the tone and bearing of the Lord Jesus Christ, nor of his Apostle St. Paul," says Farrar, "towards sinners and heretics of far deeper dye than either Marcion or Florinus. They bear no resemblance to 'speaking the truth in love;' they are an example to avoid, and not to follow; though alas! in all ecclesiastical controversy, from the first down to the nineteenth century, they have been followed and not avoided."

What then may we of the twentieth century learn from this brief glance at early church history? Is it not that human nature in all ages tends to drift away from the simple religion of righteousness and love, and to substitute creed and dogma? Can we not see how church organizations all tend to degenerate, to become worldly, exclusive and intolerant,—in a word, to become unchristian? For what, after all, is Christianity? Is it a belief, or a life? Is it thinking or doing? What is a Christian? and what is a Christian Church? For answer let us go back to the words of Christ himself, and apply his test. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven," and, "By this shall all men know that ye are my disciples, if ye have love one unto another."

"Bewildered in its search,
Bewildered by the cry,
Lo, here! lo, there, the church!
Poor, sad humanity,
Through all the dust and heat,
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought,
By the great Master taught,
And that remaineth still,
Not he that repeateth the name,
But he that doeth the will."

AN ESSAY IN RELIGIOUS PEDAGOGY.

The volume * published several months ago by Professors Burton and Matthews, of the University of Chicago, on religious school teaching is of especial interest just now in connection with last week's Religious Education Convention. The authors have cleared away a great deal of sentimental tradition which has come to be associated with the Sunday School; and at the same time they have presented their subject matter in such frank and unassuming fashion as to command respect and attention from the most conservative.

The book is divided into two parts, the first dealing with the teacher, his aims, his equipment and his methods; the second with the school, its course of study, its organization, its general exercises.

In the first section emphasis is laid upon a fact which is so generally ignored—that the Sunday School is a *school*, a place for teaching, and therefore where something must be taught. It has a subject matter, and the student who attends it should master this subject matter. Yet the Sunday School differs from the day school in this, that, while in the latter, acquisition is the principal end, in the Sunday School

* "Principles and Ideals for the Sunday School: An Essay in Religious Pedagogy." By Ernest DeWitte Burton and Shailer Matthews. University of Chicago Press.

it is a means only toward another and more important end. This end the authors state to be "the conversion of the pupil and his development in Christian character."

The subject matter which, though secondary, is nevertheless the essential means by which the purposes of the Sunday School are to be accomplished, is the contents of the Bible and such matters as may effectively be associated with it.

These matters being made clear, it follows easily that the teacher must himself have as thorough an understanding as possible of his subject matter on the one hand and of his pupils on the other. It is not enough to have a vague religious enthusiasm out of which grows a willingness to "take a class." The Sunday School teacher should know the Bible, and that not merely fragment by fragment, as presented in some lesson helps, but as a whole, with "the general scope of the book before his mind." Nor is this general knowledge sufficient. On the contrary, it is merely a starting point for a deeper study, book by book, topic by topic, verse by verse. With this knowledge must go also insight and the courage of insight. This brings our authors to the basis of authority in teaching. It is not "that of a church," but that "of an interpreted scripture." We would feel that the writers have here made a concession to the probable prejudice of their readers did we not find in the further discussion a frank admission that authority is "finally that of truth." While this statement is clear and explicit, we cannot but regret the form of the earlier phrase. There cannot be two final standards. And while the sense for truth of the interpreter—the light within—is implied in the phrase, "interpreted scripture," yet it leaves the impression that the written word, once we find what it originally meant, is authoritative, a statement necessarily at variance with the conclusion that truth is its own authority.

As the teacher must know his subject, so he must know his pupils. Teaching should be from the individual, not from the class officer, to the class.

The various methods of class instruction—by recitation, by conversation, by lecture—are discussed most helpfully. The authors conclude that no dogmatic rules as to which method is best can be laid down, but that under varying conditions the one, the other or a combination should be adopted. Another chapter deals with method as determined by subject matter—geography, history, prophecy, narrative, biography, etc.—and still another, with methods of inducing pupils to study. This section of the book concludes with a return to the purpose of the teaching. It is not intended merely to impart information. Whatever material is used must directly or indirectly tend to strengthen the higher nature or the work is a failure. Much emphasis is laid on the necessity for personal relations with each individual member of a class, for an interest which is vital, not merely official, for a patience which is willing to plant and water, waiting in faith for God to give the increase. The teacher must give his best; he must teach the truth as he sees it, with no fear that the truth is dangerous. He must destroy superstition and falsehood, even though these seem to prop up a truth. Not "rashly," but carefully and without fear, let him pluck away the error that stays a truth, conscious that a truth so stayed had better be let down to a more stable position.

The second part, dealing with the organization of the school and its activities, is full of helpful suggestion. Such subjects as the graded course, examinations, the library, general exercises, benevolence, are among those treated. The one of chief interest to us is that of a graded course, which is very fully discussed. The conclusion reached is strongly favorable to such a course. The claims of the uniform lesson are fully considered and dismissed as inadequate. The graded course adapts the material to the capacity of the scholar, avoiding the absurdity of setting children six years old to studying the pastoral epistles or the book of Revelation. Only those can consistently advocate the uniform lesson who hold that "the Bible is alike in all its parts, and equally valuable in them all."

Probably the weakest part of the book is the graded course offered as a sample, in which the authors seem to have fallen into the error they elsewhere deplore of adapting the child to the material they desire to present, instead of adapting the material to the child. It hardly seems that "a general study of the books of the Bible" is appropriate to a child of ten years, or that Biblical history need be postponed until the period from seventeen to twenty-one. But the "principles and ideals" are so excellent throughout that we incline to doubt our interpretation of this particular part of the book and willingly plan further study thereof. Altogether it is a most helpful book and one strongly to be commended to our First-day School teachers.

Swarthmore College. JESSE H. HOLMES.

CHRISTIAN HISTORY LESSONS.

No lesson in this series is published this week. The first lesson of the second quarter for 1904 will begin next week. It is suggested the intervening First-day for which no lesson is prepared be devoted to a review of the quarter just ended, as is the custom in many schools.

I have finished reading "The Quakers" (F. S. Turner), and am re-reading it. What a striking difference the writer points out between Bunyan and Fox, that the former's one wish was to escape eternal torment, the other's was for a perfect life here. It must be an infinite blessing to be brought up under the teaching that we need not be "miserable sinners" if we do not wish. It gives a strength of character from the beginning, and makes courageous Christians, instead of weak, timid, hesitating ones.

ANN S. PASCHALL.

(From a private letter, 1890.)

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, THIRD MONTH 12, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

FAULT FINDING.

OPTIMISM may become a habit by cultivation if it is not one's natural endowment. The opposite disposition is still more easily developed. It is so easy to criticise people, organizations and public acts. Many people really seem to feel measurably relieved of the responsibility of any action to correct evil tendencies by a general denunciation of the agencies that cause them. We live in a world full of imperfections, come daily in contact with men and women full of frailties, often weak in judgment, and failing, as Paul deplored that he did, to come up in action to the measure of their own ideals. If our habit is to be critical, there is always abundant material, personal, dogmatic, civic, literary and artistic to excite us to unfavorable comment. There is much in our school training as children to make us critical, and it is always so much easier to descend to the lower level of criticism which looks for imperfections, than to hold to the higher plane which seeks for points of excellence, that we need a check somewhere in our educational system upon the tendency to look for mistakes and imperfections.

We have many members who do not attend meetings because they do not like so much silence, and others who do not like the kind of preaching they hear. The same class of people object to our business methods, but never lend a helping hand to increase the interest. Among us are those who criticise our lack of formulated creed, and those who feel that the discipline is too dogmatic. People who really want to find fault find us at once too conservative and too liberal. They have no trouble in proving to their own satisfaction that we ought to pay our ministers, and in the same breath criticise our heavy meeting taxes and lack of caution in expending money. We may hear from those born within our fold that we are departing from the essential professions held by our fathers, and that the Society is fossil which cannot hold the interests of active progressive people. One grumbler finds nothing in the Society to do, and another sees that we are going to extremes by overloading our members with outside work. The very diversity of the expression of the fault-finding spirit stamps it at once as one-sided and consequently false judgment. In many instances such expressions as we have cited are purely thoughtless, and the speakers need only to have brought home to them forcibly the injury that the critical spirit may do to the Society they really love, to correct the tendency. We need all to be alive to the destructive tendencies of the fault-finding habit upon not only the beauty of individual character, but upon organized bodies like our own. Rational criticism, accompanied by suggestion or active help toward better conditions, is always in the line of progress, but fault finding with no idea of helpfulness cannot be too severely censured. The sweet and wholesome influence which emanates from a single human being who never finds fault with anything, is so marked in the small circle blessed with such a constituent, that it is a worthy ambition to strive to become an optimist in thought and speech.

OBSERVING that, in the debate in Congress on the Naval Appropriation bill, those who speak for the bill, as well as those who speak against it, claim that they are promoting the cause of peace, Edward Everett Hale, in the *Christian Register*, points out that the theory that in time of peace you must prepare for war would mean, if applied consistently, that a man should carry a revolver with him when he goes down town to business. He observes that the theory is as old as Æsop and the fable of the old hog sharpening his tusks against a tree, and that "it belongs with such untrue statements as that which says it is always darkest the hour before day. Every one knows that this is not true, but people repeat it because their ancestors have repeated it."

It is a most encouraging sign when a war measure can be put through only by claiming that it is after all a peace measure. And yet when Representative Grosvenor said in the debate that fighting ships are "heralds of peace, they are missionaries of good will, they are harbingers of glad tidings and fair dealing between the nations of the earth," while it is a confession that peace sentiment has to be reckoned with, still sounds as though he thinks peace people a very simple folk, who may be convinced by a few pious phrases. It is a reminder that there is a need for more to stand up for peace who cannot be trifled with in that insincere way.

Edward Everett Hale goes on to point out that "no

weapon of offense used in the United States navy in 1865 was used in the Spanish war in 1898. A generation of men have reduced to old junk the results of the costly appropriations of 1865. . . . If we could persuade ourselves to let our tusks stay as they are for a year or two, . . . the other powers would believe that we are in earnest when we boast that we are among those who believe in universal peace."

The following communication in the *Friend* (London) for Second month twenty-sixth is suggestive in connection with our problem as to the distribution of the ministry:

To the Editor of the *Friend:*

Dear Friend: At the last monthly meeting, held at Spalding, an earnest desire was felt that some Friend might feel called to labour in this village to the building up of the meeting. There is a spacious meeting-house and a good cottage, with about an acre of rich land adjoining. The meeting now consists of one member and a few attenders. An adult school and women's class are held on First-days. Henry Burtt, of Fulbech, Grantham, will be glad to give any information required.

Thine sincerely.

CURRENT EVENTS.

Services in commemoration of the one hundredth anniversary of the British and Foreign Bible Society, on the sixth, were attended in Washington by President Roosevelt and his family, and addresses were made by Justice Brewer, of the Supreme Court, and Senator Dolliver, of Iowa. Daniel C. Gilman, President of the American Bible Society, presided. The celebration in London was in St. Paul's Cathedral, and was attended by the Queen and other members of the family, King Edward being ill and unable to be present. The Archbishop of Canterbury spoke, giving the history of the Bible Society during the past century, and made a tribute to the wonderful work that has been accomplished in the face of difficulties of distance, language and the raising of necessary funds.

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It is pleasant to note that not all Japanese are engaged in the noble work of deciding a delicate international question by stone age methods. Four distinguished Japanese artists have just arrived in this country. One of them, K. Okakura, is reputed the greatest living Japanese authority on the art and archæology of China, Japan and India. He comes to America to classify the collection of Japanese prints and paintings in the Boston Museum, this being his second visit to this country. T. Yokeyama is a landscape painter whose work will be exhibited at the World's Fair. The other two are noble workers in lacquer.

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A bill was introduced in Congress last week fixing the salary of a Representative at $8,000 instead of $5,000, the present salary; Senators, $8,000 instead of $5,000; Speaker of the House at $12,000 instead of $5,000; Cabinet members at $15,000 instead of $8,000; Vice-President at $15,000 instead of $8,000; and President at $75,000 instead of $50,000. It is pointed out that living has become much more costly in Washington, though it has not been satisfactorily shown why a member of Congress need feel bound to keep up with millionaire society in Washington, unless he be a millionaire on his own account.

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It is proposed to take steps looking to the protection from malaria and yellow fever of the large number of Americans who undoubtedly will be attracted to Panama when the work of canal construction begins.

Dr. W. C. Gorgas, the yellow fever expert, is to go to the isthmus prepared to put into execution the methods adopted by him in Havana, which brought such effective results, yellow fever in that city now being a thing almost unheard of.

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The Department of Commerce and Labor has published a table showing the division of the world's merchant marine among the several nations. Great Britain has 5,929 steamers of 100 tons and over; Germany, 1,193, and the United States, 846. The gross tonnage of these vesesls is: Great Britain, 13,966,-972 tons; Germany, 2,767,463, and the United States, 1,610,466.

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Compulsory Greek, at Oxford, England, has at last been formally abolished. Candidates for honors in science and mathematics are, by a resolutioin recently passed, permitted to substitute other studies for the smattering of Greek which has hitherto been required as a matter of form.

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The Marcus A. Hanna Memorial Association was incorporated on the first at Columbus, Ohio, by several prominent citizens of Cleveland. The purpose of the association is to establish a chair of political science at Western Reserve University, in memory of Senator Hanna.

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Eight hundred or more Sunday School workers started by special steamer from New York on the tenth for the Holy Land, to attend the fourth World's Sunday School Convention, in Jerusalem, in the middle of Fourth month.

While music is a good thing in itself, it too often takes the place in Sunday Schools of the teachings of the Gospel.—*President Woodrow Wilson, of Princeton University.*

The legitimate and wholesome modification of individual opinion in every case must come, not from each inquirer trying to adopt his neighbor's point of view, but from each keeping in mind that his neighbor has his own joint of view, and that this fact constitutes a part of the reality which both are striving to conceive adequately.—*Eliza Ritchie,* in *International Journal of Ethics.*

BIRTHS.

TAYLOR.—At Germantown, Philadelphia, Third month 2d, 1904, to Herbert Knight and Elizabeth Thomson Taylor, a son, who is named Thomas Thomson Taylor.

MARRIAGES.

BALDERSTON—EASTBURN.—At the home of the bride's parents, First month 13th, under the care of Wrightstown Monthly Meeting of Friends, William Penn Balderston, son of William Balderston, of Dolington, Pa., and Mary Fretz Eastburn, daughter of Albert and Elizabeth P. Eastburn, of Buckmanville, Pa.

STOCKTON—BALDERSTON.—At the home of the bride's father, First month 12th, under the care of Makefield Monthly Meeting of Friends, Charles T. Stockton, son of Lendrum and Abigail Stockton, of Roelofs, Pa., and Frances Balderston, daughter of William Balderston, of Dolington, Pa.

DEATHS.

CHALFANT.—In Kennett Square, Pa., Third month 6th, 1904, Edwin J. Chalfant, in his 38th year.

COX.—On Second month 16th, 1904, at Haddonfield, N. J., Lydia Cox, daughter of the late Daniel and Ann (Needles) Cox. She was born at Easton, Md., more than eighty-five years ago, but for many years had resided at Haddonfield, and was a valued member of the monthly meeting of (Orthodox) Friends at that place. She was of a meek and retiring nature, but kind and generous, and ever ready to lend a helping hand to the needy and afflicted. One sister, Rebecca, aged eighty-nine, survives her.

PYLE.—In Kennett Square, Pa., on Third month 6th, 1904, Rebecca M. Pyle, in her 94th year. She was a daughter of the late Samuel and Rachel Pyle, and was born in Concordville, Delaware County, on Second month 22d, 1811. She superintended the household of the late Samuel Martin, of Kennett Square when he conducted the young woman's boarding school at the Eaton Institute Building. Interment at Longwood Cemetery.

RUSSELL.—In West Goshen Township, on Third month 6th, 1904, Hannah H., widow of the late Jesse Russell, in the 94th year of her age. Interment at Goshen Friends' Burial Grounds.

NOTES.

The following protest was made to the Governor of Maryland and the General Assembly, relative to the proposed legislation as to colored people. The first two signatures are those of members of the other branch of Friends:

"As representing both branches of the Religious Society of Friends in Maryland, we desire to make an earnest protest against the enactment into law of two bills now before the Maryland Legislature; the one requiring separate accommodations for the races in public conveyances, and the other restricting the suffrage in the State.

"Upon many occasions in the past members of the Society of Friends have felt it right to assist the colored people, endeavoring always to improve their condition physically and to elevate their mental and moral standards.

"In the present crisis, we feel that a great mistake is about to be made in the proposed legislation, which in our judgment will push the colored man back towards barbarism, and at the same time injure the whites by causing the latter to become the active instruments of injustice.

"The former bill, by excluding the colored people from the public conveyances occupied by the whites, brands them as inferior and unworthy to mingle with their more favored brethren. We believe that such treatment of our weaker fellow-citizens not only injures those against whom it is directed, but will react upon the so-called superior race, and tend to lower it morally and spiritually.

"As to the Bill limiting the franchise, we do not care at this time to discuss whether or not an educational qualification for suffrage is wise, but we object to the legislation that has been approved by the Senate on various grounds, among which are the following:

"1. That it treats the two races unequally.

"2. That it places a premium upon white illiteracy.

"3. That the educational test provided is one which will be extremely difficult to carry out justly, and that it will open the door to fraud and grave abuses, with the resulting practical disfranchisement of nearly all the negroes. This would not only deprive them of a strong incentive in their efforts to elevate themselves, but would even more tend to degrade them and to increase the number of the immoral and criminal among them. Not good, but much evil will result to both races.

"We appeal to you, therefore, to refuse to give your approval to these measures as proposed, for by so doing we believe that the cause of equal justice and good government will be promoted."

James Carey, Jr.
Miles White, Jr.
O. Edward Janney.
Thomas Burling Hull, Jr.
R. Henry Holme.

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Rebecca B. Nicholson has received her itineraries relative to the trip she is making to St. Louis Fair for the benefit of the Conference Fund, she being desirous to have a large party at that time, leaving Philadelphia, Sixth month 21st, via Reading Railroad. This is for Friends and others that wish to avail themselves of a pleasant trip. Address R. B. Nicholson, 140 North Fifteenth Street, Philadelphia. She also writes us as follows: "For the benefit of the numerous inquiries relative to a trip down the St. Lawrence, at the close of the conference, I am giving that special attention, and will report later the results of my inquiries, through the Intelligencer for the benefit of those wishing such a trip."

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There will be a conference on education, under the care of the Association of Friends' Schools, at Swarthmore, on Seventh day, the 12th, at 3.15 p.m. The new course of study for Friends' Schools will be discussed by Louis B. Ambler, Wm. E. Barrett, Margaret Eaves, Herschel A. Norris, Florence E. May, James S. Hiatt, Arthur C. Smedley, Edward C. Wilson, George M. Downing, George H. Nutt, Abigail Jackson. It is expected also that President Swain, Prof. Brumbaugh, Dr. Walton and Dr. Battin will be present and take part in the general discussions. In the evening Prof. I. Ernest Woodland will lecture in the Swarthmore College Course on "Liquid Air and Wireless Telegraphy."

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Our friend, Alfred Cook, has returned to his home in England after a visit of some months in this country. He has visited the meetings of both branches of Friends in Philadelphia, Baltimore and Washington, some of them a number of times, and has ministered acceptably to Friends. Last First-day he visited our meeting at Swarthmore, and spoke before the college students and others. Way did not open for visits to country meetings for which our friend had also a concern. He hopes that he may be spared to return to the work some time in the future.

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A series of meetings on early church history, arranged by Friends' Christian Fellowship Union, are being held at Devonshire House, London. The basis of the subjects for discussion is Backhouse and Tylor's "Early Church History." The *Friend* (London) gives quite full reports of these meetings, which would be of special interest to our conference or First-day school classes now engaged in the study of Friends' Christian History Lessons.

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Dr. James MacAlister, president of the Drexel Institute, will lecture in the Seventh-day afternoon course, Third month 12th, 4 p.m., at New Century Hall, 124 South Twelfth Street, Philadelphia, on "Moral Training in the Educational Systems of Europe and America."

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Henry M. Haviland, of New York, will address the Young Friends' Association of Philadelphia at their regular meeting in the auditorium, Fifteenth and Cherry Streets, on Second-day, the 14th, at 8 p.m. His subject will be "Friends and Philosophies."

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Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches expects to attend Reading Meeting on First-day, the 13th, at 11 a.m., and Fair Hill, Philadelphia, (Germantown Avenue and Cambria Streets), on First-day, the 27th, at 3.30 p.m.

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Edward Grubb will speak at Swarthmore College on Third-day, the 15th, at 8 p.m. His subject will be "Jesus Christ as Social Reformer."

COMMUNICATIONS.

INCIDENT IN THE LIFE OF JOSHUA L. MILLS.

Blessed is the memory of the good. While we who knew our beloved friend, Joshua L. Mills, need not the written record to keep his excellent example in enduring remembrance, yet for those who may come after I feel it right to give forth my testimony of appreciation of his remarkably consistent life in the past two or three decades that I have known him. He was truly an exponent of applied Christianity, as he understood it, evidencing it by his faithfulness in the discharge of the duties and requirements devolving upon him. It was as we became familiar with the course of his more private walks that we more and more admired the loving tenderness of his spirit exemplified toward all who sought his council and sympathy. In social as in religious duties he was concerned to move by the guidance of best wisdom which ever qualified him to be a wise counsellor and true sympathizer with others in their varied allotments. His deportment was always marked with much simplicity, and his judgment was always tempered with a good degree of mercy. The outgrowth of his secret convictions of right did not withdraw from participation in various duties surrounding him, although there were many among those whom he often mingled with who were not at home with him religiously. He attended our executive meeting at Richland (Hoopestown, Ill.) in the Eighth month, 1903, and at the close of the Meeting for Ministers and Elders he ventured to invite all to come near to him and seat themselves, and while thus sitting together he publicly supplicated all with earnest desire to dwell in that love and fellowship "which worketh no ill to his neighbor, for that is the fulfillment of the law," which supplants the peace and harmony that is the fruit thereof. He came as Paul did to the Church of Corinth "without excellency of speech or wisdom, determined not to know anything among us save Jesus Christ and him crucified. He was with us in much weakness and fear." What he said was in the demonstration of the Spirit of Christ. Exhorting us to come into that oneness of spirit and press forward, not looking back, that if all would have faith in the revelations of God, and harken thereto, they would know of the things freely given, and the things which God has prepared for them that love him. The communication by him greatly tendered my mind, and I hope sealed some profitable instruction on other minds, for he was greatly engaged with good authority. With much humble acknowledgment of divine mercy we were dismissed. In reviewing the feelings under which I have testified, I may speak of the engagements he had so often made to go with traveling ministers of our Society, that they were always a pleasant service of love and duty. The last few years of our dear friend's life, and until the close thereof, were passed alone with is daughter and family in his own home, over which for many years he had presided with a welcome hospitality. It was long the resort of valuable friends, many of whom were traveling in the ministry. Thus has closed to view a life in which I believe was verified the truth that "The path of the just is as the shining light that shineth more and more unto the perfect day." CHARLES A. LUKENS.

Hoopeston, Ill.

[We shall be glad to forward to the writer any answers to the following communication:]

Editors FRIENDS' INTELLIGENCER:

Esteemed Friends: I would be very glad of information that would enable me to find the location of any Friends' Home for white children, or industrial school, where I could apply with some hope of finding a boy, or young man, to help me on my farm.

I am a Friend, a single woman, without near relatives, and instead of having the usual hired help, I am anxious to find young people as helpers, who can be members of my family, and interested with me in the place.

I have always been interested in agriculture, and have had some experience in poultry, and bee keeping, the industries, with horticulture, which I expect to engage in on my forty-acre farm.

I had thought of advertising in the INTELLIGENCER, but fear I could not make a sufficiently brief statement of my wants. I would be very glad if the facts I have here given could be published in the paper, for I think some of the readers of the INTELLIGENCER may know of just the sort of young person I would like to find.

BLUE RIVER QUARTERLY MEETING.

Blue River Quarterly Meeting was held in the city of Chicago, Second month 26th, 27th and 28th, 1904, at the meeting room of the Central Executive Meeting of Friends, in the Athenæum Building, 26 Van Buren Street.

Although a heavy snow had fallen during the week the weather had moderated very much, and was consequently quite in contrast with the many days of stinging cold which have visited us this winter, and indeed rather out of the ordinary at the time of our Second month quarter. All things considered, it was an encouragement to note that although held at the extreme northern border of our membership line, so to speak, all the monthly and executive meetings composing this quarter were represented. The Chicago Friends are busy people, as Friends everywhere seem to be, but are willing to do their full share in arrangements for the success of the meeting and comfort of visiting Friends.

The meeting for ministers and elders was held on Sixth-day the 26th, and while the attendance of course was not large, yet Friends in the West often have the opportunity to verify the fact that numbers are not altogether essential for a good meeting.

Seventh-day morning the meeting for worship opened near 10 o'clock with about the usual number present. The absence of some, however, who for the most part have long been faithful attenders at our quarterly meetings was a matter of common notice. They were indeed missed. The fact that one who has for so many years been permitted to labor and visit and counsel with us at all our meetings had passed to his final reward, found expression in a brief but fitting reference to our beloved aged brother, Joshua L. Mills, whose seat is now forever vacant, but whose example will ever shine brightly. His energy and influence, his honest life, his happy face, was always felt for good wherever he was, and to this end we all might well strive.

After dining with the Chicago Friends at a near-by eating house we again assembled to transact the business of the quartely meeting. The four queries answered at this time brought out reports and remarks pertaining to the important subjects of attendance and punctuality at our meetings; true fellowship as individuals and brotherly forbearance in the Society; temperance and reformation, and violations of our vital testimonies. It was felt that if we consider our vital testimonies to mean "the Inner Light, labor and love," we must be very careful of our daily acts in life to be able to answer our query satisfactorily. It was also expressed that perhaps the time had come when our queries should be considered largely advisory as related to our higher meetings, especially as they must needs apply to the particular conditions in the daily life and conduct over which the subordinate meetings have direct or indirect supervision. The quarterly meeting appointed a committee to frame a petition to the United States Senate favoring the passage of the Hepburn-Dolliver bill, now before

Congress. The sentiment was unanimous in favor of protecting the prohibition districts and States against the entrance of the original package as allowed by the interstate commerce law at present.

On First-day morning, the 28th, at 9.30, the quarterly conference of our First-day Schools was opened by reading an appropriate selection after a short silence. No First-day School is held in Chicago, and some of the schools are discontinued during the winter months, while some others are continued the year round with interest and profit. The conference was full of interest, however. A very helpful letter was read from one whose heart is in the work, though absent in person from this conference. Also a paper was presented full of helpful suggestions along the lines of the proper training and teaching of the children. This is always a live and important subject, and our conference was favored in hearing a friendly aged teacher, who has spent many years, or a lifetime almost, in schools and colleges, talk at some length on the manner and necessity of reaching the pupil through the proper channels to his understanding. He claimed that a teacher, with even an overfull knowledge of his subject, often fails to appreciate the difficulties of the young mind trying to grasp something above it and giving up in despair, while the instructor knowing his subject so well, attributes the failure to the stubbornness and inattention of the child. The association was much interested in Dr. Willard's presentation of so many points of interest, and the question naturally arose in our mind, if some experienced teacher in this way might not address our associations with profit more often. Our teachers could gather methods of benefit, and our pupils could receive helps to study. It is as important to know how to study as to know how to teach. The ability of the teacher reflects in results.

At 11 o'clock the regular meeting for worship opened and the room was soon well filled. Not long after gathering into the quiet the silence was broken by calling our attention to the necessity of individual worship and consecration. The speaker may give forth his inspired message, but if the hearers have not done or do not do their part the amount of good is cut short. We are all ministers, ministering silently or vocally in open action or quiet example. Every act has its bearing in advancing or otherwise some thought, word or deed. We are left to choose which way we shall go. We are endowed with wills of our own, capable of influence from within and without, and the unrestrained course of that will may lead us into error. In the height of passion, or strength of an appetite, or power of habit, our judgment may prove the weaker and evil result. When we can so overcome or temper the strong will and make it serve our judgment as the best and truest aims of life are revealed us, then we are enjoying a heavenly condition and are worthy the name of Christian.

One Friend presented the common question, "What is a Christian?" The answer was naturally, "To be Christlike." To be Christlike has meant in all ages a strife against evil and a striving to grasp the good. It has meant a sacrifice and a careful obedience to the unfolding of truth in the mind as the revealed will of God. Many conditions surround all churches, and yet all are laboring toward the same end and for a high purpose. There is a constant overcoming and the revelation of divine truth must come in to assist us to guide us aright. We, as Friends, can truly endorse the words recorded in the book of Revelation, and are glad to believe that this same revealing power does act and has been active in all the years of every age. "Him that overcometh evil will I make a pillar in the temple of my God." We must overcome or control our wills and make them subservient to His will. Obedience and control of self never goes unrewarded, and on this we have the record, "He that overcometh and keepeth my works unto the end, to him will I give power over the nations." May we take heart and labor onward and upward and yet realize more fully a truly Christian civilization. The individual reward for a practical, a Godly, a seven-day religion, is of itself a bright and happy condition. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne,"—a full fellowship. And again, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

The parable of the sower was referred to and our attention called to the probability that all the seed which the sower spread broadcast had its mission. The weeds have their mission and even the delicate blades of wheat which sprang up on the thin, stony soil may have given hope and courage and resolution to some destitute and disheartened wayfarer to strive for all and the best that his environment will permit.

We may be taught the hard theological facts of the old evangelical beliefs and yet fail to find our idea of a just God in them. We may even lose Him from our sight for months or years, but when we learn to come to Him in the simplest way we recognize Him in nature. He is everywhere, and though we may not know when or how the finding took place we cannot fail to cherish the possession and adore the God of nature. Everywhere we see the good and the beautiful. When good is banished evil springs up. We cannot live a life of good deeds without living to that measure a godly life. We cannot then distinguish between good and God. God is good.

"The best faith is not necessarily possessed by him who displays the best reasons, but by him who displays the best fruits of justice and charity."—*Spinoza* (1632-1677).

The earnest man is apt to be narrow, but he is not forced to be so; and breadth of outlook is not incompatible with depth of thought. Moreover, experience has shown how infinitely more useful are enthusiasm and openness of mind when conjoined than when separated.—*Eliza Ritchie*, in *International Journal of Ethics*.

"WILLIAM WHITE, A BROTHER OF MEN."

One can but feel, after reading this brief biography,* that this man, simple but shrewd, unostentatious but generous, kindly but fearless, loving the peace and quietness of his own restful home much, but his neighbor more, so that he felt obliged to spend time and strength in endeavoring to right the wrongs and satisfy the needs of the great mass of his fellow men; that this childlike, thoughtful, humble man was indeed imbued with the Spirit of Brotherly Love and Kindness which sacrifices self for the good of humanity.

Born in 1820, in Reading, England, amid most humble circumstances, of a race of sturdy tradesmen, his childhood seems to have been marked in no particular way, being filled with the simple pleasures, healthful amusements and helpful duties that naturally attend a Christian home-life.

Dissensions among the Wesleyans, with whom the family were members, led to the establishment of a new church and Sabbath School, and brought William White, a boy of seventeen, actively into the field of work for which he seemed even then to be particularly fitted, and laid the foundation for the labor of the later years.

Apprenticed early in boyhood to a printer in his native town of Reading, he followed the trade through ups and downs, until at last established in the business with his beloved friend and future brother-in-law, Cornelius Pike. In forming this partnership the parties to it appear to have been concerned, not with the hope that they might become wealthy, but rather that wherever and whatever their business might be, they might find opportunity for the service of the Master they had learned to love.

It was but natural that the young man, eager to be of service to his fellows most needing cheer and uplift, should realize the great mischief being wrought, especially among the workingmen, by that eternal enemy of progress and right living—intoxicating drink. And natural, too, that thereafter, in the face of ridicule and scorn, he should give forth no uncertain sound as to the position every man respecting his own manhood should take on the question.

Beyond a doubt, he was able to influence to higher, better levels many a broken life, because of his own unswerving attitude and his kindly, tender counsels, given in all true brotherliness.

At the age of twenty-three, having been in close sympathy for some years with members of the Society of Friends, and feeling that the Quaker belief and mode of worship was very nearly akin to the teachings of the New Testament, he joined the Society. And to the last of his life here, he was ever faithful in the acceptance and performance of whatever duties might be laid upon him by the meeting.

While not the founder thereof, William White seems to be looked upon as the "father" of the Adult Schools. It is to this, his life-work, that much of his biography is devoted, giving a most interesting account of the establishment and growth of that movement, which has an enduring place throughout England.

When asked to assume public office, this "Brother of Men" did not shirk the responsibility of this also important duty. Seeing therein yet another opportunity for doing what one man could to bring about a cleaner condition of political affairs, he willingly consented. He served as member of the Town Council of Birmingham, as Chairman of the Improvement Committee, by whose labors the town was so vastly improved and purified, and later, as Mayor of the same city. It was during these years that he became intimate with John Bright, William Gladstone and Joseph Chamberlain. Anecdote and reminiscence combine to make these chapters especially interesting.

Like many another earnest spirit, William White met with strong opposition from conservative members of the religious body wherein he made his home; but his profound convictions of duty, his abiding sense of justice, were steadfast; and he did not fail to live up to the best and highest conception in his nature, though criticism and ridicule were among his portion.

There is a factor in helpful human life, the lack of which is so self-evident among us, that seemed to be an over-ruling influence in the life of this singularly beneficent man, one which he himself deemed an all-important necessity—"consecrated common-sense."

The book itself would scarcely be accepted as one of great literary merit; but the direct simplicity of language, the lack of all exaggerated expression, the evident sincerity of purpose, and the underlying beauty of the life depicted, appeal most strongly to mind and heart. The pictures of the quiet home and its exquisite garden, give a glimpse of the owner's intense love of nature. Perhaps it was to the close touch with the beautiful and the rare in flower and plant that he owed the ability to so forcibly illustrate his thought in private and in public discourse.

The letters written to the Adult School scholars by the beloved teacher, when he was obliged to be absent from the First-day early morning classes, give abundant evidence of the true Christian character that found its highest happiness in sharing all it possessed with those less prosperous in body, mind and spirit. As the author well says: "It is one thing to be a negative Christian, and quite another to show forth by a life of active love and self-sacrifice the reality of the motive force inspiring our life."

It is impossible in a brief review, such as this must be, to even mention the numerous bits of information, especially interesting to Friends, interspersed throughout the book. It is to be hoped that many who have not had the privilege of personal friendship with this English Friend, will become acquainted with the sweetness and sterling qualities of his nature through the medium of this heart-offering from those who knew and loved him.

F. G.

* "William White, A Brother of Men." By Oliver Morland. Headley Bros., London. May be had through Friends' Book Association, Fifteenth and Race Streets, Philadelphia, for $1.25, postpaid.

THE PALACE AND THE HOUSE.

Translated for FRIENDS' INTELLIGENCER from a Paris journal by M. M. Hallowell.

Six o'clock in the evening, at the corner of the avenue Kleber and the rue Pauquet. Behind the pallisades adorned with golden *fleurs de lis*, behind budding lilacs, and cypress trees reaching out their branches, a high building proudly arises with its penons and terraces of stone, with its bow window luminous and imposing on the first story, and its *rez-de-chaussée* always obscure.

This is the Palace of Castille, thus called since Her Majesty Isabella of Spain, in 1868, here came to shelter her maturity of womanhood, and her decay of sovereignty. A sombre-looking coupé has just entered, before which the great iron gate opened, as the officer on the sidewalk raised his hand to the visor of his helmet in making a grand military salute.

The Queen is at home.

Some visitors are then received, but without formality. Most of the carriages stop before the gate, and guests enter the garden on foot. In the vestibule, however, some ceremony is observed, followed by formal announcements, and if it is not a chamberlain, or a *camérier-major*, who introduces courtiers to the grandmother of the King of Spain, it is a master of ceremonies, rather than a *maître d'hôtel*, who opens the door and anounces visitors.

The court reverences over, the Queen with her heavy cane and leaning on the arm of her *fauteuil*, appears smiling under her white hair, and warmly greets the faithful friends who have come to visit her.

She is in mourning for her kingdom rather than for her husband. For years her dwelling seems to have borne this sad livery. Daylight is scarcely admitted, and at night, according to an ancient custom, if lights gleam in all the chambers and salons, probably more on account of prudence than solemnity, there is never any resemblance to the illumination of a fête.

However, on the summit of the palace which serves for the Alhambra and the Escorial to this fallen majesty, the flag of Spain, dear and comely as an old friend, unrolls in the heavens its red and yellow folds bearing the crown of Charles Quint; and it is an impressive lesson, even for the indifferent passer-by, to contrast in memory the past glories of a monarchy which made Europe tremble, and ruled the seas and discovered America, with the sad realities of the present time, with the commonplace life of the royal exile, and the proud destitution of the people she has lost.

Turn your eyes. On the other side of the Avenue Kleber, at number 18, stands a house of four stories, plain and without ornament. The large *porte cochère* in always open. The *concierge* is under the archway at the extreme left. Above the entrance you may remark a plaque of marble, bearing in deep-cut letters the following inscription: "Ambassade des Etats Unis." Useless to address the Cerberus for information, as a placard on the wall will tell you: "The offices of the Embassy are on the first story." Some steps mounted, and you are before the door of an apartment on the right of which is the traditional bell. On ringing this you are soon admitted by a domestic. Is he a domestic? He has no uniform, no livery; but wears a short round coat which does not prevent it being serviceable and proper. Have you come from curiosity? Look around you at your ease. On business affairs? Give your name and a secretary will immediately be called.

While waiting, which is never long, you can walk through this salon, then through the one adjoining. On the walls are portraits of former presidents of the United States, that of Mr. Roosevelt and those of the ambassadors who have represented the United States in France, some maps and dedicated photographs. On a table between two windows rests a large register, where Americans passing through Paris come to record their names, not because they are obliged to, but for the pleasure of thus leaving a souvenir of their country, while all here is striving to withdraw them from it.

These rooms all open on the hall of entrance and are simple and rich without ostentation. They are not specially reception rooms, nor the solemn bureaus of complicated business affairs, but are accessible to all, and must impress visitors with the simple organizations of the administration over the sea.

The domestic in *veston*, as it is called here, gives you a signal; it is your turn to be received in the adjoining library by the ambassador, or secretary then in service. No arrogance, no intervention, not the least ceremony. You give your name, and explain the purport of your visit. You are listened to with attention and answered with precision; all is promptly executed so far as possible in accordance with your wishes. No politics above all! No senseless favors to demand! But apart from these one is happy to converse with you, and to give you an insight by the free cordiality of your reception, into the simplicity, a little severe, the practical spirit, and the inflexible justice of a great democracy desirous of being known and comprehended.

Through the whole day these visits thus succeed at the embassy. In no instance do they assume more formality. Without the placard at the entrance there is nothing to indicate that you are received by the representative of the greatest people and the most free in the universe. Whilst on the other side of the street, at some twenty metres from you, beats in the wind the old royal standard of the Bourbons of Spain, there is not even here, over the door, the starry banner of the United States. No master of ceremonies, no major domo, no military salute, no golden pallisade, no magnificent vestibule, no regal salons, no reverences—nothing to recall a palace, all that recalls a house.

Over there is the old world; here is the new.

103 *Boulevard St. Michel, Paris, France.*

Live as in the light of day;
Nothing have to hide away.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

Second-day night Beatrice Magill, Professor of Art, gave an illustrated talk on her recent trip to Europe. The scenes were very beautiful and interesting, and starting with pictures of the steamer, with the steerage passengers, etc., she ended with the Alps.

On Third-day evening the Joseph Leidy Society held its regular meeting, and the following officers were elected: President, Edmund G. Robinson; vice-president, Herbert C. Thatcher; secretary, Hazel B. Dillistin. An exercise was given on the "New Telescope."

Fifth-day morning Dr. Isabelle Bronk lectured on French society of the seventeenth century. Dwelling at length upon the forms and fashions of society, she made her lecture a most pleasant treat to all who were so fortunate as to be present.

In meeting on First-day John J. Cornell spoke on "What is Quakerism?" outlining its doctrines. God promised to the Hebrew people to set a new rule over them, a rule of their hearts, and to set up in them a part of his kingdom. God ruled in their thoughts because in thoughts there is the beginning of deeds. God gave to their ideals and inspirations that quality which made them real, made them right. There was no more perfect, more complete religion, than that entering into our life, our hearts. God participated in our labors, shared our disappointments and failures, and cast a glow of reality upon our successes. At times, years ago, the speaker said, he would stop, and standing by his plough, would feel overwhelmed by God's love and God's presence. For ten years the great spirit of love worked in his soul, and he knew that for practical every-day assistance Quakerism was a real and direct aid, its principles being so simple.

It is needless to add that the sermon was very much enjoyed by the Swarthmore students, and in this era of inquiry was very appropriate to our needs. F. N. P.

GEORGE SCHOOL.

Fourth-day evening, Second month 24th, Isaac Wilson and wife visted our Fourth-day evening meeting, and the former addressed the meeting very acceptably.

Seventh-day evening, Second month 27th, the Penn Literary Society held a public meeting. The following program was given: Reading, "The Story of the Little Hatchet," Vesta Haines; original story, "All for Mother," Elizabeth Large; vocal solo, "Snowflakes," Harry Parker; recitation, "Mrs. Jones's Pudding," Edna Chandlee; "Gleanings of the Penn," Arthur Henrie; play, "Convention of Realistic Readers;" recitation, "Bluebeard," from "Bitter Sweet," Mary Sands; declamation, "A Plea for Enthusiasm," Roger McNally; play, "The Bells."

The Whittier Literary Society received the Penn Society in the gymnasium, Seventh-day evening, Third month 5th. The evening was very pleasantly spent playing the old-time "bingo" and other games. F. B. S.

CONFERENCE AT WOODSTOWN.

The Educational Conference held at Woodstown, N. J., was opened with scripture reading by Louis B. Ambler, the presiding officer.

An address of welcome was given by Achsah W. Grier, principal of Bacon Academy, in which she expressed the desire that the local conference which has been established this year will arouse so much enthusiasm that its results will be widespreading, and that the seeds sown falling in receptive ground will produce so plentifully that a new growth in educational lines will be developed.

The topic, "Manual Training," was very ably treated by Prof. George H. Nutt, of George School. He gave briefly the history of manual training and the reasons why the work has been introduced. He showed clearly the great benefit of a course in manual training to pupils; it is really mental training, and offers the pupil a new means of expression. It is of great value in disciplining a school and is of practical value to the pupils who follow up the work. Educators have decided that a course in manual training produces much better results than apprenticeship. The objections to manual training—namely, expense, difficulty of finding teachers, the already crowded curriculum, are now easily overcome. A class can be conducted the first year at the small expense of less than one dollar for each pupil; many young men and women are being graduated as manual training teachers, and it has been found that where manual training has been added to an already crowded course of study that the pupils come from the manual training class refreshed, and better able to comprehend the work in other branches.

In the discussion that followed the address, Prof. Nutt said he thought it feasible for a course in manual training to be introduced into a small school.

William W. Birdsall, in order to find out what idea was to be conveyed by the word "practical" in the topic, "The Practical Value of Education," assigned to him, asked a number of persons in the conference to define the word practical. Various definitions were given, the general opinion being that practical is that which may be put into practice—that which is of definite use. Professor Birdsall thought that practical to most people means that which may be definitely used in its own form for the promotion of material interests. The practical education is the education that renders an individual more fit to live and do his work in the world. A strong plea was made for the education of the boy who expects to farm all his life and for the boy who stands behind the counter. Other things equal, a man is a better man who can look outside his own field into other fields. If men are to labor at automatic tasks, it is all the more necessary to enrich their minds, that in spite of their occupation they may still be men. No one has a right to go into the world a sponge; one should have an interior strength and capacity for independent life, and the power of ministering to the life of others. The highest purpose and highest service of education is to fit one to live his own life a richer, fuller life within himself, and with his heart stored with good things, to contribute to the lives of those about him.

Mary John, principal of the Friends' School, Mickleton, N. J., opened the discussion. She quoted the money value of education, but thought it of the most importance to lay up treasures in mind and heart.

Joel Borton thought to make human life practical it must be developed on every side; that education should be of a very broad character.

Dr. Francis J. Collier looked upon education subjectively and objectively—subjectively, that it concerns one's self; that valuable knowledge is gained, and self-revelation is brought. Objectively, that it fits one for life work.

A number present took part in the discussion. The conference being the first of the kind held in Woodstown, was well attended, and we trust it may awaken a deeper interest in education.

FRIENDS' ASSOCIATIONS.

MEDIA, PA.—The Friends' Association met at the home of Anne N. Darlington, Third month 7th, 1904.

The president opened the meeting by reading the 103d Psalm.

Roll-call was responded to by quotations from Dr. Oliver Wendell Holmes.

After transacting some routine business, Dr. Jesse H. Holmes talked to us on "The Law and the Gospel," giving much amusing and serious food for thought. He gave illustrations from the old Hebraic laws, showing with what minuteness of detail all the affairs of life were regulated, and drew a parallel between them and present-day legislation; then showing the sharp distinction between these methods and the law expounded by Jesus, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself."

After some discussion and comment the meeting adjourned.

R. FUSSELL, Secretary.

NEW YORK AND BROOKLYN.—The regular meeting on Second month 28th was opened with the usual "reports" on "literature" and "current topics."

Alexander H. McDowell then gave us a talk on John Locke and his philosophy. John Locke was born in England in 1632, and was educated at Westminster School and at Christ Church, Oxford, where he held a studentship for several years. He contemplated taking Orders, but his dislike of the ecclesiastical impediments to free research, and his taste for experiment, led him to take up medicine. He never took his "degree," but his work in this line led to an intimacy with Lord Ashley, with whom he was closely associated in his political career. This brought him into contact with many great minds of his time, and so aided in the formation of his system of philosophy. In the "Essay on the Human Understanding" (the result of nearly twenty years of investigation) he denies the existence of innate knowledge, but regards the mind as being at first like a sheet of blank paper, and all knowledge as being derived from two sources—Sensation and Reflection. He then

goes on to classify knowledge and to discuss various phases of the subject.

He was a great preacher of religious toleration, insisting that most persecuted beliefs are harmless; that persecution has no power to change beliefs, however desirable a change might be; and that at best, all theologies must consist of beliefs determined by a presumption of probability rather than of knowledge founded upon self-evident or demonstrable facts. A profound sense of the limits of human reason was at the bottom of his arguments for toleration. He upheld the reasonableness of Christianity when freed from the dogmas introduced by professional theologians.

The discussion turned slightly toward a consideration of Locke's philosophy, but this had already received considerable attention in the discussion of the paper on Kant, these two systems being quite directly opposed to each other. More attention was paid to the method of Fox. Some thought that he really depended upon "the Inner Light," or, at least, that he thought he did so; but it seemed to be agreed that he must, after all (though perhaps without realizing it), have used the same method as did Locke—i.e., that he reached his conclusions as to right and wrong by reflecting and reasoning upon his own knowledge and experience.

PERCY RUSSELL, Secretary.

NEWTOWN, PA.—A special meeting of the Friends' Association was held at the Friends' Meeting House on Fourth-day evening, the 2d inst., at eight o'clock.

The president opened the meeting by reading the 24th Psalm. Lydretta Rice read some beautiful selections from "Snow-Bound," with explanatory remarks, after which Wm. Burgess, of Philadelphia, was introduced to the audience. The speaker was full of the fire and spirit of the Whittier time, and his rendition of some of Whittier's earlier poems carried with it the enthusiasm of the poet. There was a shade of disappointment at first that he was not giving us more of his personal recollections, but his address was given with such vigor and his association with the anti-slavery and temperance movement had brought him in such close touch with the poet-philanthropist that there was a unanimous feeling of satisfaction at its close.

The general response to the roll-call with sentiments from Whittier was a very fitting close for the meeting—almost a benediction from the immortal spirit of the poet.

The next meeting of the association will be held at the home of Martha L. Heyd. Papers for the evening—"Martin Luther," by Ellie J. Burroughs; "The Relationship of God and His Children," by Wm. Smith.

S. J. R.

CAMDEN, N. J.—The Young Friends' Association met Third-day evening, Third month 1st, 1904.

The Executive Committee reported that they had prepared a petition in reference to the Anti-Cigarette Bill, and sent one to our Senator and each of our Assemblymen. Anne Hillborn opened the program of the evening with a paper on "The Blessings of Labor." The writer used the boy's definition of the meaning of work, who, when asked the difference between work and exercise, replied, "Well, work is exercise you don't like to do, and exercise is work you do like to do." His answer goes to the root of the matter. It is one's attitude, after all, which makes a thing work or play. The unskilled laborer, the professional man, the artist, each has found in his own way the blessing and joy of labor, and that great things are not done every day, but that the little simple things are worth while because out of them may come the great things, and out of them must come the development of life. In conclusion, the writer said: "My prayer would be: I pray the Father to so broaden my sight that morn on morn the joy of merely doing thy work with gladness of heart will be mine, and may my eyes be opened to the loveliness of little things, bearing, as I know them, the stamp of thy divinity."

Lillia G. Charriere read Dr. Gregg's paper on "Quakers as Makers of America." The writer showed what part the Quakers had taken in civilization. They have put their stamp indelibly on national and international life. If we enter into the courts of justice we can see that they have been there. The jails of humanity show the results of their reform. They have the honor of being one of the few divisions of Christendom against which the charges of cruelty and selfishness and love of power cannot be brought. This is the message of the Quaker fathers to the patriotic sons of America. If you would render your country the highest service and lead it forward to the millennial age, be an intellect to your country, think for it; be a conscience to your country, make moral decisions for it; and think and decide within the lines of God's holy law. If you would render your country the higher service, be the Lord's prophet to your country; dream dreams for it and see visions for it.

FANNIE B. SCHEIBNER, Secretary.

MOORESTOWN, N. J.—A regular meeting of the Young Friends' Association of Moorestown, N. J., was held Second month 19th, 1904, in Friends' Meeting House.

The minutes of the previous meeting were read and approved. There was quite a little business to claim the attention of the meeting. It was moved and carried that we order from John J. Cornell one hundred copies of "The Principles of the Religious Society of Friends." The program for the evening was "The True Meaning of Our Ministry and Our Individual Responsibility." We had expected the paper on this subject written by Mary B. Paxson, but were unfortunate, and did not receive it in time.

A paper was read by David R. Lippincott on the above subject. In it he said that if a beautiful thought came to us we should give expression to it. Sometimes it might be a practical message, but it would find lodgement somewhere. To very few does this power of expression come quickly and unexpectedly, and the writer would have a person prepare for this great work. One does not enter into any great life work without preparation for the same, and it would be well if we prepared in a degree for the ministry. Sometimes it is a silent ministry, and we can best help by doing carefully the little things. "We are all children of God, and here to do his will."

One of our members thought we were lacking in zeal, and if we had as much as our forefathers we would be in a better position, but the idea was expressed that this was a transition period, and we were as yet timid about expressing our ideas and beliefs, and even were we to do so we would disturb some of the old doctrines. We as Quakers never earned the name of silent workers.

Wm. C. Coles reported current events. He brought to our notice the International Reform Bureau at Washington, and explained the power of this body.

After a few moments' silence the meeting adjourned.

ANNA B. DUDLEY, Sec.

SHORT CREEK, O.—The Friends' Association of Short Creek Quarterly Meeting met in the meeting house near Mt. Pleasant, O., Seventh-day afternoon, the 20th, following the quarterly meeting. After a short silence the vice-president opened the meeting by reading the 14th chapter of St. John. Many responded to roll-call with beautiful quotations. After the reading and approval of the minutes of last meeting, a very cordial letter was read from the Columbus Association in response to one sent them.

This was followed with a reading by Alice R. Jones.

A paper, "The Attitude of Friends Toward Foreign Missions," read by Margaret C. Clark, called forth expressions of appreciative comment. It was felt that the writer had been favored in presenting the subject. Irene S. Walker then recited "Your Mission."

The report from the General Association held in Wilmington in the Eleventh month was read, and there was a general expression of appreciation of so full a report.

The reading of the beautiful paper on "Prayer," by Hannah Clothier Hull (sent on request from the list offered by the General Association), closed the exercises for the afternoon.

After a period of silence the meeting adjourned.

A. B. W., Secretary pro tem.

ACCOTINK, VA.—A special meeting of the Young Friends' Association was held at the home of Warrington Gillingham, First month 9th, when Henry Wilbur spoke on the social side of our religion. The meeting was very well attended, and every one felt that the evening was profitably spent.

The regular meeting was held at the home of Joseph W. Cox, First month 31st. The program was as follows: Reading, Joseph W. Cox; current events, Lewetta Cox; reading, "The Penns and Penningtons," Anna M. Wilkinson. In the election of officers for the ensuing term Francis Wilkinson was chosen for president; Sarah E. Cox for secretary, and for the Executive Committee, Reuben R. Gillingham, Sarah E. Walton and Lewetta Cox. After the roll call and silence the meeting was adjourned to meet Second month 28th, at the home of Sarah Wilkinson.

LIDA W. GILLINGHAM, Secretary.

HOPEWELL, VA.—Hopewell Young Friends' Association met in its usual session on Second month 28th, 1904, and as opening chapter the president read the 146th Psalm. At roll-call nineteen members responded. After the minutes were read and approved, the Executive Committee reported the program as

follows: History, Daniel W. Lupton; literature, Bertha B. Clevenger; discipline, Edward L. Irish; current topics, Howell M. Bond: a paper to be prepared by Lewis Pidgeon.

The name of Carrie A. Clevenger was offered, and she was welcomed as a member of our association.

The corresponding secretary reported that our annual dues to the General Association had been paid.

Under history appointment, Jonathan W. Branson read a brief sketch of the dates of establishment of the yearly meetings, and number of quarterly and monthly meetings in United States belonging to our branch of Friends, and he enumerated those which had been named for water courses near which they were located.

A portion of a chapter from J. R. Miller's "Ending of the Day" was read by Mary S. Lupton as a substitute for Carrie D. Lupton. The selection was a beautiful one, and contained excellent advice.

Under discipline, Laura A. Robinson read a selection, "Making the Best of Things." In place of an original paper, Wm. S. Huyett read "A Christmas Travesty," which had been loaned to our association.

Several members made remarks on the exercises. Ann B. Branson, Edward L. Irish and J. Herald Doing were appointed to divide the association into sub-committees, which were to meet with Ridge Friends every month during the summer.

After the appointment of the Membership Committee, and listening to an interesting voluntary from Charles E. Clevenger, the association adjourned, to meet again Third month 27th, 1904. TACY BRANSON DOING, Secretary.

BOOKS AND MAGAZINES.

BRAIN WORK ON THE FARM.

The "Fat of the Land," by John Williams Streeter (published by the Macmillan Company, New York, $1.50), whether based on fact or not, is a most interesting and entertaining account of one man's successful effort to convert a run-down American farm into a prosperous one by his intelligent application of business methods to its management.

The story, as told by the man himself, is that of a well-to-do city physician, who, on account of his health, suddenly finds himself at the age of fifty-three forced to resign all professional ambitions. After his first bitter disappointment he began to live in the visions he had had now and again of "a farm with flocks and herds" that he could call his own. He found ready sympathy in his wife Polly, and after countless schemes were talked over it was decided that they should have "a factory farm which should be a source of pleasure as well as of income."

This "factory farm" was to consist of from two hundred to three hundred acres of land, and was to produce nothing but the finished products, butter, eggs, chickens, pork and apples, all of which were to be of the best quality, and to be sold at the best prices.

After a great deal of search for the right location a farm of three hundred acres was found, thirty miles from a city, and with good railroad service. The experiment began in the summer of 1895, and the writer carries his readers through the first seven years in which he more than exceeded his expectations in every way.

The sum intended to be used at first in the enterprise was $60,000, but $106,000 was the actual amount spent in land, buildings and improvements of various kinds. Even though this is an experiment on a large scale, yet every chapter contains valuable suggestions that may be carried out in every detail even by the farmer with his forty acres or less. The writer himself says: "It should teach the value of brain work on the farm, and the importance of intelligent cultivation; also the advantage of good seed, good tilth, good specimens of well-bred stock, good food and good care," with no waste of space, product, time, tools or strength.

The charm of the book is increased by the humorous way in which much of the story is told, and also by the glimpses of Polly planning the house and gardens in the "home forty" acres which were left entirely to her care and taste, and by the happy life the family and their many friends enjoyed on the factory farm, living on the "fat of the land."

In the *American Monthly Review of Reviews* for Third month the whole story of the conflict in the far East up to date is told in "The Progress of the World," the reader being carried through the mass of news until he reaches a graphic, accurate picture of what has actually happened. Besides articles on the Russian and Japanese commanders, there are sketches of the late Senator Hanna, the late Hermann von Holst, the historian, and the new Papal Secretary of State, Cardinal Merry del Val. A descriptive article, illustrated, on the Baltimore fire is supplemented by a thoughtful paper, the "Lesson of the Baltimore Disaster," by William J. Fryer, an architectural expert. Desert irrigation in the far West is treated by L. R. Freeman. An interview with the new Pope is reported. There is a double-headed article on the island of Haiti—"Santo Domingo: A Turbulent Republic," by Charles S. Salomon, and "A Century of Independence in Haiti." There are two articles on Panama and the canal, one on "Panama and Its People," and the other a symposium, with interpretation, of "Latin-American Views of Panama and the Canal." In this number also appear, "What the People Read in France"; the "Latest Military Sensation in Germany," being a review of Lieutenant Bilse's famous book, "A Little Garrison," besides the regular departments; "Record of Current Events," the "Cartoons on Current Topics," the "Leading Articles of the Month," and the "Review of Periodicals" and the "Book Reviews." In the "Progress," beside the trouble in the Orient, all the news of the rest of the world is recorded and interpreted, and there is "A Select Bibliography of the Far East,"—a page of titles of recent authoritative books on Russia, Japan, China and Korea.

In *Harper's Bazar* for Third month, Henry Van Dyke continues his "Little Essays About Girls" by one which contains much wholesome advice on the uses of poetry in the education and training of girls. "The first object," he says, "in her reading of poetry is to get pleasure out of it—not mere sensual pleasure, but imaginative, creative, spiritual pleasure, which has in itself a life-giving and elevating and enlarging power. . . . Poetry should not unfit her for real life by leading her into a world of opiate visions; but rather it should reveal to her the hidden significance of the world, and fit her for real life by giving her thoughts and hopes and ideals which would bring a deeper purpose into her work, a richer meaning into her dreams, a sweeter comfort into her companionship, and a glory into her love." "Studies in Domestic Relations," by Marion Foster Washburne, is a timely suggestion to every woman to look at her life in the broadest possible light so that she may adjust her household duties to the simplest lines and find time to be young with her family and friends, and to live out-of-doors, and "to see the righteousness of play and rest." To those who have followed "The Memoirs of a Baby" with such pleasure the article on "Women of Interest" will be warmly welcomed, with the pictures of Josephine Daskam Bacon, who as Josephine Dodge Daskam wrote the "Memoir," and of Fanny Y. Cory, who so charmingly illustrated them. The article on "The Child's Nursery" contains much practical advice on children's playrooms, advice which can be carried out in ordinary or in wealthy conditions of living.

The Third month number of *The Southern Workman* (published by the Hampton Institute Press) has an illustrated article on "Porto Rico Since 1900;" "The Mexican Peon," by Edith M. Nicholl; and "The Shepherd Poet," by Natalie Curtis, an artistic sketch, with striking pictures, of a Hopi Indian possessing native talent and natural grace.

In more serious vein are an historical paper on "The Oneida Indians in the Revolution;" a biographical sketch of Alexander Pushkin, the Russian negro poet, by Prof. W. S. Scarborough, of Wilberforce University, the well-known Greek scholar; and a thoughtful essay on "The Colored Ministry," by Dr. Henderson, dean of the Divinity School of Straight University, New Orleans. A timely contribution on methods of beautifying schoolhouses and yards is full of practical suggestions for the rural school teacher.

Editorial comment is made on Clarence N. Poe's article on "Lynching" in a late *Atlantic*, on the Tuskegee Conference, and on various phases of Indian and negro education. The books reviewed include "The Deliverance," Ellen Glasgow's popular Virginia novel, and the biography of General Armstrong, who founded *The Southern Workman* in 1872.

The *Atlantic* opens with a paper on "Abuses of Public Advertising" by Charles Mulford Robinson, an officer of the Architectural League and of the Park and Outdoor Association and a recognized authority upon outdoor questions and improvements. William Z. Ripley follows with "Race Factors in Labor Unions," a searching discussion of the characteristics of various nationalities, as shown by their behavior and attitude towards trade unions. Dr. Henry A. Stimson's "The Small Business as a School of Manhood" treats the gradual elimination of small firms and independent employers by great trusts and corporations, which involves the loss to the nation of a class of independent, self-supporting business men. W. C.

Dreher sends an interesting letter from Germany, his annual résumé of German events and affairs. Thomas W. Higginson continues his reminiscences with a lively paper on "Books Unread." Sketches, essays, reviews are "The Return of the Gentlewoman"; "Prescott the Man," by Rollo Ogden; "Theodor Mommsen," by Professor J. B. Carter; "The Beggar's Pouch," by Agnes Repplier; "True Poets," by F. G., and "Holbein, Books New and Old," by Royal Cortissoz. Poems by Richard Burton, John Vance Cheney, and John B. Tabb, and a lively Contributors' Club round out the number.

The *Century* for Third month has a portrait, in color, of Pius X, as frontispiece; "The Paris Bourse," by Cleveland Moffett; pictures by Andre Castaigne; "The United Workman," a story, by Albert Bigelow Paine; "A Visit to Bismarck," by Henry Villard; "Oxen Drinking" (The Century's American Artists' Series), Horatio Walker; "Anecdotes of the New Pope," by William J. D. Croke; "By the Caribbean Sea," by L. Frank Tooker; "Economic Changes in Asia," by the author of "The New Era in the Philippines," Arthur Judson Brown, D.D.; "Mary Had a Little Lamb," and its author, by Richard Walden Hale; "Fable and Woodmyth" (conclusion), by Ernest Thompson Seton; pictures by the author; "Thackeray's Friendship with an American Family" (conclusion), by W. M. Thackeray; "On Humanizing the Animals," by John Burroughs; "On a Portrait of the Young Tolstoi," by Cecilia Beaux; "The Making of Public Opinion," by Rollo Ogden; "The Eye of Fear," a workingman on Labor Unions, by Robert Bruce Grant.

The latest of the series of books on birds by Olive Thorne Miller is "With the Birds in Maine," published by the Riverside Press (Houghton, Mifflin & Co., New York, $1.10, net). To the many readers of these books, the present volume will need no recommendation, and it suffices to say that it presents in attractive form the results of ten summers' observation of the feathered inhabitants of the Pine Tree State.

Olive Thorne Miller's style is always easy and pleasant, and her name carries the assurance that the observations recorded are sympathetic and accurate. Her work is purely objective, and there is none of the false natural history recently so popular with a certain school of writers.

Where every chapter is charming, it would be invidious to pick and choose. The bird lover of whatever stage will find the book a joy.

McClure's Magazine for Third month presents the facts in the "Kentucky versus Caleb Powers Case;" "The Negro: The Southerner's Problem," by Thomas Nelson Page, being the first of a series: "The Troubles of a Trust" (Standard Oil Co. history), by Ida M. Tarbell); impressions presented by President H. S. Pritchett, of the Massachusetts Institute of Technology, from his trip over the famous German experimental electric road while speeding "A Hundred Miles an Hour;" the "Alien of the Wild," by C. G. D. Roberts, with excellent illustrations by

For Friends' Intelligencer.

LIFE ETERNAL.

Life is checkered—life is twofold,
Joy and sorrow in its train,
Like a vessel on the ocean,
Slow advancing towards the main.

Life is not as many seek it,
Cumbered with the cares of time.
God is Life, and Love abideth
Inward token, outward sign!

Life is wisdom, grace and truth,
Dispensed freely without measure.
From a fountain ever flowing,
Heaven's gift, and man's chief treasure.

Hence life is given for a purpose,
By a Giver great and wise;
We can render cheerful service,
For the privilege and the prize.

We can rise on morning's wing,
Far above all worldly care.
We can walk and talk with God,
We can live a life of prayer.

David Newport.

THY SONG.

If thy heart bid thee, sing thy song
So true and sweet.
The busy, restless, passing throng
Must pause to meet
With answering smile, perchance, or tear,
Thy true, sweet strain.
And feel to thee a kinship near
In joy or pain.
Or, live thy song, 'tis in thy heart
To sing, or live.
Life's harmony will miss the part
Thou dost not give.

—*Sarah Collins Fernandis, in The Southern Workman.*

"The spirit of arbitration is widespread, and the governments of the earth are coming to look on it as more and more a part of governmental routine. Within the next five years, I venture to say, there will be a decided movement in the direction of universal disarmament."—*Dr. Benjamin F. Trueblood.*

Peace, the ideal of the Jew, is bound to prevail sooner or later throughout the world.—*Rabbi Samuel Schulman.*

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m. First-day School, 11.30 a.m.

Thirty-fifth Street and Lancaster Avenue.
Meeting for worship, 11 a.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m., 7.30 p.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fair Hill.
Meeting for worship, 3.30 p.m. First-day School, 8 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m. First-day School, 9.30 a.m.

3d mo. 12th (7th-day).—Conference on education at Swarthmore, under care of Association of Friends' Schools, at 3.15 p.m.

3d mo. 12th (7th-day).—Swarthmore College Lecture Course, Professor I. Ernest Woodland; subject, "Liquid Air and Wireless Telegraphy."

3d mo. 12 (7th-day).—Mickleton, N. J., Young Friends' Association.

3d mo. 12 (7th-day).—Burlington First-day School Union, at Trenton, at 10.30 a.m. A cordial invitation is extended.

3d mo. 13 (1st-day).—Circular meeting, under care of committee of Western Quarterly Meeting, will be held at Kennett Square, at 3 o'clock.

(Continued on page iii.)

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CALENDAR OF EVENTS.

(Continued from page 176.)

mo. 13 (1st-day).—New York and Brooklyn Young Friends' Association, in Schermerhorn Street Meeting House, Brooklyn, at 8 p.m. General subject, "Teachings of the Philosophers, and the Views of Friends." Subject for the evening, "Hegel," to be presented by Arthur C. Smedley.

mo. 13 (1st-day).—Reading, Pa., meeting will be visited at 11 a.m. by Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches.

mo. 13 (1st-day).—The Friends of White Plains, N. Y., will meet at Sarah E. Knowlton's, 42 Fisher Avenue.

mo. 14 (2d-day).—Baltimore Quarterly Meeting, at Park Avenue Meeting House, Baltimore, at 10 a.m.; ministers and elders, 7th-day before, at 8 p.m.

mo. 14 (2d-day).—Address on Friends and Philosophies by Henry M. Haviland, of New York, at the regular meeting of Philadelphia Young Friends' Association.

mo. 15 (3d-day).—Edward Grubb will speak at Swarthmore College at 8 p.m.; subject, "Jesus Christ as Social Reformer."

mo. 20 (1st-day).—Conference under care of Concord Quarterly Meeting's Committe on Philanthropic Labor, in the Meeting House at West Chester, at 2.30 p.m.

mo. 16 (4th-day).—Philadelphia Monthly Meeting at Race Street, at 7.30 p.m.

mo. 17 (5th-day).—Green Street Monthly Meeting, at Fourth and Green Streets, Philadelphia, in joint session, at 7.30 p.m.

mo. 17 (5th-day).—Prof. J. Russell Hayes, lecture at Swarthmore College, at 9.45 a.m., on "Irish Poetry."

mo. 17 (5th-day).—Haddonfield Quarterly Meeting, at Moorestown, N. J., at 10 a.m.; ministers and elders, day before, at 3 p.m.

mo. 18 (6th-day).—Quakertown Young Friends' Association, at home of Evan R. and Kate Penrose.

mo. 18, 19 (6th-, 7th-day).—A series of meetings in the interest of the testimonies of Friends will be held in the meeting house at Kennett Square, Pa., beginning Sixth-day, at 8 p.m., with an address by Henry W. Wilbur, of New York. Seventh-day morning and afternoon will be devoted to First-day School conferences. Seventh-day evening Dr. Jesse H. Holmes will give an illustrated lecture in Library Hall on Palestine.

LOW RATES TO CALIFORNIA, ARIZONA, MEXICO AND OTHER WESTERN POINTS.

Any one desiring to make a trip to California, Arizona, Mexico or other Western points, either for business or pleasure, can do so now at a small cost.

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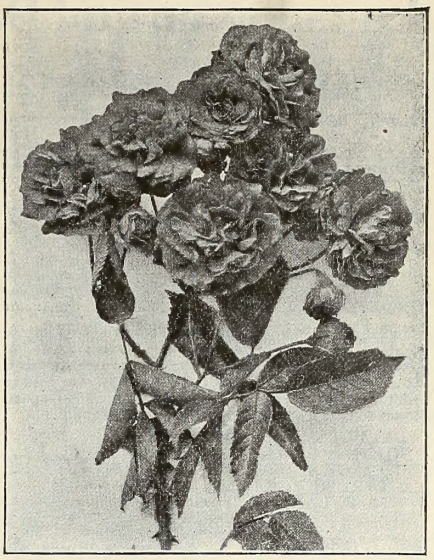
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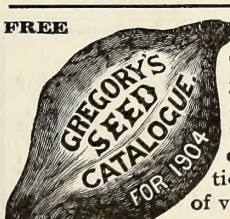
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Views and Testimonies of Friends

An address, by Isaac H. Hillborn, delivered at a meeting of Friends and others, held in the Girard Ave. Meeting-house, under the auspices of the Committee on Membership of the Monthly Meeting of Friends of Philadelphia. 32 pages, paper. 5c.; per dozen 50c.

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PENN MUTUAL LIFE,
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One of the book collectors of Philadelphia has in his library a volume of Latin jokes that was printed in Germany in 1703, says the Philadelphia *Record*. The name of this volume is "Nugæ Venales," and it contains a poem 300 lines long wherein every word—every single word—begins with the letter "p."

Even the title page of the poem contains only "p's." It reads:

"Pugna Porcorum, per Publium Porcium, Poetam" ("The Battle of the Pigs," by Publius Porcius, poet).

Here are two lines of the poem that show how strange alliteration, so heavily laid on, appears:

"Perlege porcorum pulcherrima proelia, potor;
Potando poteris placidam proferre poesim."

Almost incredible is the patience that must have been required to compose this work of 1,500 words, every one of which begins with a "p."

Two men were engaged in conversati the other day—one a merchant and t other a railroad conductor.

The former believes in "pull" as t basis of success; the conductor has mo confidence in "push." There is a radic difference between the two methods facing life and attacking its problems.

The expression "He has a pull on it is sadly common, and does explain t temporary advancement of many a ma especially in political and social circle but the person who folds his hands a waits for a "pull" is a nerveless, mea ingless "thing,"—not a man. Give the boy that is willing to push. If way opens he will at least try to ma a way.

There is a vivacity and purpose in h eye, courage in his heart. He will ma a man, see if he doesn't, and be far mo likely to escape the maelstrom of ruino habits than the one looking for a "pull

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XV., ... 225
TRANSFIGURATION (Verse), ... 225
GEORGE FOX FOR THE PRESENT DAY, . . 225
A FRIENDLY PILGRIMAGE—X., ... 227
THE ARIAN HERESY:
Christian History Lesson, No. 14, . . . 228
EDITORIAL:
Good that Evil May Come, ... 230
CURRENT EVENTS, ... 231
BIRTHS, MARRIAGES, DEATHS, ... 232
NOTES, ... 232
IMPROVEMENTS AT PROVIDENCE MEETING IN MONTGOMERY COUNTY, PA., . 233
COMMUNICATIONS:
From a New Meeting on the Pacific; The Bible, Let Us Not Forget, ... 233, 234
THE MEETING IN VICTORIA, B. C., . . . 234
CHILDREN AND THE THEATRE, ... 235
THE INTER-STATE LIQUOR BILL, ... 237
CHRISTIAN WORKERS' CONFERENCE FOR YOUNG PEOPLE, ... 237
FRIENDS' ASSOCIATIONS, ... 237
BOOKS AND MAGAZINES, ... 238
MISCELLANY: The Abiding Record (Verse); To my Mother (Verse); Party or No Party, ... 240
METEOROLOGICAL SUMMARY FOR THIRD MONTH, ... 240
CALENDAR OF MEETINGS, ... 240

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GEORGE FOX:

An Autobiography.

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The text of this edition is in many respects identical with that which Howard M. Jenkins was preparing at the time of his death. He and Rufus M. Jones had several conferences to determine if it were feasible to combine their labors and to publish the work as a joint undertaking. While they finally decided to bring out their editions separately, they found that their views were in the main entirely harmonious. This edition is therefore far nearer the idea of Howard M. Jenkins than any other that is now accessible, or is likely to appear

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PHILADELPHIA, FOURTH MONTH 9, 1904.

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GOOD WORDS.—XV.

Sectarianism, in its simple and natural sense, is somewhat akin to the principle of division of labor in political economy. It is still more akin to the diversity of gifts in Christ's Church. If this be so, sectarianism is a good thing, SO LONG AS IT SIMPLY MEANS FAITHFULNESS TO CONVICTION.

WILLIAM POLLARD.

TRANSFIGURATION.

The night wind whispers softly. Through the pines
Tumultuous murmur rises, swells, and dies.
The tender moonlight on the woodland lies
And the wide forest in the moonmist shines
With glistening silver. The familiar lines
Of hill and valley melt and fade—to rise
All glorified and strange. Before my eyes
A magic power all grosser things refines.
Breathless I gaze, remote as in a trance.
I am no longer mortal when I see,
Now in the moment of supreme delight,
The tortuous labyrinth of old circumstance
Vanish to nothingness and leave me free
Under the boundless splendor of the night.

—*Alice Choate Perkins, in the Atlantic.*

GEORGE FOX FOR THE PRESENT DAY.

Luther had been dead about a hundred years when George Fox began his itinerant and unordained ministry. But history was made slowly in those days, and the Protestant reformation had hardly reached its fruit-bearing period. It was a time of religious storm and stress; everything, not excepting religion, came hard. The labors of the best of men were necessarily colored by the conditions and temper, and cramped by the limitations of the age.

To understand and interpret any of the world's marked characters, it is necessary to consider them in connection with their historic setting, and to get in sympathy with them in the midst of their environment. To understand George Fox, we must, as far as possible, put ourselves in his place in the life of seventeenth-century England. After all this is said, in order to apply the lesson of his life, we must ignore all that was temporary and provincial in his acts or his utterances, and hunt for the things which can be appropriated and assimilated by the people of our time.

Whoever can read the story of George Fox* as Rufus M. Jones gives it to us in this spirit, will find it a source of historic information and spiritual inspiration. For after all is said the founder of the Friendly faith will always remain his own best biographer.

Other attempts have been made to abridge the ponderous Journal of George Fox, but we doubt if the task has ever been as intelligently and sympathetically done as in the two volumes now before us. The excisions have been made with discriminating care, without breaking the continuity of the narrative, or marring the thread of interest which runs through it. The notes by the editor are illuminating, and to the reader unfamiliar with our Society's traditions and methods they are almost indispensable to a proper understanding of the story. This much by way of introduction, and we may give more detailed and direct attention to the study of "George Fox: an Autobiography."

It is proper to consider the man; the points at which his life story deals with current English history; his distinct contributions to theological controversy and the religious ideals, and the value and meaning of his teaching for twentieth-century searchers after the truth.

George Fox's ministry and missionary efforts cover a period of forty-three years, from 1648 to 1691. He was thus active during the reigns of Charles I., Charles II., James II., part of that of William III., and during the Protectorates of the two Cromwells. There is no evidence that he had any quarrel with the government, and when it did not run counter to his testimonies he was loyal to King or Parliament or Protector.

A rare genius for ethics and a keen sense of justice were marked traits of his character, while he seems to have been singularly devoid of duplicity and cunning. He was tremendously in earnest, and while he had a fair sense of humor, and sometimes exercised it in controversy with his antagonists, his seriousness was marked, and to many may seem burdensome. In spite of the halo which two and a half centuries have thrown around him, he was an exceedingly human person. Separated from the distinct religious and reform service to which he was called, George Fox was not above the intellectual limitations of his time. He believed in dreams, and most of the seventeenth-century superstitions. There was a strong atmosphere of myth and miracle about him, and he believed himself the special and peculiar favorite of Providence. In fact, he fancied that all his tormentors and persecutors; those who turned deaf ears to his deliverances, were specially made uncomfortable by their Heavenly Father because of their temerity. His possession of something like the spirit of prophecy, the cure of bodily ills in his own person and for the benefit of others, are matters of record, and are accounted for by the editor on the ground of psychic influence and telepathy, and that

* "George Fox: An Autobiography." Edited, with an Introduction and Notes, by Rufus M. Jones, M.A. Philadelphia: Ferris & Leach.

is undoubtedly the easiest way to explain some of the experiences in the life of George Fox which tax modern credulity.

According to the narrative his boyhood and youth were characterized by a singular innocence, and a seriousness almost amounting to melancholy. What may be called the consciousness of a great spiritual need oppressed him, and with it unsatisfied he was literally a young man of sorrows. His quest for outside and professional treatment for what he called his "condition" was pathetic. The priests and the professors he found poor physicians and miserable comforters, but in his quest he made the great spiritual discovery which was the center and genius of his system. The soul's good physician, the "light of Christ," "the seed of God," as he interchangeably called it, he found in his soul, resident, and declared it was so resident in every soul. This discovery, tested until it became a part of his consciousness, was his call and consecration to the ministry. For a year or two his speaking appeared to be more or less accidental and without method. But in 1647 his ministry took definite shape, and in the following year his mission was well established, and we henceforth find him, when not in jail for conscience' sake, engaged in preaching and controversy, and this was his order of life until the bruised and broken body gave way to the law of its own dissolution.

The England of George Fox was under the cloud of two dominant religious systems. The Established Church stood for the formal and mechanical in religion, and a fatalistic Calvinism, as yet unrelieved by modern interpretation, burdened the free spirit. Into this world Fox brought a new light. It was a time when bondage to the Scriptures as a book was well-nigh universal. We see no objections to all classes of Friends freely admitting that regarding many if not most of the disputed points of speculative theology, George Fox was in harmony with the prevailing conception and belief of his time. But we may rest assured that it was not the belief he had in common with the theologians of his day which made him the marked man he was, or rendered him a pioneer in the field of practical religion, and the founder of a system of church polity as unique as the distinct doctrine he taught.

While believing in the Scriptures, he put against blind adoration of the book, the claim that the Spirit that inspired the Scriptures was greater than the Scriptures, and belief in the infallibility and inspiration of the book, unless accompanied by the spirit of truth in the heart, was profitless lip service; the sounding brass and tinkling cymbal of a dead theology, instead of being a living faith and a potent practice. Take away from Fox his practical testimonies regarding conduct; his theory touching present inspiration and the daily revelation of God to man, and he would have been an unknown churchman, contented with things as they were, rather than concerned to make them as they ought to be.

Nothing is more surprising in the career of the first Quaker than his phenomenal industry and missionary zeal. He gave himself little rest, and brought into the service of the Society a collection of choice spirits like himself. He thus became a proclaimer of glad tidings and a diligent propagator of the faith which he professed. As a missionary he freely used the means at his command, but meager as they now appear they were measurably adequate for the needs of the time. He did not do all of the work himself. In fact, at one time he sent sixty preachers to carry the gospel to such of the people of England as would hear. Surely the industry of the founder of our faith may be profitably imitated by his followers.

George Fox did something besides preach. Not a little of his time and strength were spent protesting against wrong conditions and manifest evils. Besides he stimulated the people socially, and after it became certain that he must found a separate religious society, he devoted himself to the perfection of its machinery. Hence, while his days were spent in public ministry and in practically bearing testimony, his nights were largely spent in conversing and advising with his sympathizers in behalf of order and system in their organization.

It was no part of the concern of George Fox to turn back for obstacles, or to get faint-hearted because he represented a feeble folk. To protest against spiritual and temporal wickedness in high places, and in the face of heavy odds, was his delight. One of his last acts of service was to appeal to Parliament in behalf of his fellows in prison. In fact, he was a forceful and sometimes a successful lobbyist of the right sort.

The temper of George Fox was tested in the fire of tribulation, and under the harrow of persecution. Neither space nor the purpose of this article admit of a review of the number and character of his many imprisonments. But it is well to emphasize the fact that a man who could endure the abominations of Doomsdale, and the brutalities of a seventeenth-century jail in England, and not have his soul embittered and poisoned, must have enjoyed large and gracious gifts of the Spirit. It is possible that we now have too much ease in Zion to make us concerned or energetic for the promotion of the truth which has blessed us, and would rejoice those who have it not.

Some of the testimonies of the founder were temporary in character, and while meaning much in his day have little force or application in ours. The insistence regarding the removal of the hat seems to us almost meaningless, yet in the midst of the worldly pomp and outward adoration of the seventeenth century it meant a good deal, and may have been worth all the discomfort which early Friends endured on that account. The point is that we do not become lame and lifeless imitators of the mere manner and matter of the protests which George Fox and his associates made against the wrongs and follies of their time. For us the vital thing is to oppose twentieth-century vices, public and private, with the intelligence and judgment which added light and knowledge give, and with the superior machinery and methods which can now be employed. The danger is that we will do nothing, excusing ourselves on the

score of our feebleness, numerically, and thus ignoring the real spirit and genius of Quakerism.

The most important legacy which George Fox left to the world is comprised in those everlasting truths which he taught, and which will be potent and practical when the centuries have lengthened into eons. The rational relationship which he taught as existing between God and man, the recognition of "the seed of God" in the soul, will always remain vital truths, the recognition of which will strengthen and sweeten human life. To increase this recognition is now, as it always has been, the precious privilege and duty of the concerned Friend. In this work the experience of the founder of our faith is of inestimable value as incentive and example.

We are living in a time when the mellowing influences of a practical Quakerism, coupled with its highest possibilities in the way of fellowship are needed as much as they were two hundred and fifty years ago. The tendency towards materialism is quite as paralyzing, spiritually, as the prevalent formalism of an earlier time.

The fact that a form of religion largely composed of repulsive theological propositions is losing its hold upon the hearts and minds of men, while pleasure upon the one hand and profit on the other engross and absorb the attention of many, makes a rational but reverent faith the world's present and pressing need. Such a faith George Fox formulated, but did not perfect, leaving that task to those who should come after him. It is the story of his experience in the faith with which the abridged Journal, as we have it at the hands of Rufus M. Jones, deals, and we feel that Friends should read it, and if they do we are sure their interest in our religious Society will be increased.

What better offset can there be to what sometimes seems a personal and public disposition to consider that wrong maintained is as good as right, than a revival of that tender conscience which testifies for truth and protests against iniquity even though it be popular and prosperous? For after all it is still true that

"Right is more than might,
And justice more than mail."

Those who follow "George Fox: an Autobiography," to the end, will find themselves regretting that this man, with an iron constitution, was worn out and died at 67. Ignoring the outrages which the authorities in the spirit of persecution forced upon him, while also considering his own voluntary conduct at times, one is disposed to wonder, if the light of twentieth-century Quakerism does not demand as a religious duty that men more industriously care for their bodies than was the habit aforetime.

Still when the end came for George Fox, there was in it more of triumph than pathos. He died literally with his armor on. On the 11th of First month, 1691, he attended meeting in London, and preached one of his most powerful sermons. On the 13th he quietly passed away, having remarked, before his spirit took its flight, "Now I am clear, I am fully clear." Thus did this disciple of the Prince of Peace, himself a spiritual warrior, lay down his burden and pass on his legacy to his followers. The legacy is still ours. What shall we do with it?

A FRIENDLY PILGRIMAGE.—X.

LODI, SALT LAKE CITY, COLORADO SPRINGS, DENVER.

After a delightful month in California I bade good-bye to the waters of the Pacific Ocean on the sixteenth of Third month and turned my face eastward. I made my first stop at Lodi, between San Francisco and Sacramento. On my way I saw a river that was full of water, for the rains in this section had been abundant, and a whole field full of golden poppies. At Lodi there is a Friends' family belonging to Illinois Yearly Meeting, and I received a warm welcome, as visiting Freinds do not often come this way. The evening was very rainy, but two of the neighbors came in, and as there were eight in the family, including three visitors besides myself, we had quite a meeting, and one which was greatly appreciated. These Friends live in a grape-growing but not in a wine-making region; they raise Tokay grapes for the Eastern market and seedless raisins; a bag of the latter made a welcome addition to the contents of my lunch box.

The next morning I set out for Salt Lake City, the journey covering two days and a night. It was worth while to go up the Sierras by daylight; the scenery was beautiful, except occasionally when we passed through a snowshed. My neighbor across the aisle in the car was a young man from Japan on his way to St. Louis. He had learned English in his own country and could make himself understood more readily than he could understand his fellow passengers when they talked to him, as some of the latter used an idiomatic English not taught in the schools. We passed the Nevada desert in the night. As soon as we crossed the line into Utah we found systematic irrigation, herds of sheep and cattle, and well-tilled fields.

Salt Lake City was less attractive than I had expected to find it; the streets are all broad and straight, but very few of them are paved; the rest of them had a surface of sticky black mud. My chambermaid was a young Mormon convert from Florida, who had been there a year; she said the city was the dirtiest hole she had ever been in; always either dusty or muddy, and sometimes both at onec. Except in the center of the town, the houses are chiefly small frame buildings devoid of beauty. In the afternoon a number of tourists went around the city in an observation car, and an eloquent and witty guide pointed out and described all the objects of interest. After this we took the train to Great Salt Lake, sixteen miles from the city, and passed by great banks of salt made from its waters. The lake itself was rather a disappointment, as it no longer extends under the grand pavilion that was built over it, but there was a fine view of the Wahsatch Mountains, their snowy caps sparkling in the sunshine. I dipped my hand in the lake and tasted the briny water. We returned from the lake in time for an

organ recital in the Tabernacle, given in honor of President Angell, of Michigan University, who was in the city visiting its schools. The great organ is one of the finest in the country, and it was a rare treat to hear it, but we could not help wondering what the air was like when the vast building was filled; for the massive dome that arches the galleries, built of brick, ten feet thick, has no windows except two in the top, and there were no ventilators in evidence.

From Salt Lake City to Colorado Springs the ride was very enjoyable, although the train, which was an hour late at starting, was more than two hours late when it reached its destination. When we awoke in our berths in the morning we were in the Rocky Mountain region, and the scenery all through the day was varied and interesting. First we passed through a dashing rain, and then for two hours we were in a swirling snow storm; but as we descended the mountains the clouds broke and we had glimpses of sunshine and blue sky. As we entered the valley of the Arkansas the rocks assumed all sorts of fantastic shapes until we entered the Royal Gorge, where for miles the road follows the narrow rocky bed of the river, while the banks rise perpendicularly hundreds of feet above our heads, the opening at the top sometimes being not more than seventy-five feet in width.

At Colorado Springs I missed the flowers of California, but the air was mild, the sky was blue, and the grand old mountains were always in sight, the white dome of Pike's Peak being the grandest of them all. The first morning of my stay a friend and I walked through a small snow storm up the South Cheyenne Canyon to Seven Falls; the clouds broke before our walk was ended, and the snow added one more tint to the varied coloring of rocks and trees. It vanished as rapidly as it fell and roads and shoes were dry before we reached home. The next day another friend drove me through Glen Eyrie and the Garden of the Gods to Manitou, where I drank of the waters of the health-giving spring.

At Colorado Springs I was the guest of Elizabeth M. Solly, who is our correspondent in that city. There are not many Friends living there now, and these were acquainted with one another before my visit, with one or two exceptions. The leading citizen, William J. Palmer, is a member of Philadelphia Monthly Meeting. He has contributed largely to the educational institutions of the city, has given it acres upon acres of land for parks, and is constantly improving these acres; he has also built miles upon miles of good roads, and tourists are allowed to drive through the beautiful grounds of his home, Glen Eyrie. On Second-day evening we had a delightful social gathering at the home of Dr. Solly, and on Fourth-day evening a meeting was held at the home of the McAllisters, at which seventeen were present. There are several earnest young people here, as well as some who are older, who are real Friends and are spreading our testimonies by their daily lives.

From Colorado Springs to Denver was a short and pleasant ride. I then found myself in a busy city, and my stay was marked by March winds and snow storms. Two days were spent in calling upon Friends, most of whom seemed delighted to see me. On First-day afternoon, the 27th, twenty persons besides the family met at the home of John T. Plummer, where I was entertained. Most of these had not met one another before and all seemed glad to find so many Friendly people in Denver; four of them belong to the other branch of Friends, but this made no difference in our feelings toward one another. In our religious meeting we were drawn very close together, and a general desire was expressed that there might be other meetings of a similar character in the future. Frances Darlington, 3040 Osceola Street, was chosen correspondent, and if traveling Friends who pass through the city will communicate with her meetings can readily be called. A few of our members in Denver attend the Friends' Church and work in its Sabbath School; others attend the Unitarian and other churches either generally or occasionally; and nearly all of them value the principles of Friends and endeavor to be faithful to our testimonies.

E. L.

Isolated protests are wasted on men guilty of organized theft of the public rights, and a city " corrupt and contented " will receive the treatment it deserves and wants. When Philadelphia awakens to its shame it will not lack the power to free itself.—*Philadelphia Ledger.*

* *

My researches on the question lead me to state that it is possible to immunize the animal organism against tuberculosis, as is done in other infectious diseases, and that there is good reason to hope for an anti-tuberculosis vaccination for man.—*President Maragliano, of the University of Genoa.*

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Edward Grubb told a company of Friends in Baltimore that he felt that the Society of Friends would be hardly worth preserving if it did not maintain its position in the Free Gospel Ministry. Yet he recognized that in the present day, with its tendency to specialism, and with its pressure of business cares, it is exceedingly difficult to maintain it. It cannot be done as a side issue, or without deep self-sacrifice on the part of the individual. But it is well worth what it costs.—*The Friend (Philadelphia).*

* *

We are in great danger of losing our chance in a world and at a time when there are great opportunities. Underlying the commercialism and altruism that are natural to the times there is a strong current of longing on the part of men for their souls' salvation. There is an eager, anxious desire among men to know how to adjust themselves to the universe. But in many a church the sexton is the only serious person in the place; the eloquent preacher in his pulpit has forgotten what he is there for; the performing choir has no semblance of spirituality, and the big crowd that gathers is there for an ulterior purpose and not to worship God.—*Thomas R. Slicer, in an address in Philadelphia, Third month 14th.*

THE ARIAN HERESY.

FRIENDS' CHRISTIAN HISTORY LESSONS, NO. 14.

Scripture Reading, John, xvi., 7-15; Acts, i., 2-5; I. Corinthians, xii., 3-6.

Yet to us there is one God the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, through whom are all things, and we through him.—I. Corinthians, viii., 6.

We have seen in previous lessons that speculations concerning the relations of the persons of the "Trinity" had resulted in differences and dissensions even as early as the second and third centuries. About the beginning of the fourth century this same question was destined to produce a schism which rent the Church, introducing long-continued and un-Christian strife. The attitude of both factions shows that Christianity had journeyed far from the loving charity of its founder and his immediate followers. God had been to them "Our Father," and the Christ a witness bearer to that truth on which may be built a noble life; that men must love God and their neighbors. Now God was the "first person of the Trinity" and Christ the "second person"; and the vital thing was to be able to define exactly the relation—even the physical relation—of one with the other. God had changed from a personality to know, love and obey, to a metaphysical entity to be analyzed and defined.

The Arian controversy arose during the reign of Constantine, who was to be known as the first Christian emperor, a title based on official recognition of the Christian Church and not on any "new birth" by which his nature was transformed into Christ-likeness. Arius was a presbyter of Alexandria. He had been educated at Antioch, under Lucian, afterward a martyr for his faith. He took the position, already mentioned as one phase of Gnosticism, that it was to dishonor God to assert for him a direct relation with the material world. The Logos—or the Christ—was an intermediate being created to create the world. The son was not therefore coeternal with the father, though he was one with the father through perfect obedience to his will. Arius quotes extensively from Origen as well as from the Bible in support of his position. His chief antagonist was Athanasius, at first deacon and private secretary to the Bishop of Alexandria. He asserts that Arius leans toward heathenism. The theory of an intermediate creator is senseless since if this creator were material it would make necessary another intermediary on the side of God; while if of the nature of God another creator would be needed on the side of the world. The Logos, the Christ, the Son through whom the world was created, is of the nature of God; it is uncreated and eternal. The Son must not be confounded with the Father, as by Sabellius and the monarchists, nor must it be separated from the unity of the Godhead, as by the followers of Arius.

The Arian controversy arose about the year 318, a few years after the promulgation of the Edict of Milan, by which Constantine freed the Christian Church from the burden of outlawry. After a considerable period of debate and strife the Alexandrian bishop called, in 321, a synod of African bishops, who deposed and excommunicated the heretical presbyter. Arius withdrew to Palestine, where he was received and supported in his opinions by Eusebius, bishop of Nicomedia. He employed himself in exile in writing letters, arguments and even popular songs in support of his views. The controversy spread in Egypt, Libya and Syria, being carried on with great bitterness. When Constantine became master of the east as well as the west he found the eastern church in a state of distraction. It is evident that he did not appreciate the violence of feeling concerning the question; for he wrote a letter, which seems to the calm mind of to-day very sensible, in which he tells both Arius and his antagonists that they are disputing about "idle cobwebs of contention, spun by curious wits," and entreats them to reconcile their differences. But matters had gone too far for imperial authority to restrain them. The emperor perceiving this, called the council of Nicæa in Sixth month, 325. There assembled in response to his call 320 bishops and a much more numerous body of deacons, sub-deacons and lay members. The sessions were presided over by Constantine in person, seemingly with great courtesy and moderation. But the members of the assembly cannot be said to have displayed the same qualities. After much wrangling and vituperation a creed was adopted representing the views of the Athanasian party. It stated that Christ was "of one substance" (or essence) with the Father, and anathematizes all "who say that there was a time when he was not," or "that he did not exist before he was made," or "that he was made out of nothing, or out of another substance" than that of the Father. Most of those present accepted the decision of the council, especially as it was supported by the authority of the emperor. Some few, including Arius, refused to sign it. The "heresy" continued and divided the eastern church for many generations. The western church accepted the decision of the council, caring little for such splitting of hairs as was involved in the different views.

Topics.—Councils as Tests for Truth, Creeds, The Council of Nicæa, Arius.

References.—Backhouse and Tyler's "The Early Church"; Gibbon; Emerton's "Introduction to the Middle Ages" (Ginn & Co., Boston. A very good book for the whole quarter); Milman's "History of Latin Christianity."

An eminent expert in one department of knowledge carries no weight of authority in any other department of knowledge beyond that to which he is entitled on account of his general intelligence.—*Christian Register.*

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Piety is indifferent whether she enters at the eye or the ear. There is none of the senses at which she does not knock one day or other. The Puritans forgot this, and thrust Beauty out of the meeting-house and slammed the door in her face.—*Lowell.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FOURTH MONTH 9, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

GOOD THAT EVIL MAY COME.

CONTINUALLY there keeps coming up in one form or another the question whether it is right to "do evil that good may come." When the question is put squarely it is rather easily disposed of; though in the more or less disguised forms in which it presents itself one has to be pretty clear in his judgment not to get tripped up. Just now we seem to be in some danger of being tripped up from the opposite direction. In the days when Satan was supposed to be "going up and down in the earth, and to and fro in it," the character he was said to assume for furthering his most difficult and delicate designs was that of the saint. Now that Satan has been retired from active service, except in out-of-the-way places, men, in carrying on the work that formerly he presided over, often find themselves in so tight a place that they are forced to do good that evil may come. The question is, Are we then to applaud them for their "goodness," to give up our struggle for the good that these new recruits to the cause have been forced to take up? There can be a question only when it is uncertain whether there has been a true conversion or whether it is merely a trick to draw good people into a share of evil doing.

One would think that the case in New York city would be very easily disposed of by those who have fought corrupt Tammany rule so long and so successfully that Tammany actually had to surrender and make a genuine attempt at good government in order to get in power, and has had to keep the promise in order to stay long enough to become fairly established again and to have any hope of being a power in national politics. If this notorious organization has become truly converted to the idea of good municipal government it is the greatest miracle of all the ages, and there is all the evidence possible that no such conversion has occurred. And yet a great opponent of evil in New York is subjected to much adverse criticism because he does not fold his hands now and complacently leave the work of reform to those who are known to be the bitterest enemies of reform but who are sharp enough to adopt quasi-reform tactics when it seems necessary. Dr. Parkhurst's appeals, which are always rather noisy, to be sure, are spoken of as "uncalled-for attacks," and "his failure to encourage the administration in its worthy efforts is causing astonishment among his friends," as one dispatch from New York puts it. One of the great dailies, one that stands for reform, speaks of the "spiteful and petty backbiting of this particular clergyman." However it may seem to the friends of good government in New York, at a little distance it seems very plain that a great many of the lesser allies of the reform movement are being led over to the enemy by a rather open bit of stratagem. That is a question for the knowing ones in New York to settle among themselves.

The particular occasion of this writing is the good things that appear in bad papers. A Friend sends us some excellent verses, suggesting that we publish them in THE FRIEND'S INTELLIGENCER. The verses contain what might be called, as the Friend said, "good Friendly sentiment," but the clipping was from the yellowest of all the yellow journals, a paper that is felt to be one of the most formidable forces of evil in the country. This paper and those like it are busily engaged in keeping alive, by the arrangement and manner of telling the news, the spirit of war, the spirit of mob violence. Whatever is foolish or wicked is heralded in big letters and in flaring colors, so that with such a daily visitor in our homes, it would be absolutely impossible to bring up one's children to be sturdy champions of the good and the eternal things of this life. These papers are daily making of no effect the teachings we are trying weekly to make effective in First-day School, in our meetings, and more or less constantly in our homes. And yet along with the bad in them there is a great deal of good. It is that, partly, that makes them so formidable. It is indeed the deliberate policy of those who manage these papers to buy sermons, devotional and other poetry, the best religious and literary productions they can get—for they insist that anything can be bought. Now, shall THE FRIEND'S INTELLIGENCER be hospitable and copy good sentiments wherever it finds them, and so do its mite toward booming the circulation of a paper that is, deliberately or ignorantly, however it be, undoing the very work we are interested in? Shall we buy the miserable yellow journal for its pious or wisely moralizing editorials, its "Friendly sentiments," and swallow all the rest as good measure? Shall we take it into our homes, and let our children

get hold of it? We had better wait till the end of the week or the end of the month to get our news than infect ourselves and our homes with the germs of war and mob violence and divorce. But it is not necessary to do even that. In the very city where the worst of these germ carriers is issued there are papers that have literary and ethical ideals. If their circulation is small and the small success they have deters men who might care to do so from engaging in wholesome journalism in our smaller cities, we who are picking around in the yellow journals for the "good" things they have in them are partly responsible.

CURRENT EVENTS.

The governments of Italy and Austria have concluded a complete agreement regarding affairs in the Balkans by which the status quo in those States is assured, both Powers pledging themselves not to undertake territorial occupation. The Powers signatory to the treaty of Berlin have been notified of the Austro-Italian agreement, which is considered as putting an effectual stop to the troubles in the Balkan States, and as eliminating the possibility of their being used as instruments for aiding a Macedonian uprising in the spring.

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The railroad companies have been notified by the Pullman Car Company that, with sanitary conditions largely in view, that company has adopted a new standard sleeper which differs much from the ornate cars built a few years ago. The new standard is severely plain and devoid of all scroll and grill work. The upholstery has been reduced materially and all the angles possible have been taken from the interior. Imported mohair has been adopted as a standard curtain, and the entire design, decoration and furnishing is planned with a view of minimizing the work of cleaning the car and preventing the lodgment of germs. All Pullman cars will be built on the same plan and after the same pattern. As rapidly as the elaborate cars can be sent to the shops for repairs they will be made to conform with the new pattern.

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That promiscuous immigration has become a serious question with England was shown when the Alien Immigration bill was introduced in the House of Commons on the 29th. There is noted in England an increase of crime, due to the admission of a class of aliens who would be refused admission into the United States. There is no intention to interfere with the immigration of foreigners generally, but only with the class of undesirable immigrants who are displacing the British laborer, with the result that the feeling between foreigners and Britishers, especially in London, is becoming a serious menace to the maintenance of law and order. In 1902, 66,471 foreign immigrants landed at the ports of the United Kingdom, or only about one-tenth of the total for the same year in the United States, and about one-thirteenth of the arrivals in this country in 1903. As in our own case, Austria-Hungary, Poland, Russia and Italy were the largest contributors. The population in Great Britain is more than 345 to the square mile, while in the United States it is only 26.56 persons to the square mile.

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Consul-General Robert P. Skinner, at Marseilles, has called attention to defects of some of our immigration laws that ought to claim the early attention of Congress. Thousands of Syrians, Armenians and Greeks pass through Marseilles en route to America. This emigration, he says, is deteriorating greatly, and he suggests that examination as to fitness to enter under our laws be made at the home port instead of after they have arrived in America. In this way disappointment and distress would be prevented, and the Federal authorities would be materially assisted in keeping out undesirable arrivals.

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The trustees of Berea College, Ky., on the 30th received and accepted a gift of $30,000 from Andrew Carnegie. The latter's gift is prompted, it is thought, by the action of the Kentucky Legislature in passing a bill prohibiting the co-education of whites and blacks. The trustees are making a hard fight to have the legislative act declared unconstitutional, and they are needing money.

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To a resolution adopted by the Congress of Chambers of Commerce at Montreal last summer favoring federation of Canada and Newfoundland, the Newfoundland Government has now replied that, while appreciating the high interest manifested by the said Congress in the colony's affairs, it could not concur that the present time was opportune for the opening of negotiations toward a union with Canada.

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The New York city press has been practically a unit in opposition to the enactment of the bill to permit the destruction or incumbrance of the small parks by the erection of "temporary" school buildings in them, and representatives of about forty civic, educational and philanthropic organizations appeared at Albany to oppose the bill. The only person appearing in favor of the bill was the Corporation Counsel, representing the city administration. While the opponents of the bill are in entire accord with the desire of the city administration to provide adequate school accommodations, they are of opinion that the proposed bill creates a greater evil than that sought to be remedied; and that, while it is of great importance that children who can now go to school but half time should be adequately provided for, it is even more essential that all the children of the city should have ample opportunity for healthy recreation and play.

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By royal decree issued at Belgrade, Servia, all the high army officers implicated in the palace murder have been retired from the King's service, a first step toward settling the question of the treatment of the assassins of King Alexander and Queen Draga.

The King is now trying to pacify those Powers which practically broke off diplomatic relations with Servia when the regicides were retained in power. The return of the foreign diplomatic representatives is now expected.

BIRTHS.

ROGERS.—At Medford, N. J., Third month 11th, 1904, to Edward and Anna L. Rogers, a daughter, who is named Marian G. Rogers.

WIDDIFIELD.—At Sandford, Ontario, Canada, Third month 24th, 1904, to Benjamin and Estella Widdifield, a son, who is named James Harman Grant Widdifield, grandson of James and Emeline Widdifield.

MARRIAGES.

RICH—TOMLINSON.—Third month 23d, 1904, by Friends' ceremony, in the presence of the Mayor of Philadelphia, J. Clifford Rich, a member of Philadelphia Monthly Meeting of Friends (Race Street), to Catherine F. Tomlinson, of Byberry Township, Philadelphia.

WALTON—KIRKBRIDE.—At the home of the bride's parents, near Medford, N. J., on Fourth-day, Third month 23d, 1904, Levi Lippincott Walton, youngest son of the late Levi and Elizabeth Walton, to Anna Wills Kirkbride, second daughter of Charles P. and Henrietta Kirkbride.

DEATHS.

BROWN.—On Third month 8th, 1904, at the home of his daughter, near Cedarville, Ohio, Nixon G. Brown, aged 77 years. He was a member of Green Plain Monthly Meeting, and for many years one of its elders. His family was among the pioneer settlers of Green County, Ohio, coming from Loudoun County, Va., in 1834. Within the past year he and his estimable wife passed the golden milestone of married life. He leaves an invalid wife, Hannah P. Wilson, and two daughters, Lizzie B. Wolford and Hattie B. Madden. He was a devoted husband, a kind and indulgent father, and a true friend; and the memory of his many virtues are a rich legacy.

M. J. W.

DAVIS.—In Willistown, Chester County, Pa., on Third month 28th, 1904, Mary A. Davis, in the 78th year of her age, a member of Goshen Monthly Meeting of Friends.

GARRETTSON.—At the home of her brother, Joel V. Garrettson, near Bendersville Station, Adams County, Pa., Third month 28th, 1904, after a long illness, Mary Garrettson, in the 79th year of her age; a lifelong Friend, being a member of Menallen Meeting. She was born at Newberry, York County, Pa. Her parents were Joel and Elizabeth V. Garrettson.

HALLOWELL.—At Jenkintown, Pa., on Fourth month 3d, 1904, Joseph W. Hallowell, in the 82d year of his age. Funeral on Fourth-day, the 6th, at 2.30 p.m.

KEMP.—At the home of her nephew, William H. Kemp, near Easton, Md., on the evening of Third month 27th, 1904, Isabella P. Kemp, in her 80th year, a lifelong member of Third Haven Monthly Meeting. Being the last of a large family and an invalid for several years, life seemed to hold for her but little charm, and she willingly awaited the change which meant rest and peace in the beyond.

MATTHEWS.—Fourth month 2d, 1904, at his home, 1931 Druid Hill Avenue, Baltimore, Md., Aquila Matthews, in his 87th year. Interment at Gunpowder, his native place.

PANCOAST.—In Philadelphia, Third month 31st, 1904, Elizabeth Stroud, daughter of the late Stephen and Ann Pancoast, aged 79 years. A member of the monthly meeting of Friends held at Race Street.

ROBERTS.—At Mt. Laurel, N. J., Fourth month 1st, 1904, at the home of William R. Lippincott, Thomas Roberts, son of the late Joshua and Rachel Roberts, in his 60th year. The funeral services were held in the Friends' Meeting House, Moorestown, N. J., on Second-day, Fourth month 4th. Interred at Colestown Cemetery.

SHOEMAKER.—At her late home, Ambler, Pa., on Fourth month 1st, 1904, Susan P., wife of Charles M. Shoemaker, in her 78th year.

TRUEBLOOD.—Passed to the higher life, at Oxonia, Ind., on the morning of Third month 11th, Dora, daughter of Alpheus E. and Addie Trueblood, aged eleven and a half years. This lovely child had been sick for three weeks with diphtheria, and was thought to be recovering, when she suddenly passed away. Her death was a great shock to all that loved her. Beautiful in person and disposition, there is left a vacancy in the family circle which can never be filled. We can only bow our heads in submission to the divine will, who has

"Halved the lot
And given her all the sweetness;
To us the empty home and cot,
To her the heaven's completeness."

VAIL.—After an illness of two weeks with gastritis and brain fever, Kenneth J. Vail, aged about 3 years, son of Jennie Gorden and Howard E. Vail, at his home at Quakertown, N. J., Third month 26th, 1904. It was heartrending to see how the little fellow suffered. He was always so bright and cheerful, he will be greatly missed in the home. "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven."

L. D. T.

VALE.—At his home near Webber, Jewell County, Kansas, on Eleventh month 9th, 1903, Isaac Vale, at the age of 90 years and over. The burial was at the Friends' Cemetery at Clear Creek, Putnam County, Ill., where rest the remains of his wife, his son Nathan, and his mother Martha C. Vale.

Isaac Vale was born in York County, Pa. In 1837 he was married to Mary Ann Walker, who died 61 years later. From York County they moved to Washington County, Pa., where he held various public offices, and is yet remembered there as an anti-slavery leader and underground railroad worker. In 1854 he visited Clear Creek, Ill., and contrary to custom at that time ventured out on the open prairie, purchasing the eighty acres of land three miles northeast of Lostant, on which he afterwards made a home.

He moved from Pennsylvania in 1856 to Putnam County, Ill., and in 1859, having erected a residence on the land, removed thence. Then the work of a pioneer developing a western farm, providing for a large family, and giving the incidental help for a growing community, was courageously begun and carried out, both as a successful farmer and a patriotic citizen. He was for many years Supervisor of Richland Township, and also secured the passage of a special road law by the Legislature for grading the roads of that township. In 1888 he moved to Webber, Kansas, to be near his children.

Retaining his faculties remarkably clear, he took a delight in traveling, and for many years past has regularly attended Friends' Yearly Meeting at Clear Creek, and, in company with his son Walker, attended every session of this meeting in Ninth month last, traveling about one thousand miles.

His children were John C., who died in the Civil War, his grave being among the "unknown" in the Nashville National Cemetery; Nathan C., died in 1898; Mary E. Gunn, of Webber, Kansas, and Annie E. Sidwell, of Viola, Ill.; A. Walker and Eli, of Webber, Kansas; R. Amos, of Attica, Kansas; and I. Edwin, of Indianola, Iowa.

The funeral services were held at the Clear Creek Yearly Meeting House, Abel Mills and Isaac P. Wierman presenting the word of truth, and speaking tenderly of long friendships of themselves and many others present with the deceased; of his true, unselfish, Christian life and character, and of his lifelong evidences in daily living and dealings among men, that he truly had been led by the Spirit of the Master.

NOTES.

Friends residing at the Philadelphia Quarterly Meeting Home, 5800 Green Street, Germantown, moved on Second-day, the 4th, to the new Home, corner Green and Washington Sts., Germantown.

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Next Second-day, the 11th, at the regular meeting of the Young Friends' Association of Philadelphia, at 8 p.m., Charles Francis Saunders will give an illustrated lecture on "American Indians." A social half hour will follow. A cordial invitation is given to all to attend.

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As regards the correspondent of Philadelphia Yearly Meeting of Ministers and Elders, Friends' Almanac is not quite correct to date, Bennet S. Walton's name being retained. Clerks of Quarterly Meetings of Ministers and Elders are requested

to send their reports to Samuel H. Broomell, Cochranville, Pa., as soon as possible after their adoption.

At Richland Monthly Meeting, held Fourth month 1st, at Quakertown, Pa., Friends united in changing time of holding the four monthly meetings just preceding the quarterly meeting, from 10 a.m. to 7.30 p.m., beginning Fourth month 29th.

The Junior Conference at Girard Avenue Meeting, Philadelphia, will have as its general subject next First-day, "The Early Church." Particular subjects taken up will be "Paid and Professional Ministry," "Missionaries of To-day and Those of the Early Centuries." A good attendance at the meetings has been maintained, and more and more of the young people are coming to take a part in the discussions.

A friend, E. L. W., writing from Kennett Square, Pa., says of our late friend, Ruth Hood: "She was a good woman. She helped so many people on to their feet and continued to help them. I shall never forget her kindness to me when I needed kindness. She was a peace woman, opening the doors of the Pennhurst for a peace meeting, and when she was introduced at a peace meeting in Mystic, Conn., she was like love."

The *Bulletin* of the Friends' Association of Cincinnati for Third month says: "We are sorry to lose from our ranks Charles and Evelyn Johnson, who leave Cincinnati to make their home in Montreal, Canada, where Charles Johnson has accepted the position of Assistant General Manager of the Canadian interests of the Bullock Electrical Co. Our best wishes go with them, and the assurance that they will be missed in the Friends' Association."

IMPROVEMENT AT PROVIDENCE MEETING IN MONTGOMERY COUNTY, PA.

A committee of Gwynedd Monthly Meeting of Friends visited Providence Meeting a few days ago, and made a thorough investigation of the building and grounds with a view to ascertaining what repairs are needed. Their report was submitted to the Monthly Meeting at Gwynedd yesterday [Third month 31st], and approved. The following extract from the report shows what is contemplated in this connection:

"A portion of the fence should be renewed, using old material as far as it will go, and purchasing new as required. The roof of the Meeting House needs some repairs, and also that of the other buildings. The Meeting House should be painted to keep out the weather, and some of the window-heads and window-sills which have become decayed should be renewed. The outer walls need a coat of cement in some places to prevent injury to the interior. The stone wall should be dashed to prevent dilapidation, and in some places the coping of the wall needs renewal. The graveyard is in some parts overgrown with briers and bushes, which should be removed. Many of the gravestones are out of position. The latter should be placed in their positions ere it be too late to do so. The stone platform under the portico of the main building should be placed in position. A gate is needed at the entrance to the graveyard in place of the one which has rotted away.

"Very few repairs are needed to the interior of the meeting house. The outlay for this purpose would be limited to the whitening of the discolored walls, and slight repairs to the woodwork, due to the occupancy of the building by tramps who appear to have entered by means of false keys.

"We recommend that application be made by Gwynedd Monthly Meeting for the benefit of a two-hundred-dollar donation from the Jeanes Fund for the repairs above mentioned as required.

"We are also of the opinion that arrangements should be made to hold meetings for worship in the Providence Meeting House, three or four times a year, in spring, summer and autumn. We have been assured by residents of the vicinity that such meetings, were ample notice given, would be well attended."

Friends settled at a very early date on the Perkiomen, and attended at Plymouth in earlier times. In 1743 a preparative meeting was established, and several generations of those who attended it were buried in the graveyard, a few graves being marked. The present building was erected in 1828. Among the families who at one time worshiped within its walls were those of Richardson, Taylor, Hopkins, Hobson, Tyson, Rogers, Cox, Jacobs, Hamer and others. The first place of worship is believed to have been built about 1730, of logs, it being in use until the present structure was erected. The older building stood in a different portion of the grounds near where an old white oak tree now spreads its branches.

The land whereon the building was originally erected, was donated by David Hamer, who came to Providence in 1717, with two brothers, James and Adam. No meetings have been held regularly in the building for more than thirty years, but burials have recently been made in the old graveyard which is nearly surrounded by a substantial wall, and meetings have occasionally been held, most of them being well attended. The title to the property is vested in trustees appointed by Gwynedd Monthly Meeting.—*Norristown Daily Herald.*

COMMUNICATIONS.

FROM A NEW MEETING ON THE PACIFIC.

Editors FRIENDS' INTELLIGENCER:

Dear Friends: Thinking some of your readers might feel an interest in our work and observation on this Western Coast these lines are penned.

Our good friend, Elizabeth Lloyd, is giving much useful and interesting information as the result of her travel, but she does not see it all.

We appreciated the meeting she attended at our house in this place, and the first Friends' meeting of our branch ever held here. Several had not attended a Friends' meeting since childhood, and one venerable member had not attended a meeting for forty years, "but is a Friend yet." We are very hopeful for the organization formed, and its usefulness will be in proportion to the living interest manifest, not only by the resident members, but by those having friends and relatives resident in these two cities, Los Angeles and Pasadena, writing to them and urging identification with these struggling few, a letter addressed to the meeting might do much good. Address, Edw. M. Taylor, Altadena; Nancy T. Gardner, 151 Walnut Street, Pasadena; or Mary S. Howell, 160 South Madison Avenue, Pasadena. The meetings for the present are held in the vestry of the First Universalist Church, Pasadena, every two weeks, at 2.30 p.m. Friends, please don't neglect these struggling ones in their effort.

We all have to look with our own eyes, and the result of my observation in Southern California is that I could not recommend any one to come here for any line of business or agriculture. Everything is over-done. Citron fruits are piled up in enormous quantities awaiting demand. Land is entirely out of reach in price, with any view for profitable investment, except to divide up for town lots. Laborers exceed the demand in every line, but the best find employment at profitable wages. I don't write this to discourage, but to caution all "to go slow." As to the healthful, invigorating, uniform climate, too much cannot be said. It is an ideal place to live, especially for elderly people. Rents are considered high, but living quite reasonable. Land in the interior and further north can be had quite reasonably, at from $40 and up per acre; and all fruit can be raised there that is here, and much less irrigation is required. I will be glad to answer inquiries on this line, and refer to interested parties who know more than I do, and whose representations need to be taken with considerable allowance.

We are expecting to return to our home about the 11th of Fourth month, after which our address will be Ellsworth, Ill.

EDWARD COALE.

651 Locust St., Long Beach, Cal.

THE BIBLE.

[The following letter was written in reply to a Friend whose concern was that we found our religion "on fact, the laws of nature, science and absolute knowledge, and without any supernaturalism, miracle, or superstition in it;" but who, as the greatest help toward thus founding it, would not lay stress on the reading and teaching of the Bible, would, indeed, do away entirely with the Bible as a First-day School text-book.]

Respected Friend: I certainly appreciate thy recent letter. . . . In answer I would say that much contained therein, half-way met my views, and some of it I wholly approve. . . .

If I should pick out individual phrases and attack only those I cannot approve, I might do thee an injustice, and open a controversy that might interfere with thy attainment of the end desired, viz.: liberty to think freely and a personal responsibility for utterances.

There came to my ears the other day this telling. Three friends were journeying to obtain a view from a mountain-

top in the State of Pennsylvania; as they reached the top they seemed to say in unison, "How beautiful." A said, "How thankful we should feel that we live in the Bible age and know that we share the belief handed down through the ages that God is the creator of all things visible and invisible." Said B, "Cut the Bible out and learn your lesson from nature's God —for much that we read in the Bible is what might be called unreliable, for instance—that referring to the creation of the earth, sky, seas and man in six days—science teaches us better." "Stop," said C, "Man's knowledge of that being we call God was a slow process; back in the beginning of recorded time the Israelites came to the knowledge of God and cut upon stone tablets the story that came to them through father and son, down to that time. As time passed the seekers after knowledge came to the time when they mastered a written language, and then began the work of the Scribe. That the book should be complete, the history of the world and creation of man must be recorded. and so it came that the figure of the sunrise was recorded as the morning, and the figure of the sunset was recorded as the evening, and so on throughout the interpretation of the tablets. We cannot then, my friend, separate the Bible from what you call nature's God, for through the Bible we have knowledge of God; by a natural process of law, the law of knowledge. The characters of the Bible have made the present generation; the process God selects to reveal himself to man."

Said A, "Look at this picture before us. The background of the sky. we call it blue; beyond the shadow of the earth it has only seen the morning; the evening is yet to come. Upon the canvas of the sky stands out in all its clearness yonder snow-capped peak; farther down are the fringes of the green tree-tops and below is the grass and the moss, spreading out a beautiful carpet; in a hollow yonder is that silver lake reflecting the sun by day, and showing the beauty of the stars on its mirrored surface by night. Yonder are trains of cars loaded with coal (the product of the mines), while grazing over in the valley are the herds; but through the information contained in the Bible man has been inspired to search for the reason and use of these creations. The snow upon the peaks, we learn, is the source of yonder lake; from this lake run rivulets that touch the banks as they go refreshing the roots that give life to yonder trees; wending their way into the valley they provide the strength to the crops and give unto the browsing herds their life-food. The great rocks that we see yonder are the pillars that hold the habitation, in which is stored the compressed sunshine of long ago; that which we call coal which we see being transported to the seats of industry and commerce for the use and comfort of man, all placed there by a divine hand, snowflake upon snowflake, drop by drop, leaf by leaf, blade by blade, grain by grain, thought by thought, the knowledge of which we obtain from the Bible. From the old as a prophecy, to the New Testament, as a fulfillment giving to man the knowledge that we are sons and daughters of a kind, thoughtful, loving Father; not a Judge God but a Father God."

After a silence, B said, "My friends, let us say with the poet,

"'I know not where his islands lift,
Their fronded palms in air,
But this we know, we cannot drift
Beyond his love, his care.'"

To which C replied, "For the Bible tells us so, so from the light that is given to me I am inspired to say with Christ, as recorded in John 5, 39th verse, 'Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of God.'"

Dr. David Starr Jordan, the president of Leland Stanford University, said recently at Swarthmore College: "The men who control the twentieth century will be religious men. Their religion will be their working hypothesis of life, and in the wise and helpful life it will find justification. It will deal with the world as it is in the service of the 'God of things as they are.' It will find God's world not a vale of tears, a sink of iniquity, but a world in which the rewards of right living are instant and constant."

As I study the scriptures light is given me to recognize the trinity of lives in man. We have a spiritual life, a thought life, and a physical life. The thought life only can bring the physical and spiritual into harmony with the Father.

We come into the world where good and bad conditions await us. Were it not that some of the latter existed, human life would be contrary to nature. That sun-swept valley wherein the little river threads its silvery way to the sea, and whose sloping walls are hung with God's most rare tapestries, is changed in the twinkling of an eye to a whirlpool of wind and raging waters, with falling limbs and dislodged boulders, tearing great rents in its green and glowing hangings! But in a day there is peace once more, and in a year the glory of the scene is even more than it was. All evil is only an interruption of good, all doubt is but the scratching of the polished surface of earth, and so long as we are here we shall be wise if we place our faith and our hope in the certainty of our Father of the Bible, and not the incident of the so-called God of nature; such is the light that is given unto me.

Again thanking thee for thy confidence in asking "my opinion of thy views," which I do not criticise, and desiring that our mutual good-will shall continue, I am

Very truly, W. J. McWatters.

LET US NOT FORGET.

In a private letter dated Third month 27th, 1904, Abby D. Munroe writes that she has "no money to pay the teachers; that mail after mail arrives, and no help comes, and it seems as though they were forgotten by their friends, who should remember them. The work goes on just the same, school attendance excellent. All the labor is nothing compared to this anxiety. Funds usually come in slowly this month, but not like this." Why should this state of things continue? Why should not this school be endowed as other schools in which Friends are interested, usually are? A little less than two years ago I gave a sketch of a visit I paid to the Berean Industrial School on South College Avenue, Philadelphia. I appealed for contributions toward their new building; it has since received a large donation, and been placed on a better financial basis.

I am now sending forth a hope and belief that the Laing School ought and will be remembered by those of our Friends who have ample means to bestow on worthy enterprises. We ought not to burden Abby D. Munroe with this anxiety. Can we not make it a Henry M. Laing Memorial? Get up an Endowment Fund that would be a credit to our Society and a lasting help to the dependent youth of colored descent, who will long need the devoted labors of the few who feel inclined to work among them?

Susan M. Gaskill.

Swarthmore, Fourth month 1st, 1904.

THE MEETING IN VICTORIA, B. C.

During the early years of the Friends' Meeting in San Francisco, established by Barclay J. Smith and others, a young woman named Frankie Smith attended it for a time and became convinced of the value of Friends' principles and testimonies. She then went to Victoria, B. C., where she has established a Friends' meeting and First-day school, conducted in accordance with the light that has been given her. She recently wrote very earnest letters to Elizabeth Lloyd, urging her to visit the meeting. Elizabeth was unable to do so at this time, but the following extracts from her letters may open the way for other Friends to visit her and give her the help she needs.

"First month 28th, 1904.

"Thy letter of long ago has been on my desk for weeks, waiting time to reply to the many questions thee asked concerning our meeting, and to-day, in the letter from Edward Coale, in the Intelligencer, he states that in Second month thee would reach California. Oh, my regret! Perhaps I am too late to tell thee how I have longed to have thee come here. It had been my full intention for weeks to write thee an invitation; though I have not the means to offer thy passage, yet my home and heart are both open to thee to the fullest extent. . . .

"Our gatherings are mixed. The morning meeting is held after the manner of Friends; the evening meeting is more of a gospel meeting, often the speaker being from the outside. The Progressive Friends have come, and we have had sweet fellow-

ship one with the other; but oh! how I long to see a conservative Friend, when, as Edward Coale said, 'they were soon in the old precious silence,' hardly known by so many others on this coast bearing the name of Friends. If thee will only come the whole meeting will be turned over to thee, and I have no doubt the old hall will be filled. Robert Clark, a British Friend, yet more progressive than I, is thinking somewhat of leaving, so if thee can make a lengthy visit of a year thou wilt be most welcome.

"In response to thy questions, the meetings are not pre-arranged; the singing I have had to allow, as I seemingly was the only opposing spirit. . . . We are not even a recognized meeting, as I, with my old ideas, could not agree in paid ministry, etc. The meeting is held every First-day, and is attended by as many ofttimes as forty not of my faith. I believe in the silent meetings without form or ceremony. There are three families in Victoria of the same faith, from the British side, who do not come. . . . If thee sees best to help us it will be the first offered, yet gratefully received, as the strain on two or three comes very heavy, and not being a meeting we of course have not the same strength, not being in touch with any other meeting."

"Second month 22d, 1904.

"I was so sorry to learn by thy letter to-day that thou could not make the trip. It is only two and a half days by boat from San Francisco. Surely the INTELLIGENCER can spare or would spare thee, when they learn how much we all need thee as an encouragement and help. Do ask the Lord to open the way for thee, for His sake. Poor, perishing souls are here wanting to do right, yet the flesh is weak and they yield to temptation. Come, sister, help us with the perishing, if only for a day or so. If only all the Friends would help, if ever so little, with God's own messages, such lasting good would come of it.

"There are five families here; two never come, while the others come when they can. There are but two who are regular; Robert Clark, a British Friend, deserves great credit in being instrumental in bringing outsiders in; I am the other regular Friend, so that the whole work devolves on two people, with over sixty pupils on the roll, and thirty-five to forty in attendance every First-day morning at ten o'clock, some eight of whom remain to eleven o'clock meeting. . . .

"A week ago yesterday we had children's meeting after Sabbath School, at which forty-six were in attendance. I had a message for them on the word "angry." When Friend Clark asked me to address the children, I said it could not be unless God gave me a message.

"One dear little boy's father, who is a saloon keeper, has refrained from touching a drop since the little ones have been coming, and had courage to say their prayers and ask a blessing. The mother admits that words are stayed on her lips—she thinks twice now. Another dear soul without father to her children found it too hard a path to travel to educate her two girls (never would send them to Sabbath School), and drowned her senses in drink. In another instance the husband drank and abused his wife, until the police were called in; he now comes regularly, when he would never enter his wife's church, so she comes with him to Harmony Hall (which is the name of our meeting hall), and claims he has experienced the new birth. So the Lord's work is going on.

"On the 14th instant Friend Clark read three of the queries, and it is doing some good I know. One boy said to his mother, when she doubted whether I would call through all the rain, 'Yes, mother, she will come; Quakers always keep their word.'"

CHILDREN AND THE THEATRE.

[The *American Friend* for Third month 10th publishes the following article with this editorial comment:

"We are reprinting this week from the *Congregationalist* a splendid article on 'Theatre-going for Children,' written by an expert. The impressive teaching which this article gives may seem not to be needed by most of our readers. In a sense this is true. Friends as a people are not theatre-goers themselves, and their children are not often spectators of plays. We have reprinted the article for two reasons: (1) Because these undeniable psychological facts should be clearly known by every mother for their bearing upon theatre-going, and (2) because the principles set forth in the article have a very much wider bearing, and concern every mother whether there is a theatre in her neighborhood or not. Few things are more important than the necessity of understanding child-nature. Children should not be treated as though they were *just like adults only smaller*. Most of the mistakes which are made are made through this fundamental error. This article deals with the whole subject in a clear and adequate way."]

The tragedy at the matinee in the Iroquois Theatre was a veritable "slaughter of the innocents." It is pitiful to read the lists of the dead and their ages: "Mary, nine"; "Ethel, six"; "Harold, four"; "Margaret, twelve"; "Paul, two," and so on through hundreds of names, each one of which means a desolated home, and broken-hearted parents.

In view of the fact that so large a proportion of the audience on that dreadful day were children, the question of the advisability of theatre-going as an amusement for children is being widely discussed, and from different standpoints. Much is being said both from the moral and from the physiological points of view, and there is still much that may be said from the psychological; but in order to say this wisely, we must investigate the process of psychological development in the child.

At birth the babe is blind and deaf, and, we may say, without a brain. True, he has brain cells, but they are mostly embryonic, and the principal business of his child-life is to build a brain out of these undeveloped cells. The brain-building begins at once through the sensations brought to it from the outer world. Light-waves strike upon the retina, and are transmitted to the brain and the child begins to see. Day after day the vibrations pour in, and little by little the child comes to recognize them as mother's face, or his bottle; growing slowly into a complete recognition of the objects around him.

Sound-waves pelt his tympanum and are transmitted through bony chain and perilymph to the brain, and in time differentiate themselves into his mother's voice, his rattle, the bark of a dog or the

mew of a cat, until at last he has built up brain structure that recognizes all the ordinary sounds of daily life. In the same way, through a gradual unfolding or development of brain cells, he grows into an understanding of his environment, and in the same way he grows into the use of his voluntary muscles.

At first his movements are aimless and largely reflex, but gradually they become orderly and under control of his will. In order that his development may be symmetrical the various stimuli should be given in an orderly manner. That is, there should be no forcing of the process of brain building. Nature does furnish him the material for brain growth as fast as he can use it, and makes no insistent demand for attention in advance of his powers. The child left to himself in his early life will find outdoors the objects that claim his notice and interest him, and they present themselves to him as fast as he is able to receive them. In outdoor play he is happy hour after hour, and it is only when he is brought into the restricted limits of indoor life that he becomes restless and needs to be entertained.

Parents who take their children to the theatre to be amused make the mistake of judging the child-nature from the adult standpoint. Children do not need amusement. They need occupation and opportunity for self-expression. We are quite apt to consider the play of children as their amusement, whereas it is their occupation, their serious business. By means of play they are being educated into the possession of their bodies and minds.

Let us examine theatre-going for children, bearing in mind these few fundamental psychological principles, viz.: What the child needs is an opportunity for brain-building through occupation and self-expression, and through the orderly presentation of the various stimuli which, suited to his comprehension, give him this opportunity.

The very young child, taken to the theatre, is, in the first place, bewildered by the multiplicity of sights and sounds. His immature brain is not prepared for such a complexity of impressions. He is dazed, and not infrequently frightened. Many times parents are surprised that what they had imagined would give the child delight has only caused fear. They have fancied that the spectacular representation of a fairy tale or of some child's story would give the child the same pleasure that the simple home-telling of the story had given. As has been said, they judged the child from the standpoint of the adult. With their broader knowledge of life they could disentangle the multiplicity of sounds, the shifting panorama of colors and movements and make of them something comprehensible; while to the child, untrained and inexperienced, all is at first a chaos of noise and motion and color.

After a time he will become able to see part of that which is portrayed before him, but much of it, being incomprehensible, is by him unseen and unheard. It is true that after a series of experiences he may become able to see and comprehend the play, but this indicates that he has been stimulated to an unnatural development of brain power and that means a disturbing of the balance and consequent inharmony. He has really been subjected to a species of intoxication, from which there must come a reaction.

The theatre-going child becomes nervous, irritable, demanding amusement, an unchild-like, and therefore an undesirable, condition. The normal child finds his delight in self-expression and asks only the opportunity for that expression. By the gift of elaborate and perfectly-completed toys, and by teaching him to sit still and be amused by theatrical representations, the child is educated into that most unfortunate condition of looking to outward agencies for entertainment. The result is that he loses the power of self-expression and early becomes *blasé*.

But, some may ask, Why, if it is allowable to tell these tales to the children, is it not allowable for them to see them portrayed on the stage? Is it not merely another method of telling the story with effective illustrations?

In the mere telling of the story there is no forcing of the child's mind. He is left free to exercise his own imagination, to set the tale to pictures of his own making; so the story-hearing becomes to him an opportunity for self-expression. Each child illustrates the tale according to his own mental acquirements.

In the stage presentation there is nothing for him to do. He is left simply passive. But is there not something for his imagination to work on as he recalls the various scenes? Unfortunately, yes. He has been introduced to an unreal world in such a way that it seems real, and knowing nothing of real life he is led to imagine that what he has seen is real; so false ideas may have been engendered which may eventuate later in wrong conduct. In telling a story to a child you can omit, or add, or qualify, as you see his special need would indicate, and so make the tale a medium for communicating to him some lesson.

Even the portrayal of virtues may have undesirable results. It is a well-known axiom of educators that to have the emotions of pity and generosity aroused with no opportunity for their active employment is detrimental. The child may see fictitious woes and weep over them, with the only result that he is satisfied to see, and do nothing.

This constant arousing of emotions, even though they be desirable in themselves, tends to create an unbalanced condition, a nervous state that borders upon hysteria. This is a poor preparation for approaching adolescence, that time when, because of the endowment of new powers, the youth is brought into a world of strange emotions, and when he needs all possible self-control to help him over this crisis.

If the theatre is objectionable for the child who is aproaching puberty, how much more undesirable is it for the growing boy and girl who is passing through this great change! This is the period when the feelings have dominion, when emotions rule. To add to their power through the influence of the drama is to add to the dangers of this critical time. Now, if ever, should the youth be led away from thoughts of romance into the domain of facts. Now is the time for intellectual pursuits, for study of nature, for a quiet, wholesome life, free from excite-

ment, free from all the meretricious surroundings of society life, either on the stage or off; the time for early hours, simple food, pure air and the light of day; instead of late bedtime and late rising, unwholesome eatables at unreasonable hours, vitiated air and the glare of artificial lights.

The theatre managers in Chicago are clamoring for permission to reopen their places of amusement, urging as a reason, not the present loss by closure, but the fact that people are learning to be entertained at home. The tide that has turned so strongly towards the theatre is, through its closing, ebbing away from their doors, and will not readily be induced to return to its former channels. We sincerely trust that this opinion may prove a true prophecy, and that for the sake of the children and youth, the home and family circle may be rediscovered as the true theatre of enjoyment.—*Mary Wood Allen, M.D., in the Congregationalist.*

THE INTER-STATE LIQUOR BILL.

The Hepburn-Dolliver Bill to control the inter-state traffic in intoxicating liquors, which as mentioned in our issue of last week, passed the House Judiciary Committee by a unanimous vote, is as follows:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That all fermented, distilled, or other intoxicating liquors or liquids transported into any State or Territory for delivery therein or remaining therein for use, consumption, sale, or storage therein, shall, upon arrival within the boundary of such State or Territory, before and after delivery, be subject to the operation and effect of the laws of such State or Territory enacted in the exercise of its police powers to the same extent and in the same manner as though such liquids or liquors had been produced in such State or Territory, and shall not be exempt therefrom by reason of being introduced therein in original packages or otherwise.

"Section 2. That all corporations and persons engaged in inter-state commerce shall, as to any shipment or transportation of fermented, distilled, or other intoxicating liquors or liquids, be subject to all laws and police regulations with reference to such liquors or liquids, or the shipment or the transportation thereof, of the State or Territory in which the place of destination is situated, and shall not be exempt therefrom by reason of such liquors or liquids being introduced therein in original packages or otherwise; but nothing in this Act shall be construed to authorize a State or Territory to control or in anywise interfere with the transportation of liquors or liquids intended for shipment entirely through such State or Territory and not intended for delivery therein."

The Bill was amended in the committee by adding to Section 2 the following:

"Or to control or in any wise interfere with the delivery in any State or Territory of any bona fide inter-state commerce shipment of liquors or liquids, intended solely for the personal use of the original consignee, and not intended for sale in any said State or Territory in violation of the laws thereof."

Practically none of the States are attempting to interfere with bona fide shipments for personal use, and that right seems to be granted by the Constitution of the United States in the case of Vance vs. Vandercook (170 U. S. Rpt.), and, therefore, it looks to our temperance workers at Washington "as if we concede nothing essential, but, by permitting that amendment to go in, we get a unanimous report from the committee."

Word comes from Washington, urging all friends of temperance to bring pressure upon the Congressmen from their districts, asking their influence with the Speaker and with the Committee on Rules for the early consideration and passage of this bill.

One of the English reviews of Charles Wagner's "Simple Life" says "it should begin with the earliest education of the child, and if it were learned in youth it would help in the rearing of a splendid race."

CHRISTIAN WORKERS' CONFERENCE FOR YOUNG PEOPLE.

The dates of the summer conferences of the Young People's missionary Movement are officially announced as follows: The Western Conference at Winona Lake, Indiana, Sixth month 17th to 26th; the Southern Conference at Lookout Mountain, Tenn., Seventh month 1st to 10th, and the Northern Conference at Silver Bay on Lake George, N. Y., Seventh month 22d to 31st.

The Winona gathering will be the first of these conferences to be held in the West, though this will be the second year for the Southern Conference, and the third year for the one at Silver Bay.

The purpose of these conferences is to afford a practical training school for missionary workers in Sunday Schools and Young People's Societies, and to combine with such training the facilities for rest and recreation that most Christian workers are obliged to seek in connection with their brief summer vacations.

The list of speakers for the conferences of 1904 is not yet complete, but among those who have promised to assist on the programs of one or more of these conferences are the following: Dr. John F. Goucher, John R. Mott, Robert E. Speer, Prof. O. E. Brown, D.D.

It is expected that the missionary secretaries for young people's work of the leading missionary boards of America will be present. In addition to these an invitation is extended to leaders and workers in national, State, district and local Sunday School and young people's organizations.

Missionary secretaries and other leaders who are in closest touch with church activities have come to regard these summer conferences as one of the most effective agencies for the better equipment of young people for leadership in missionary work in the local church.

Reduced railroad rates and a combination of other favorable conditions, make it possible to offer the benefits of these conferences to representatives of Sunday Schools and Young People's Societies for but little more than half of what ordinarily would be the expense of such vacation privileges.

Additional information concerning these conferences may be had by addressing the Young People's Missionary Movement, 156 Fifth Avenue, New York city.

FRIENDS' ASSOCIATIONS.

HORSHAM, PA.—Horsham Young Friends' Association held its regular meeting at Horsham Friends' Meeting House on First-day, Third month 27th, at 2.30 p.m. Anna Green gave a Bible reading, Caroline Morgan gave the part of Friends' Discipline relating to ministers and elders.

Anna T. Jarrett read an excellent paper on "Stories from Genesis," which was very interesting and instructive.

J. Walter Green gave a selected reading, the thought of which was that our characters should be so deeply grounded that we shall not be swayed by every passing influence, but shall be a law unto ourselves.

Elizabeth H. Comly then gave a paper on "How to Grow Old Gracefully." We should keep ourselves interested in some special work, be full of love and charity, take an interest in young people, and there is little danger of our becoming unpleasant, unloved old people; rather like the poet Whittier we shall be loved and treasured as long as life shall last. Remarks were made on these papers, and after sentiments the meeting adjourned until the last First-day in Fourth month.—*Doylestown Intelligencer.*

NEWTOWN, PA.—The Junior Young Friends' Association of Newtown held its regular meeting at the home of Lydretta Rice, Fourth-day evening, the 30th.

Evan T. Worthington, a member of the Young Friends' Association, gave a very clear exposition of the difference between the inner light and the conscience. He read selections from various Quakers of early time. William Penn said that the inner light quickens the conscience. "The conscience changes, while the light is the same yesterday, to-day and forever." Lucretia Mott declared it a "divine monitor, the light of God in the soul." Robert Barclay tells us that God gave the world two lights, the sun and the moon. He also has given each one of us two lights, one the spiritual guide, and the other the reason itself. Our reasons, however, may be based on false judgment. Our conscience is necessarily effected by our environment and education.

Mr. Worthington compared the conscience to a lantern and

the light, or candle within, is the real light from God, which can be attained only by prayer and careful listening to divine admonitions.

Martha C. Wilson then read an interesting paper on the "Value of Inner Light in Every-day Work." She gave the Bible definitions of the inner light as Grace of God, Christ, Truth, Seed and Still Small Voice. She thought if we followed our Monitor we should have no war, no slavery, no injustice, no tale bearing. She ended with a plea for more love and with the earnest desire that we should make every day a truly great day.

The executive committee reported that a special program would be prepared for the next meeting to which the older branch of the association should be invited. Practical Christianity is to be the subject for discussion, and papers bordering on it are to be written by Hannah Smith, Maud E. Rice and Bernard Walton.

The election of officers then followed, with results as here given: President, Lloyd R. Wilson; vice-president, Morrell Smith; secretary-treasurer, Alice Woodman.

The supper committee reported that $67.50 had been cleared at the recent supper. It was at once voted that $50 of this be given to the Sewing School Department of the Philadelphia Neighborhood Guild.

It was decided that the association join the General Conference of Friends' Associations in order to keep more nearly in touch with new ideas.

A short silence closed the meeting.—*Doylestown Intelligencer.*

Willistown, Pa.—A regular meeting of Willistown Young Friends' Association was held at the home of Wilmer Hood, Third month 30th, 1904. After a period of silence the president, Ezra Thomas, read a beautiful selection, "The Power of Silence."

Following the roll-call and minutes of last meeting, Alice Smedley opened the program for the evening by a talk upon the question, Are we losing anything by allowing our schools to become divorced from the church? An interesting discussion followed this talk, and one by Lewis V. Smedley on the question, Could there be any change made in our worship that would make our Society more felt in the world?

Virda Davis read a selection telling of the origin of "The Swan Song," and Albert Hood presented a very interesting paper upon the current events of the past month.

The association decided to change its time of meeting from Fourth-day evening to Third-day evening. The next meeting will be held at the home of William P. Davis. Our meeting closed with a time of silence.

Anna L. Smedley, Secretary.

Pasadena, Cal.—At 2.30 p.m. twenty-two gathered in silence in the vestry of the First Universalist Church of Pasadena to hold the first regular meeting of the Friends' Association. In the absence of the clerk, Edward Taylor, Helen Taylor took the chair. The meeting was opened by the reading of a psalm by Martha Haines. At the close of a brief silence, Martha Haines very acceptably recited a poem, "Be Still, My Soul." Susan Atkinson then read Ellis J. Smith's paper entitled, "The Quaker as a Citizen." This was followed by a discussion as to the best ways and means of making the association both profitable and interesting, during which Anna Richardson told what their association in Byberry, Pa., had done. The program for the next meeting was then announced, and after a short silence, the meeting was adjourned, to meet again Third month 27th, at 2.30 p.m,, in the same place.

Mary S. Howell, Assistant Clerk.

Lincoln, Va.—The Young Friends' Association met in the meeting house, First-day, at 1.30 p.m., Third month 27th.

The minutes were approved. The scripture lesson was read from Luke, John and Isaiah.

A very interesting reading was given by Elizabeth S. Russell from an article in Friends' Intelligencer of 26th, entitled, "Worship Without Ceremonies," signed H. M. H.

The subject, "How can we best promote religious culture in the family," was ably discussed in carefully written papers by Martha J. Brown, Thomas R. Smith and Rachel Knight. Only a full insertion of these papers would do them justice.

Jesse H. Brown read extracts from a lecture by Jenkin Lloyd Jones, of Chicago, on Nancy Hanks Lincoln, mother of Abraham Lincoln. The object of this lecture was to rescue the character of this estimable woman from the ignorance, indifference, slight and cruel slander that have grown up about her name.

Recitations were given in a pleasing manner by Ralph Thompson and Estelle Nichols.

A communication from the Association of First-day Schools, and one regarding lectures by President Joseph Swayne, of Swarthmore, were referred to appropriate committees.

Three different numbers were sung by some of the young people in an acceptable manner. I. H. B.

BOOKS AND MAGAZINES.

"The Opening of the Mississippi." A Struggle for Supremacy in the American Interior. By Frederic Austin Ogg (The Macmillan Co., New York).

This is a large volume of nearly seven hundred pages devoted to a detailed study of the discovery and settlement of the great central portion of our country. It opens with a chapter on the "Importance of the Mississippi Valley," in which the author quotes the statement that this region is capable of maintaining 350,000,000 people. "Here it is that democratic government is being put to the supreme test of efficiency over a widely-extended domain, and here again it is that the problems of capital and labor, science and invention, and the diffusion of an educated citizenship are most pressing for solution."

The history then begins with some of the almost legendary, as well as authentic, accounts of Spanish discovery, and enlarges upon the more reliable work of the French Jesuits, the great Marquette, and the more famous La Salle.

The book would be of great service to the student making an exhaustive study of the subject, for it bears evidence of great research among State papers—Spanish, French and American, accounts of missionaries and travelers and personal letters, besides a great variety of histories in those languages, but to the average student it is dull reading, as it is a condensed compilation of minute facts, lacking that pervading human atmosphere which gives to historical writing the charm of romance.

The work ends with the events following upon Jackson's "superfluous" victory at New Orleans, when the Mississippi ceased to be an object of contention among nations.

E. W.

John W. Churchman, M.D., opens the Fourth month *Atlantic* with a searching and brilliant diagnosis of Christian Science. George W. Alger discusses the ethics of business—the moral overstrain put upon many a man's character and principles by temptations and opportunities that are, often unnecessarily, thrust in his way. Colonel Higginson continues his reminiscences with a paper on "The Aristocracy of the Dollar," which he thinks has had its day and is dying out amongst us. H. D. Sedgwick writes upon some American portraits, contrasting the new American type of face and physique with that of our forefathers, as shown in a recent exhibit of modern and seventeenth century portraits. William Smart furnishes a landscape picture of a ramble through "Sicilian Highlands," an almost terra incognita. Horace Traubel edits "An American Primer," an unfinished paper by Walt Whitman, characteristically treating the origins of names and words, and demanding that they shall be apposite and historic, and vernacular above all. Herrick's "The Common Lot" continues; short stories and sketches are "The Frenchman's Son," a tragedy of the woods, by S. Carleton; "Lugging Boat on Sowadnehunk," adventures in the Maine woods, by Fanny Eckstorm; "The Age Limit," a dramatic mining episode, by E. S. Johnson, and "When I Practised Medicine," a bit of old school romance, by Rev. Dr. Leighton Parks.

Literary papers and reviews are "Recent Aspects of Darwinism," by E. T. Brewster; "Notes on the Scarlet Letter," by Dr. Theodore T. Munger; "An Odd Sort of Popular Book," being a review of "Old Burton," by Gamaliel Bradford, Jr.; Books New and Old, etc.

Poems by Mary Messer, Gertrude Buck, and John Vance Chenney, and a lively Contributors' Club, complete the number.

Scribner's Magazine for Fourth month gives a very effective and artistic presentation of the beauties of the World's Fair at St. Louis in a series of drawings by Jules Guerin, four of them reproduced in colors. There is no artist who succeeds in giving more of the poetic beauty of architecture than Guerin, whose wonderful sketches of Washington will be recalled. Montgomery Schuyler, the well-known art critic, writes of the architectural significance of the great Exposition. The illustrations and the plan, with the illuminating text, will enable

anyone properly to see and appreciate the architectural features of the Fair.

John Corbin, the dramatic critic, recently spent several years in England, and he has written from his experiences there an article on "Play-Going in London." The article is illustrated by two English artists, L. Raven-Hill and Frank Craig.

A great deal of the social side of England sixty years ago is revealed in the letters of the wife of George Bancroft, the third installment of which is printed in this number. The portraits of celebrities from rare collections are particularly interesting.

Robert Grant's story, "The Undercurrent," introduces the heroine into a busy modern law office. The lawyer, Gordon Perry, is a high type of the modern man of action, dealing with business and politics in a large way, and at the same time preserving his idealism and his efforts to reform the social conditions.

"Mother Goose Annotated for Schools," by Clara Austin Winslow, is a satire on certain features of modern text-books.

"The Use of It," by Edward Boltwood, giving the trained nurse's struggle with the hardships of her profession, and her final justification of it to herself.

"The Camp of the Good Fairy," by Mary R. S. Andrews, an out-of-doors story of the Canadian woods in which "Bob" reappears.

The frontispiece of *St. Nicholas* for Fourth month is a half-tone reproduction from a Copley print of "Dorothy," as winsome a little lass as ever sat for her picture. The original portrait was by Lydia Field Emmett. There are two Robinson Crusoe articles, "The Author of 'Robinson Crusoe,'" by W. B. Northrop, and "Robinson Crusoe's Island Two Hundred Years Later," by Francis Arnold Collins. Fourth month 26th will be the one hundred and seventy-third anniversary of Daniel Defoe's death, a fact which gives especial interest to the likeness of the author reproduced from a copperplate portrait in the British Museum. Several photographs, made a few months ago by some Chilean warship officers, and now published for the first time in the United States, illustrate the articles, showing the familiar scenes of Crusoe's shipwreck, his cave and his lookout, the tablet erected in memory of Alexander Selkirk, etc.

Stories in the number are many and varied in interest. "Four Little Girls and Their Four Little Stories" is a Western idyl from the pen of Joaquin Miller. "Wanted" is a jolly, helpful story for boys by Margaret Vandegrift; "What Befell Prince Snapsandsnails" is an old-fashioned fairy story, and "A Visit to a Colorado Glacier" is an account of the only known glacier in the interior of this country. Tudor Jenks tells "About Old Ink-stands," and Margaret Jackson brings "The Little Duke of Dorset" near to the girls and boys of to-day.

This number seems more than usually rich in pictures and in jolly verse. The departments are, as usual, almost the best of the feast.

The editorial matter in the Fourth month *Southern Workman* (published by the Hampton Institute Press) takes up the charge of "Blairism" made by several prominent papers against the principal of the Hampton School. Interesting suggestions are made in regard to negro initiative; and Southern points of view, as expressed by Southerners themselves, receive discriminating comment.

An important article on "Ethics in Primary Education" is contributed to this issue by Superintendent Phillips, of the city schools of Birmingham, Ala. Along quite different lines is an illustrated paper describing the successful attempts of the government to civilize the Eskimos by training them in the care and use of reindeer, and one on the settlement of the Canadian Northwest. Perhaps the most valuable contribution is a sociological study of the negroes of St. Louis by Lilian Brandt, of the Associated Charities, New York. The beneficent and much-needed work of an oculist among the Indians is described by Walter C. Roe, of Mohonk Lodge, Oklahoma, and a sketch is given of an absolutely unique cradle basket made by the Poma Indians. Other articles of interest are Part II. of a biographical paper on Pushkin by Prof. Scarborough, of Wilberforce University, and an account of the negro schools and colleges of North Carolina by a school visitor of the General Education Board.

The three topics in the news of the past month—the Northern Securities decision, the first steps in the construction of the Panama Canal, and the progress of the war in the Far East—are comprehensively treated in the *Review of Reviews* for Fourth month. In addition to the editorial summaries, Walter Wellman sketches the personnel of the Isthmian Canal Commission, which has just sailed for Panama, and outlines the successive stages of its work. Dr. E. J. Dillon, the well-known English correspondent and writer on Russian affairs, discusses the question, "Has Russia any Strong Man?" Dr. G. Frederick Wright contributes a paper on "Russia's Civilizing Work in Asia," and there are brief summaries of "Russian Opinion on American 'Meddling' in the Far East," and "What the People Read in Russia," besides ten pages in the department of "Leading Articles of the Month" made up from current discussions of the Russo- Japanese war in the leading European reviews. Other noteworthy articles in this number are: "American Literary Influence Abroad," by Charles A. L. Reed; "The Magnitude of American Benefactions," by George J. Hagar; "The Yellow-Pine Lumber Industry in the South," by W. Watson Davis; "School Gardens in Great Cities," by Helen C. Bennett; "A Garden City in England," by William H. Tolman; and "A Model Industrial Village," by F. H. Stead.

The *Century* for Fourth month contains "The Fights of the Fur Companies," a chapter of adventure in the Louisiana Purchase, illustrated; "Sincerity and Love," by Maurice Maeterlinck; "The Blackfoot Spirit Land," illustrated; "Villas near Rome," illustrated by Edith Wharton; "Spring at the Villa Conti;" "The Youth of Washington" told in the form of an autobiography," by Dr. S. Weir Mitchell, with portrait of Dr. Mitchell from the painting by John S. Sargent, decorations by Mills Thompson; Luis de Morale's "Madonna of the Little Bird" (Old Spanish Masters), engraved on wood by Timothy Cole; "Landmarks of Poe in Richmond," Charles Marshall Graves, with pictures by Harry Fenn, after photographs, and portraits; "Protozoa and Disease;" "The Great Siberian Railway," from recent personal investigation, by James W. Davidson, F.R.G.S., United States Consul at Antung, Manchuria; pictures from photographs, and map.

The theme of Israel Zangwill's new book ("Merely Mary Ann," Macmillan Company, N. Y.) is slight and rather elusive. It is the study of certain changes wrought upon the character of Launcelot, aristocrat and idealist. Whether he means this character sketch to portray the inconsistencies and faults of the cultured classes which the humorous satire of one of the characters, Peter, would suggest, or whether he is condemning a destiny that crushes so many fine instincts, and grinds a genius to the level of a drudge, it would be hard to tell. Peter suggests that this is a practical world not made for dreamers.

The style of the book is strong and simple. Now and then, as in the opening chapter, there are touches of exaggeration, bits of description which suggest the style of Dickens.

The book evidences a strong hand and the easy grace of a master. It can only be curiously read for the moment, however, and soon forgotten.

Folks who are house-hunting will get some comfort from reading Harriet Prescott Spofford's story, "A Soft Answer," which has the place of honor in *The Youth's Companion* of this week.

Dr. W. J. Rolfe, the Shakespearian scholar and editor, contributes to this number "A Warwickshire Farmer in Shakespeare's Day." The article describes the system of land tenure, and gives some account of agricultural methods and the life of the farmer in England three centuries ago. This will conclude the series of articles on "Farming in Many Lands," which has been appearing in *The Companion* during the last twelve weeks.

A paper-bound edition at 25 cents may now be had of John Graham Brooks' "The Social Unrest," which appeared last year, and is a clear-sighted exposition of many current problems and developments in the relations of labor and capital. (Macmillan Company, New York.)

In their series of convenient little twenty-five-cent Pocket Classics, the Macmillan Company have issued the late Francis Pelgrave's famous "Golden Treasury of Songs and Lyrics," the choicest collection ever made of English poetry.

The House of Representatives has ordered the printing of 10,500 copies of a pamphlet on "General Directions for Destroying Mosquitoes," by Colonel W. C. Gorgas. Of these, 8,000 copies go to the members of the House; 2,500 to the War Department.—*Government Publications.*

THE ABIDING RECORD.

A man of Nineveh wrote on bricks of clay,
Fire-tried and hardened, to preserve his fame;
But nothing of his record's left to-day
To stir man's praises or evoke his blame.

A man of Memphis heaped great piles of stone,
That memory of his deeds might never die;
But changing years that record have undone
And made it barren to the human eye.

A man of Galilee wrote on the sand,
Sad-faced and thoughtful, recking not of fame;
And, lo! the world still has His message,
And nations know and reverence His name!

—*Chicago Inter-Ocean.*

TO MY MOTHER.

'Tis the sweet touch of little things
That starts the tears,
And longing has a tenderer pain
Than grief or fears.
The thought that thou art over-sea
Has lost its pang;
But when I hear an old-time song
That thy voice sang,
Or happen on a bit of lace
That once was thine,
A handkerchief thy fingers marked
With name of mine,—
Then welling love o'erflows the bounds
Of earth and sea,
And memory breaks the flood-gates down
To spend an hour with thee.

—*Charlotte Burgis De Forest, in Sunday School Times.*

PARTY OR NO PARTY.

Goldwin Smith told the Canadian Club, in an address before them, that it would be a good thing if party politics were done away with, and the people's representatives chosen to do the people's business in Parliament, just as the directors of institutions and corporations are chosen, on the ground, not of party at all, but of personal merit, integrity and aptitude for the discharge of the functions assigned them. And, assuredly, there is much to be said in favor of such a businesslike proposal. In the last analysis, as we heard it acutely put by a speaker recently, a Government is simply a committee appointed by the people to legislate for it, and an executive is simply a chairman of that committee. And the necessity for party issues, as such, in the discharge of the people's business, does not appear in strict logic. Get the best, strongest, honestest committee you can select, and in their deliberations and discussions let the majority rule. But the time is not ripe for that—yet.—*Christian Guardian (Toronto).*

METEOROLOGICAL SUMMARY FOR THIRD MONTH, 1904.

Mean barometer 30.144
Highest barometer during the month, 5th 30.895
Lowest barometer during the month, 11th 29.610
Mean temperature 40.3
Highest temperature during the month, 25th .....68.
Lowest temperature during the month, 5th .....18.
Mean of maximum temperatures 47.7
Mean of minimum temperatures .....33.
Greatest daily range of temperature, 25th .....27.
Least daily range of temperature, 1st..... 5.
Mean daily range of temperature 14.6
Mean temperature of the Dew Point .....29.
Mean relative humidity, per cent. 69.8
Total precipitation, rain and melted snow, inches 3.78
Greatest precipitation in any 24 consecutive hours, 1.17 inches of rain, on the 7th and 8th.
Number of days on which .01 inch or more precipitation, 12.
Number of clear days 10, fair days 8, cloudy days 13.
Prevailing direction of the wind from northwest. Sleet on the 11th and 21st.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 56.5° on 26th.
Minimum of the wet bulb thermometer at 8 a.m., 17.° on 5th.
Mean of the wet bulb thermometer at 8 a.m., 33.1°.
Maximum of the wet bulb thermometer at 8 p.m., 60.° on 25th.
Minimum of the wet bulb thermometer at 8 p.m., 20.° on 4th.
Mean of the wet bulb thermometer at 8 p.m., 34.2°.
Mean of wet bulb thermometer for this month, 33.6°.

NOTE.—The means of the daily maximum and minimum temperatures, 47.7° and 33.° respectively, give a monthly mean of 40.3°, which is 1.8° lower than the normal, and 9.9° lower than during the corresponding month in 1903.

The total amount of precipitation for the month, 3.78 inches, is 1.23 less than the normal, and 1.15 inches less than fell during Third month, 1903.

Snow fell on the 5th, 11th, 14th, 15th, 18th, 27th. The total snowfall during the month 4.4 inches—2.2 inches of which fell on the 14th, and 1 inch on the 18th. Two inches of snow on the ground on the 15th; none at the end of the month.

JOHN COMLY, Observer.

Centennial Ave., Philadelphia, Third month 31st.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m. First-day School, 11.30 a.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 11 a.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fair Hill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m., 7.30 p.m.
First-day School, 9.30 a.m.

[Friends will note that hereafter, when several meetings are announced in this column as occurring on the same date, the date is not repeated.]

4th mo. 9 (7th-day).
New York Monthly Meeting at Schermerhorn Street, Brooklyn, at 2.30 p.m.

Annual meeting of Salem First-day School Union at Mickleton, N. J., at 10 a.m. Subject for discussion: "What Material should be used by the teacher for instruction at the critical First-day School age, that is, from 15 to 20?" A cordial invitation extended to all.

4th mo. 10 (1st-day).
The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Mullica Hill at 10 a.m.

(Continued on page iii.)

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CALENDAR OF EVENTS.

(Continued from page 240.)

Circular meeting under the care of a committee of the Western Quarterly Meeting, at West Grove, at 3 p.m.

Young Friends' Association of New York and Brooklyn, at Schermerhorn Street, Brooklyn, at 8 p.m. General subject, "Friends and Philosophers"; special subject for the evening, "Emerson"; leading speaker, Walter Haviland.

Abington Friends' Association, in the meeting house, at 3 p.m.

Solebury, Pa., Young Friends' Association, in the meeting house, at 10.45 a.m. William Birdsall is expected to be present.

4th mo. 15 (6th-day).

Langhorne Young Friends' Association. J. Eugene Baker, Principal of Friends' Central School, Philadelphia, will speak on "Religious Education in the School."

4th mo. 11 (2d-day).

Young Friends' Association of Philadelphia meets at 8 p.m. Illustrated lecture on 'American Indians by Charles Francis Saunders, followed by a social half hour.

4th mo. 16 (7th-day).

Abington First-day School Union, at Plymouth Meeting, Pa. Subject, "Is there a danger of Young Friends' Associations crowding out the First-day School?" Papers by Friends from Horsham and Byberry, followed by general discussion.

Concord First-day School Union at West Chester, Pa., Meeting House, at 10 a.m. All interested are cordially invited to attend.

Western First-day School Union, in West Grove new meeting house, at 10 a.m. All are cordially invited.
4th mo. 17 (1st-day).

Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Middletown, Pa., at 2.30 p.m.

Conference under care of Abington Quarterly Meeting's Philanthropic Committee, at Plymouth Meeting, at 3 p.m. Elizabeth Powell Bond will present a paper on "Suitable Reading for the Young." All are cordially invited to attend.

4th mo. 19 (3d-day).

Western Quarterly Meeting, at London Grove, Pa., at 10 a.m. Ministers and elders, day before, at 11 a.m.
4th mo. 21 (5th-day).

Caln Quarterly Meeting, at Sadsbury (Christiana), Pa., at 11 a.m. Ministers and elders, same day, at 10 a.m.

4th mo. 23 (7th-day).

Nebraska Half-Yearly Meeting, in G. A. R. Hall, corner 12th and N Sts., Lincoln, Neb. Ministers and elders, 2 p.m., Seventh-day. Public meeting for worship at 11 a.m., First-day. Young People's Meeting, at 2.30 p.m., First-day.

Half-Yearly Meeting for business, preceded by a period of devotion, at 10 a.m., Second-day.

Westbury Quarterly Meeting at Schermerhorn Street Meeting House, Brooklyn, N. Y., at 10.30 a.m.

Haddonfield First-day School Union, at Moorestown, at 10 a.m. Subject for discussion, "Our Ideals: How Can We Attain Them?" Train leaves Market Street Ferry, Camden, 8.20; trolleys leave Market Street Ferry, Camden, 8.38 and 9.08. A cordial invitation is extended to all.

Bucks First-day School Union at Newtown, Pa., at 10 a.m. Questions for discussion: "Aim and Purpose of Bible Study"; "Should the First-day School engage in some definite missionary work?" Lunch as usual for those not desiring to take basket lunch.

Pennsylvania Railroad's Washington Tours.

The Pennsylvania Railroad's seventh three-day personally-conducted tour to Washington will leave New York, Trenton and Philadelphia, Fourth month 14th. Round-trip rates—only difference being in the hotel selected in Washington—are $10.50 or $13.00 from Trenton, $9.00 or $11.50 from Philadelphia, and proportionate rates from other points. Tickets cover railroad transportation for the round trip and hotel accommodations. A special side trip to Mt. Vernon may also be taken. All tickets good for ten days, with special hotel rates at expiration of hotel coupon. For itineraries and full information apply to ticket agents, or George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

In philanthropic work we have been seeking to rescue the fallen rather than to prevent a man from falling. It is a thousand times better to stand in the way of his fall and ten thousand times more hopeful than to raise him broken, bruised, and defiled after he is down—*President Hopkins, of Williams College.*

Trustees do not think presidents do their duty unless they are able to announce at the commencement each year that large amounts have been donated for the purpose of erecting new buildings or establishing new departments. And this begging for money becomes a burden that makes the job of a college or university president a great deal harder one than it appears to be.—*Savannah News.*

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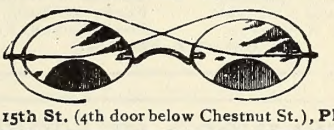
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Views and Testimonies of Friends
An address, by Isaac H. Hillborn, delivered at a meeting of Friends and others, held in the Girard Ave. Meeting-house, under the auspices of the Committee on Membership of the Monthly Meeting of Friends of Philadelphia. 32 pages, paper. 5c.; per dozen 50c.
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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FOURTH MONTH 30, 1904.

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XVIII., ... 273
QUIET HELPING, (Verse), ... 273
QUAKERISM; ITS INNER STRENGTH AND OUTER WEAKNESS, ... 273
WILLIAM PENN'S QUAKERISM—A TRAVESTY, ... 275
A FRIENDLY PILGRIMAGE—XIII., ... 276
RISE OF THE ROMAN BISHOP: Christian History Lesson, No. 17, . . . 277
EDITORIAL: Birthright Membership, ... 278; Baptism and Church Unity, ... 279; Notes, ... 279
CURRENT EVENTS, ... 280
DEATHS, ... 281
NOTES, ... 282
COMMUNICATIONS: A Visit to Toronto, ... 282
EDUCATIONAL: Swarthmore College Notes, ... 284
CONFERENCES: Abington First-day School Union; Abington Philanthropic Conference; Concord First-day School Union, ... 284
FRIENDS' ASSOCIATIONS, ... 288
CALENDAR OF MEETINGS, ... 287

The Philadelphia Young Friends' Association

Will hold its regular meeting on Second month 2, at 8 p. m., in the Y. F. A. Building. Ellis W. Bacon will read a paper, written by J. Herbert Midgely, an English Friend, entitled, "Margaret Fell and her Daughters." Dean Elizabeth Powell Bond, of Swarthmore College, will give an informal talk about Swarthmore Hall, the home of the Fells. A number of interesting pictures will be shown. All friends are cordially invited.

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, FOURTH MONTH 30, 1904.

Volume LXI. Number 18.

GOOD WORDS.—XVIII.

If thou wouldst be happy and easy in thy family, above all things observe discipline.

WILLIAM PENN.

QUIET HELPING.

And if in thy life on earth,
In the chamber or by the hearth,
'Mid the crowded city's tide,
Or high on the lone hillside,
Thou canst cause a thought of peace,
Or an aching thought to cease,
Or a gleam of joy to burst
On a soul in sadness nurst;
Spare not thy hand, my child;
Though the gladdened should never know
The well-spring amid the wild,
Whence the waters of blessing flow.

—*George Macdonald.*

QUAKERISM: ITS INNER STRENGTH AND OUTER WEAKNESS.

[An address by Edward Grubb, delivered before the Young Friends' Association of Philadelphia, and before other meetings of Friends.]

(Continued from last week.)

Further, the paramount importance which the Friends attached to religious life and experience, and the relatively small value they ascribed to formal creeds, is a remarkable note of much of the most progressive religious thought to-day. A whole school, devoting itself to the critical study of the Bible and of religious history, grounds itself on the broad fact of religious experience, and shows how it is from this source, and especially from the individual experience of religious leaders, that the great creeds which have moulded the thoughts and lives of multitudes have taken their origin. The theology of the Epistle to the Romans, for example, is traced to the religious experience of Paul, the mighty inward conflicts that he passed through, first as a strict Pharisee, and then as a believer in the crucified and risen Jesus. Lastly, this very experience of religion—the individual consciousness of seeking and finding, of prayer and conversion, of spiritual illumination, has become a distinct object of study, and, in his "Varieties of Religious Experience," Prof. William James, one of the first of living psychologists, examines its significance as a most important witness to the reality of the spiritual world.

II.—THE OUTER WEAKNESS OF QUAKERISM.

It may be fairly claimed that what has been already said points to the essential truth and significance of that which seized upon the minds and souls of Fox and his friends; but, when we turn to the history of the organization which he founded, our self-gratulation changes to shame and confusion of face. Within a few years of Fox's death, the outer glories of Quakerism, as a force destined to win over the great body of professing Christendom to its sway, were over. With the cessation of persecution at the Revolution of 1689, and the chilling influence of the half-century of blank materialism and mammon-worship that sank like a dead weight upon England, until partly lifted by the Methodist revival, the fire of Quakerism soon burned low. The old missionary fervor died away. The honesty and uprightness of character and conduct which, speaking broadly, al-always marked the Friends, and the withdrawal of the members from any occupations regarded as "worldly," with the consequent absorption of their energies in private business, soon made them wealthy, and with wealth came "the love of ease and self-indulgence." A rapid paralysis set in, which was not arrested by the efforts of many sincere and earnest Friends who saw it and deplored it deeply. For, in the main, these efforts were misdirected—they were applied to cutting away the diseased branches of the tree, instead of taking care that the soil on which it grew was good. In other words, the Society nearly died in the endeavor to save itself, forgetting that it is as true of a religious body as of an individual, that "he that would save his life must lose it." Only by ceasing to be self-centered, and having the gaze once more fixed on Christ and on a mission to humanity, could the decay be arrested and healthy growth set up.

The records of the eighteenth and early nineteenth centuries show painfully the failure of the body to save itself. Disownment was the order of the day—disownment, not alone for moral offences (which were sadly numerous), but for minute departures from established belief and practice. Whether we take the offense of "marrying out," or the payment of tithes, or absence of technical "plainness" required in "speech, behavior and apparel," or the expression of opinions regarded as contrary to the established principles of the Society, we see the same effort of the body to guard itself against error or pollution.

In London and Middlesex Quarterly Meeting the total numbers disowned in the 60 years from 1735 to 1794 were: for moral offenses, 443; for marriage by a priest, 441; for other technical offenses, 125. In the five years ending 1789 there were in that quarterly meeting 91 disownments for marriage by a priest, against only 61 marriages solemnized at meeting.

The matter of dress, too, occupies a very large place in the old minute-books of the Society, as may be seen at large in Amelia Gummere's recent book, "The Quaker: a Study in Costume." "In 1703," she says, "the young women came to York Quarterly

Meeting in long cloaks, and the new Paris importation called the 'bonnet.' They were therefore not only ordered to take the advice of their elders before coming to 'these great meetings here in York'; but one subordinate meeting actually ordered the young women of its own meeting to appear before it 'in those clothes that they intend to have on at York.'"

If, again, we look at the matter of religious belief, it is clear that it was the same rigidity, the same determination to cut away everything that was not of the perfect pattern, which led to many of the disownments for "unsound teaching," and to the loss to the "orthodox" body, of the branch it called "Hicksites" on the one hand, and of many of the "Beaconites," or ultra-evangelicals, on the other. The former body, if I may venture here to say so, appears to have carried the doctrine of the "Inner Light" to an extreme which practically refused to recognize authority in religion, and made the insight of the individual the final test of truth; the latter, in revolt against this, denied the "Inner Light" altogether, and practically returned to much of the Puritan theology.

To my own mind it is a profound misfortune that the rigidity of which I have spoken prevented these differences from being thrashed out within the body itself. We need all three elements—the sobriety and solidity of the "conservative," the open-mindedness of the "Hicksite," the fervor of the "evangelical."

I am not forgetful of the fact that "there were giants in the land in those days"; I remember that these were the days of John Woolman, Stephen Grellet, Thomas Shillitoe, and many more; and yet it is impossible not to see that the time on the whole was one of spiritual barrenness. A Society founded in the liberty of the Spirit was dying through bondage to forms—to a formalism which in some ways is the least hopeful of any—the formalism of informality. Its history powerfully illustrates the pregnant saying of Edward Caird: "The idea creates the organization; the organization destroys the idea."

Hence I cannot but conclude that the evangelical revival, which broke up the stiffness of the Quakerism of the middle ages, was a life-giving influence to the Society. It liberated both thought and action from the dominance of a false tyranny; and in doing so it preserved for the Society much of the youthful vigor and earnest life which would else have been inevitably driven outside its borders. "At a time when almost any work for the good of humanity was apt to be decried as 'creaturely activity,' it was essential to the continued existence of the Society that a field should be opened, such as has been found [in England] in adult school and mission work, for the altruistic energies of those who desired to follow Christ. There can be little doubt also that a protest was needed against a one-sided spirituality which to some minds made the Bible appear almost needless, and draw away attention from the personality and the work on earth of the historic Christ."

And yet it is clear that the evangelical movement is not really saving the Society, or providing any final solution of its problems. In England, at least, the "outer weakness" of Quakerism is as manifest today as ever. In many country districts meetings are dying out; in many of our large cities the Friends' meeting, if it exists at all, is an obscure congregation that scarcely influences in any way the public life of the district; and even where good meetings are found there is evidence that the attendance and interest of those who have been born Friends is declining. The reason for this is, in part, what is common to us and other churches—the growing freedom as to Sunday observance, with "week end" holidays, bicycling, and other forms of recreation; and also the opening up of many social and semi-religious interests other than those of the congregation. Partly it is a consequence of the mission movement itself, which has not only given to many earnest Friends a field of religious activity outside our meetings, but has drawn into many of our congregations, and even into the ministry in them, a number of persons who are imperfectly acquainted with our fundamental thoughts on ministry and worship, and whose utterances are unacceptable to the more fastidious among the birthright members. This is, no doubt, to some extent the result of a certain failure in wise and spiritual eldership, such as fosters the right kind of ministry while vigorously checking the wrong sort. But it is also clearly due, in part, to the fact that comparatively few of the born members who are young and well-educated are themselves coming forward to take up the work of the ministry. A man of great intelligence, who recently joined us from the Congregationalists, lately wrote that he did so because he saw that the presence of God was among us; but he added, sadly, that since he had seen more of Quakerism in operation, he hardly knew what to think.

III.—CAUSES OF WEAKNESS AND POSSIBLE REMEDIES.

In seeking to disentangle and set forth the causes of the weakness we all deplore, it may be well to attempt to separate such as seem to be inherent, and peculiar to Quakerism itself, from those that are common to it with other forms of faith.

(a). It cannot, I think, be doubted that there were defects in the original presentation of Quakerism, which have had unfortunate effects upon its history. In the first place, George Fox had but little of the historic sense, and very meager historical knowledge. The period from the completion of the New Testament down to his own day was for him little more than a "long night of apostasy." He knew scarcely anything of the process by which the Church conquered the pagan world, formulated its faith, established its organization, and kept alive the torch of learning and spirituality through the long night of ignorance and animalism. Hence his conception of a church was inadequate; and though his defect in this respect throws into stronger relief the extraordinary genius he displayed in organizing his new Society, it is unquestionable, I think, that the Society has suffered from it. We have been too individualistic. The very phrase, "individual faithfulness," which we are apt to appeal to as the remedy for all our ills, is a standing evidence that we tend to think exclusively of the relation of the individual to God,

and to ignore the interrelations and interdependence of the members one upon another. We need a stronger grasp of the great formative conception of the Church as a living body. Paul's thoughts on this subject we have never adequately assimilated.

(To be continued.)

WILLIAM PENN'S QUAKERISM—A TRAVESTY.*

On one of the first pages of this book is the statement that with the religious aspect of Penn's character "the writer possesses neither the capacity nor the inclination to deal." It would have been well if the author had really meant and had adhered to this statement, which is modest, and, as far as his capacity is concerned, entirely correct. But so much incensed is he that Penn, "instead of treading the path of power, usefulness and fame, pointed out by his brave and sagacious father," chose the path of Quakerism, and yet achieved in it some measure of success, that he devotes many pages of his book to heaping invectives upon Quakerism, its founder and adherents, and to insisting that Penn's success was greatly handicapped by the religious belief and companionship which were thrust upon him. Penn's acceptance of Quakerism was due to the fact that he was "crazed by sectarian fanaticism or hypnotized by a canting zealot" (p. 114); that, under the occult, hypnotic influence of Thomas Loe, who had pursued him for nine years (in Cork, Oxford, London, and again in Cork), he "fell under that weird spell, that mysterious psychological spasm that Methodists commonly describe as 'the power,' . . a fitter subject for the neurologist than the theologian" (p. 72). The beautiful, heartfelt expressions which Penn uses in speaking of the religious experiences which resulted in and formed a part of his acceptance of Quakerism, Buell characterizes as a close copy of one of John Saltmarsh's rhapsodies in "Sparkles of Glory," a strange melange of the mysticism of Saltmarsh and the rant of Fox. It may not be strange that the truth and beauty of Penn's expressions have been lost upon Buell; but one would suppose that a very slight acquaintance with the language of Oliver Cromwell and his fellow-Puritans would have warned him that words which seemed to him uncouth and hypocritical might contain more than he had yet dreamed of in his philosophy.

Penn's devoted labors in what he believed to be the preaching of Christ's Gospel, Buell should not have dismissed sneeringly as those of "an itinerant exhorter or a polemical tract-writer in jail" (p. 77); for he should have remembered that Christ and his apostles were also "itinerant exhorters." Buell's verdict that "of Penn's preaching little can be said that would be either instructive or even interesting to those who read by the electric lights of this material age" (p. 83), may seem to some candid minds to be rather the fault or the misfortune of the electric lights and the materialism than of the preaching and its results.

It is unfortunate, for Buell's argument, that some flaw cannot be found in Penn's devotion to his fellow-Quakers and their principles; but of this devotion some striking evidences are mentioned with the sneer that trails its length throughout the book. In speaking of Penn's welcome to the German and Huguenot colonists of Pennsylvania, Buell says: "But he wanted Quakers first, and enough of them to insure popular control. In other words, his was Quaker philanthropy, with incidental well-doing toward the rest of the world" (p. 132). A realizing sense that the Puritans desired only their own co-religionists first, last and all the time, and treated the Quakers who ventured to intrude upon their territory somewhat harshly and unjustly, should have kept this unworthy sneer within the ink-stand of the Puritans' descendant. In speaking of the lawsuit of Philip Ford's heirs versus Penn, which resulted in Penn's imprisonment, Buell remarks: "Penn knew that the outside world viewed the whole affair as a case of 'Quaker eat Quaker,' and he more keenly felt the scandal and opprobrium it cast upon Quakerism than the wrong done to himself" (p. 320).

Alas! for poor, misguided, short-sighted William Penn! Little did he know what a serious obstacle was Quakerism in his path to greatness. But Buell knows; and Buell's arraignment of that pernicious "ism" would have won Penn's gratitude, had he been living now and profiting by Buell's exposition of his errors. As a statesman, Penn was handicapped in various ways by his Quakerism. His "Preamble of Concessions" (West Jersey's code) embodied the essence of Foxite Quakerism in two of its elements—namely, the non-combatant canon and the hydra-headed executive. The latter was a clear concession to Fox's fundamental whim that there ought to be no "single high dignitary"; the vesting of executive power in a Council of Ten had the flavor of a Quaker church committee (p 101). Now, it would seem that the most hurried student of history would be impressed with the view that other bodies of people beside the Quakers—the Puritants and the Continental Congress among them—have had some aversion to one-man rule in State and Church. It is true that modern Political Science condemns a divided executive responsibility; but why, in the name of common honesty, does Buell blame its origin upon the Quakers?

The "two distinctively Quaker whims proved fatal"; for "upon the outbreak of what we usually call 'Queen Anne's War,' in 1702, the exigencies of public defense compelled the British Government to suppress the Quaker régime" (p. 101-2). In order to make this point against Quakerism, Buell suppresses the facts (if he knew them) that Penn's system of government in Jersey practically ended under Andros in 1686, and that the disputes of the various claimants of the colony caused its surrender in 1702 to the Crown.

The "Great Law" of Pennsylvania was more practical and less Quakerish than the original West Jersey

*A continuation from FRIENDS' INTELLIGENCER of Fourth month 16th, 1904, of a review of Augustus C. Buell's "William Penn as the Founder of Two Commonwealths," New York, D. Appleton & Co., 1904.

" Concessions " ; but Penn's blind adherence to the strangest of all Fox's whims—that is his omission from Pennsylvania's charter of a clause providing for defense—made justifiable the insertion, by the king's officers, of a clause reserving to England the right to tax the inhabitants by act of Parliament. Penn seems to have been so abjectly enslaved by Fox that he preferred to surrender the greatest of rights—the right of " no taxation without representation "—rather than assert the commonest principle of manhood—that is, self-defense. This is the only real blot upon Penn's character as a statesman, and it was the chief cause of all the troubles subsequently encountered by the proprietary government, and, ultimately, the rock on which that government was wrecked (pp. 102, 114, 121). In reply to this count in Buell's indictment of Quakerism as an obstacle to Penn's statesmanship, there is space here, and it is necessary, only to remind the reader that such an interpretation of Pennsylvania's colonial history is as unique as it is Buellesque.

Fortunately, Penn was born to be a statesman, and he finally overcame his Quakerism sufficiently to become one. " He was preacher and tract-writer because of George Fox and Thomas Loe; he was statesman and enlightened law-giver in spite of them. Had he remained through life in the narrow trail they blazed for him, he must have sunk into oblivion. In a lucid interval he temporarily quit Quaker preaching to found an American Commonwealth " (pp. 63-4, 78). Such statements, although quite epigrammatic, cannot be accepted as true in view of the facts, among others, that the idea of founding a Quaker colony in America originated with George Fox, and that it was primarily for the sake and by means of the Quakers that the idea was carried out.

The idea of international arbitration originated with Penn, but the essence of his theory was a sort of international Quakerism, and later-day dreamers of the millennium have not improved upon his logic. The experiment of arbitration between nations has, indeed, been tried since Penn's day; but the result has invariably been that " the nation having all the cunning and none of the right cheats the eye-teeth out of the nation that has all the right and none of the cunning " (p. 84). Now, if the writer of these words had not been " intoxicated by the exuberance of his own verbosity," or if he had but dipped into the six volumes of Professor Moore's " International Arbitration," he would not have expressed the above as his sober judgment of a " theory " which is engaging the devoted efforts of some of the best minds in Christendom.

Penn's literary ability, too, was sadly handicapped by his Quakerism. As a theological writer (in " No Cross, No Crown," for example), he was merely the imitator of Saltmarsh; or (as in " The Sandy Foundation Shaken "), he only echoed the whims, the chimeras and the vagaries of George Fox. At last, though only temporarily, he grasped at least one great truth, namely, that, while a man might be a Quaker to-day and a statesman to-morrow, he could not be both on the same day. Accordingly, he eschewed Quakerism in his political writings and began his own original utterance of imperishable truths in the constitution of human self-government (pp. 85, 96).

Of Penn's twenty-six books, only two, " The Present Interest of England " and " The Peace of Europe," are considered by Buell worthy of the historian's notice; all the rest were as ephemeral as the spiritual polemics of the century in which they appeared. Their most noticeable peculiarity from the purely literary viewpoint was their total lack of settled or sustained style (pp. 83, 85). Buell's purely literary viewpoint is painfully obvious on every page of his book; there are some students of literature who would prefer that of Robert Louis Stevenson; and Stevenson said of one of Penn's " ephemeral " tracts (" Fruits of Solitude "): " If ever in all my ' human conduct ' I have done a better thing to any fellow-creature than handing on to you this sweet, dignified and wholesome book, I know I shall hear of it on the last day."

(To be continued.)

A FRIENDLY PILGRIMAGE.—XIII.

WEST LIBERTY, PRAIRIE GROVE, PEORIA.

During my first day in Minneapolis there was a drizzling rain. The next morning (Fourth month 6th) the sky was clear, and the sun shone so brightly that it seemed quite spring-like out of doors, although the ice on the lake in the park was still several inches thick. As one of my calls was in the Guaranty Loan Building, the finest office building in the city, I took the elevator to the roof garden, and then ascended the spiral stairway to the top of the tower on one corner of the building. Here I had a fine view of the city, though the smoke from the various mills and factories obscured the prospect in two directions. The Mississippi River, swollen by the spring rains, was quite an imposing stream; but instead of the Falls of St. Anthony, as seen by the pioneers of old, there is now a series of dams across the river, which furnish the water power for the city's famous flour mills and other industries.

There are two trolley lines between Minneapolis and St. Paul, and the tourist generally goes by one and returns by the other. Except that you see Lake Como on one route, this is hardly worth while, as the scenery along both lines is composed mainly of advertising boards, setting forth the merits of various whiskies, beers and cigars, with some patent medicines and other patents by way of variety. It is quite time for our State Legislatures to follow the example of New Jersey in taking action to avert the billboard nuisance. With these away the ten-mile ride between the two cities would be delightful, as the interurban cars are large and well-equipped. In the twin cities they have solved the problem of keeping people off of the steps while the car is in motion. The cars can be entered only at one side of the rear end, and a gate comes down to the lowest step; this gate does not open until the car comes to a full stop. Some cars have a double gate, one for exit and the other for entrance. Speaking of advertisements, a rhyme on one of the car panels caught my eye:

"Those who think
Before they drink
Will ask for —— —— Rye."

One of the leading newspapers improved on this and made it read,

"Those who drink
Before they think
Will ask for —— —— Rye."

"Those who think
Before they drink
Take water, or go dry."

On the morning of the 7th I left Minneapolis for West Liberty, Ia., riding all day without change of cars, and reaching my destination about 8 o'clock in the evening. As usual, I found kind friends waiting for me at the station, and I was soon resting in the comfortable home of Eli and Anna T. Elliott. West

(Continued on page 283.)

RISE OF THE ROMAN BISHOP.

FRIENDS' CHRISTIAN HISTORY LESSONS. No. 17.

Read Matthew, xxv., 14-30.

O Timothy, guard that which is committed unto thee.
—I. Timothy, vi., 20.

The growth in the power and importance of the bishop in the first and second centuries has been discussed in an earlier lesson. In the middle of the third century we find Cyprian, bishop of Carthage, claiming for his office that it is beyond criticism from the laity, gifted with an inviolable authority from God. The changes following the union of church and empire tended still further to increase the authority of the official representatives of the now official church. Naturally, too, the bishops of the great cities soon came to outrank the repesentatives of smaller congregations. And a combination of various causes led to the special elevation of the bishop of Rome. The Roman Church was one of the earliest Christian congregations. A more than doubtful tradition, but one widely believed and of considerable influence, asserted that it was founded by the Apostle Peter. Paul's letter to the Romans shows that in the first generation after Jesus it was regarded as a church of importance. The political position of Rome as the head of a great empire naturally contributed to the standing of its Christian congregation. As early as the second century a Roman bishop attempted to dictate to his fellow bishops in the matter of Easter observance. But the time was not ripe for the admission of such claims, and the Roman was severely rebuked by Irenæus for his arrogance. In 254 another bishop of Rome attempted to excommunicate all who opposed him in a decision concerning baptism; but the prelates so cut off from his favor asserted that he was "by his excommunication of others . . . himself an apostate." But in spite of this opposition the superiority of the Roman bishop was beginning to be recognized. Cyprian speaks of the Roman bishopric as "the throne of Peter, and the chief church whence priestly unity takes its source"; and a little later we find the emperor Aurelian referring a disputed question of church succession which had been appealed to him, to "the bishops of Italy and the city of Rome." The removal of the Roman capital to Constantinople under Constantine removed from Rome the only rival to the dignity of the Roman bishop. Thenceforth all those indefinable but powerful associations of the world-conquering city, gathered about the representative of the now official church. The other churches of the west, many of them founded from Rome as the mother church, naturally turned to its representative to decide matters of doctrine and procedure, and in the general councils usually acted in unity with that representative. There was no such unity in the east; no eastern city had won such supremacy over all others as had Rome in the west. The orientals lacked also the idea of national unity which in the west was easily transferred from the decaying state to the vigorous and growing church.

These tendencies were fostered by the character of the Roman bishops. On the whole they were men of calm judicial minds, not entering with violence upon metaphysical disputes, but waiting until the disputants had worn themselves out in angry contention, and then pronouncing calm and sensible judgment. They were moderate in doctrine, not demanding uniformity of belief, not demanding perfection of imperfect human beings. Their judgments, being wise and charitable, won their way, and won for their office a credit due to the individuals who held it.

Another element of their growing power was their growing wealth. After Constantine, lands and other valuables accumulated very fast in the Roman treasury. A belief came to be widely current, and was not proved false until the fifteenth century, that the Roman bishops had been given kingly power over a great area of land in Italy. And this belief made it seem natural for similar grants to be made at later times; so that this story was the earliest foundation of the "temporal power" of the popes—a burning question at many later times.

The name "pope"—from an affectionate term, meaning father—had long been in common use for any bishop. In the fourth century it came to be assumed as a title of special dignity by the bishops of Rome, whom we may therefore speak of from this time on as "popes."

The invasion of the barbarians, in the fifth century, gave new opportunity for the popes to assert themselves and to increase their power. The popes of this century were remarkable men, who made the most of their great opportunities. This is especially true of Leo the Great, who definitely entered upon the line of policy, for the aggrandizement of the papacy, which has been followed ever since. Such was the power of his character and the wisdom of his acts that his authority was very widely accepted even in the east as at the council of Chalcedon (451). The authority claimed extended finally to absolute domination of the whole Christian Church. Some phases of the evolution of this claim will be presented in a later lesson.

Topics.—Authority in Religion, The "Petrine Supremacy," Pope Leo the Great.

References.—Backhouse and Tyler; Emerton; Gibbon; Milman; Dubose's "The Ecumenical Councils"; Bryce's "Holy Roman Empire."

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FOURTH MONTH 30, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

BIRTHRIGHT MEMBERSHIP.

As members of our Society grow old enough to think about the matter at all, there is always more or less question as to the wisdom of birthright membership, and a certain kind of irresponsibility is excused on the plea that "I am in the meeting without any act of volition on my own part, and consequently I owe it no allegiance."

Undoubtedly birthright members, not impressed with the privilege and duty which this implies, form a large indifferent contingent on our membership lists. For years we have recognized this condition and suggested various remedies, such as the abolition of all membership except from request of an adult, or holding children as members until they reach the age of supposed judgment and then submitting to them the question of being retained as members or dropped from our rolls.

Neither suggestion has received sufficient support to inaugurate any change in our methods. We generally believe that large numbers of valuable members grow into usefulness in our ranks as a result of their birthright, and that such a provision as ours makes a child from its birth an object of special interest and care by a religious body whose influence and institutional training will tend toward developing high moral character and religious instincts. While we believe that it is a good thing for a child's future to be born into the pale of the Society of Friends, the proposition to discontinue birthright membership ought never seriously to be considered. The second suggestion to fix an age of definite choice on the part of the member is open to the undoubtedly valid objection that the age of supposed discretion varies greatly in individuals, and that it is placing undue pressure upon the young minds comparatively untrained in religious experience by encounters with the serious things of life, to ask them early in life to make such a decision. The choice of foregoing the freedom of no society restraint, and the gayeties and allurements which everywhere beset their way, and the music, the trained intellectual preacher, and repose upon the couch of creed and dogma, and electing our quiet meetings and the support of testimonies regarded as peculiar, requires a fixed conviction not the usual possession of youth. Under this system many a choice would be made which would be afterward regretted. Unnecessary losses in membership would occur, and the whole system would fail of one of its most important objects, viz.: the guidance of youth over the critical period of temptation, religious doubt and speculation, to the safe age of settled conviction and established interests in life.

As we see it the demand of our present birthright system is not for limitation in its provisions, but for extension of training to make all who hold this heritage feel that it is a support and help extended to them during the years of evolution into maturity, a trust committed to their care to be responsible for in later years. Home training sometimes compasses the desired end, but often concerned parents fail to hold the interest of their children in their birthright, and upon the Society falls the duty of regular and concerted effort to instruct the birthright members in the understanding of what belongs to their heritage; to inspire in them an interest in the things for which it stands, and to impress upon them their responsibility in worthily bearing its testimonies. If we are born in America we do not argue that the right of citizenship here is not of our choosing; and as a result of our environment the stars and stripes stir in us a feeling of loyalty; if German skies bend above our cradles we do not need to be urged to love the Fatherland. The child of the Northland loves his frozen streams and somber pines, and does not envy nor long for the sunny skies and flowery meadows of the children of the South. We do not choose into what homes we shall be born. But filial love and devotion to our families does not fail on this account. Even the things that belong to our childhood home are cherished among the precious and valued possessions of life. Arrived at maturity we may seek a new environment if we will, but the instinct is universal in human nature to cling fondly and with devoted interest to the things that belong to our birthright.

Let us as Friends utilize to the utmost this psychological law. We are already doing much more than a few years ago was thought necessary; but is there not still a large working field in the direction of developing loyalty among our birthright members?

BAPTISM AND CHRISTIAN UNITY.

The subject of union between the Baptists and Congregationalists is being discussed in the New York *Independent*. All that seem to stand in the way of a union are certain questions in regard to baptism. Some months ago Dr. Bradford, moderator of the Congregational National Council, and so for the time the leading Congregationalist of the country, proposed a basis for union. In last week's issue of the *Independent* Dr. Norman Fox, the distinguished Baptist minister, points out the difficulties Baptists would find with that basis, but proposes one that it would seem ought to be very acceptable to both Congregationalists and Baptists who are really in earnest in this matter and have the true spirit of unity. He says: "Baptists hold that one is christened, made a Christian, regenerated, not in any ecclesiastical rite, but by the direct work of the Spirit on the heart, and, therefore, as a monarch is crowned not to make him a king, but because he is a king already, so baptism can be used only as a token that one is already born again." Again, he insists that "what we should aim at is not simply union, but Christian union; and a union is not Christian which is attained through the sacrifice of principle. Now the Baptist does not seek to interfere with the religious usages of his neighbors." The basis of union, then, must leave each member free to live according to his principles. Baptism should be "no longer a church ordinance, but a question of private duty, like the giving of a tenth of one's income in benevolence."

The conclusion of the matter is, and this as coming from a leading Baptist surely is an important contribution to the discussion of Christan unity: "If Congregationalists and Baptists could all be brought to see that water baptism is not made by the New Testament an essential to Church membership, that the Church of Christ should be open to all the disciples of Christ irrespective of baptism, then, though each retained its own beliefs as to what constitutes true baptism, these two great bodies could become one. There are Baptist churches in England which are organized on this principle, and there are Baptists who believe it to be the principle of the New Testament."

It will be remembered that the Congregationalists are already well along with plans for a close co-operation, if not organic unity at once, with the Methodist Protestants and the United Brethren.

In the *British Friend* for Fourth month, just received, Edward Grubb writes of the George "Junior Republic." There is also an unsigned review of Professor Du Bois' "Souls of Black Folk," under the title "The Race Problem in America." Rachel Fairbrother, whose articles on educational topics we have sometimes copied in the Intelligencer, writes on "Environment." The first of a series of unsigned articles on "Difficulties in the Gospels," deals with "The Unrighteous Steward." Following the reviews of recent books on Biblical, social and economic, and general subjects, are several columns devoted to the magazines of the month. This is a valuable feature, and especially so to one who does not get to see the English reviews. The department of Bible Notes takes up the Book of Chronicles and the Babylonians and Assyrians. Editorials, under the head of "The Society of Friends," are on "Foundations and Superstructure" and "Prayer in Meeting." Several columns are devoted to what Friends are doing.

In the report of one of the First-day school unions, under the head of Conferences, in this issue, there appears in a modest form that might cause it to be passed over by those not especially interested in that conference, or in active First-day school work, a paper on the "Application of Our Religious Beliefs to Daily Life," by our friend, Professor J. Russell Hayes. While it touches so frankly on some of our weak points that it cannot but make us shrink a little at first, yet it is just those points that we have got to take up, shrinking or no shrinking. Others say these things and it is well that we say them ourselves and mend accordingly. It is not that the traditional ways are wrong; it is only that they do not cover the whole of present-day life. It is not after all a matter of breaking with old ways and methods; it is rather, in the true Friendly spirit, to be true to the principles that underlie them; which we cannot do if we simply go on unthinkingly as others have gone without reference to the needs of our own times and the communities in which we live. We are not to weaken in the least in our adherence to our most peculiar "peculiarities," but with the same strength and life with which we hold to those, we must devote ourselves to making our principles active in the present-day world and present-day conditions; and to so impressing present-day people with their importance that there may come to be more than a handful that are faithful to them.

There may be the semblance of Christian unity when the substance of it is absent. On the other hand, the Church may be diverse as the waves, and at the same time one as the sea.—*Christian Guardian* (Toronto).

CURRENT EVENTS.

It is authoritatively stated in Russia that the daily expenses of the war with Japan average $750,000, and it is estimated that a year's expenditures for the war will total $275,000,000. The cost of the war up to date, in all branches of the service, is officially estimated at $57,500,000. The repeated disasters to the Russian fleet in the Far East are producing a most depressing effect in Russian commercial circles, and the bulk of the trading community would be glad to be out of the struggle to-morrow on any reasonable terms. Business men point out that even if beaten in Manchuria Japan has Korea to fall back upon, from which it would be no easy matter to dislodge her. They ask where Japan, if beaten in the long run, is to obtain the means to repay Russia her financial and other losses. The prospect of relatively insignificant Japanese contributions spread wide over a period of years, in fact, for generations, does not attract them; moreover, they do not share the confidence professed in military circles as to the final outcome of operations in the field.

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Along with that of Admiral Makaroff, himself one of Russia's ablest and most progressive men, was thrown away the life of Verestchagin, perhaps the greatest painter of our day. He was a guest on board the Petropavlovsk when it was blown up in Port Arthur harbor. Verestchagin had made it the purpose of his life to paint war because he hated war, and to paint it so realistically that his depiction would be an influence for peace, checking the folly of states by the distaste of their peoples. He was as characteristically Russian as Tolstoi, and there are many points at which these two men meet in their work and its impulse. He was not such an idealist as the great novelist; he was rather a fatalist; but he was as truly and definitely opposed to the evils of the state, and in his own way engaged to better it. He had a singular career as artist, accompanying the Russian armies through Kaufmann's campaign, in which the Turkomans were subdued, and in the Balkan war of 1877-8. The paintings of the Russo-Turkish war, and others of India, Palestine and Russia, were shown by Verestchagin in many European cities, and some American, and were finally sold at auction in New York city, by which means a great many of them remain in America, several in New Haven, and one in the Boston Museum of Fine Arts.

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Robert C. Ogden's party to attend the conference for education in the South at Birmingham, Ala., left New York on the 19th. They visited on the way Hampton Institute, Winthrop Normal and Industrial College, at Rock Hill, S. C.—the Women's College of South Carolina; Tuskegee; the State Normal College at Troy; Calhoun School; the University of Alabama. The conference at Birmingham, in session as we go to press, was to last three days. R. C. Ogden's party includes men and women of such character, and many of such national fame, that they should give a forward impulse in the conference to what is most essential, a fair and decent dealing with the negro. Among the members are Thomas Wentworth Higginson, Bishop Lawrence, President Hyde of Bowdoin, Bishop McVickar of Providence, Dr. Edwin K. Mitchell, of Hartford Theological Seminary, Dr. William Jay Schieffelin, Mary D. Safford, Prof. L. H. Bailey of Cornell, Anson Phelps Stokes of New Haven, Talcott Williams.

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One of the interesting papers read before the National Academy of Sciences, at Washington, on the 21st, was a description of researches made by exploring parties sent out by the American Museum of New York, as a result of a gift of $15,000 made by William C. Whitney for the purpose of learning the prehistoric story of the horse on the American continent. The paper was read by Professor Henry F. Osborn, of Columbia University. The explorations have been carried on for three years, and have resulted in a number of discoveries of great interest and value to zoologists and paleontologists. One of the finds was of the skeletons of a small herd, consisting of a mare and colts of the "Neohipparion." This type was named the "Neohipparion Whitnei," in honor of W. C. Whitney. The find was made in 1902 in the upper Miocene formation of Nebraska. Other finds were a specimen of the "equus scotti," or true lower pleistocene horse, discovered in 1900 in Texas.

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The organization of a National Child Labor Committee, whose purpose is to "supervise the actions of existing State and labor committees in all parts of the country, and to prevent in the newer States the sacrifice of child life which has characterized some older industrial communities," is announced. The committee includes former President Grover Cleveland, Edgar G. Murphy, Secretary Southern Education Board; Florence Kelley, Secretary National Consumers' League; Jane Addams, Hull House; Hugh F. Fox, President of the State Board of Children's Guardians and of the Children's Protective League, New Jersey; Cardinal Gibbons, Hoke Smith, Bishop David H. Greer, Isaac N. Seligman, Dr. J. H. Kirkland, Chancellor of the Vanderbilt University; Talcott Williams.

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The House Committee on Interstate and Foreign Commerce, on the 20th, took up the Senate's carefully-prepared scheme of government for the Panama Canal zone, struck out all after the enacting clause and substituted for it a measure which makes the President the sole ruler of the new territory, practically with the power of life and death. The measure is an exact duplicate of the one which provided for the government of the Louisiana Purchase, and which was passed in 1803 and was drafted by President Jefferson.

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Owing to the unusually hard winter not less than twenty-five men of the life saving service of Maine and Massachusetts are reported to be in a very bad condition, induced by the exceptional exposure.

Many of these are physical wrecks to a degree that incapacitates them for this service or for hard work of any kind. The summer visitor, who always inspects the life-saving stations within reach, can have small realization of what the winter storms have meant to the crews who must patrol in all weathers.

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The wholesale district of Toronto, Canada, was destroyed by fire on the 19th. The most conservative estimates made the loss $12,000,000. The total insurance is $8,360,000. The area swept by the fire embraced fourteen acres. Although the business interests of the city were shaken to their foundation no time was lost in beginning the work of reconstruction. A letter from our friend, William G. Brown, states that the fire will not interfere with the plans for Friends' Conference to be held there in Eighth month next. The people, he says, are not spending time lamenting, but are putting on their harness for the work of rebuilding.

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The complete excavation of Herculaneum, an archæological undertaking of a most important character, is about to be set on foot. It is proposed that this vast work be carried out by the co-operation of Italy, with all of the civilized countries, and that there be a Central Managing Committee at Rome, with National Committees elsewhere. The promoters of the scheme have good reason to believe that it meets with the full support of the Italian Government.

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It is announced from London that the most ancient shrine of Egypt yet uncovered has been excavated on behalf of the Egyptian Exploration Fund. It is the mortuary chapel of King Mentuhetep Nebkherura, of the eleventh dynasty, B.C. 2500. It is in an exceptionally good state of preservation. A great deal will undoubtedly be learned through this discovery of the history and art of the period.

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Because of apathy upon the subject in the Senate, the President has decided that it is not feasible to attempt to ratify an arbitration treaty with France at this session of Congress, but such a treaty will be presented at the next session of Congress. It is understood the Washington government has been indirectly sounded by other governments than that of France, with a view to the negotiation of arbitration treaties.

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It is announced that the University of Chicago will soon start the Oxford idea of teaching and will abandon the "university" system. Plans for a complete system of colleges for men and women, involving the erection of two entire blocks of buildings, have been announced in the report of the University Building Commission. It is said that the change will be made at an expense of between $2,000,000 and $3,000,000.

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By a vote of 147 to 104 on strict party lines the House of Representatives, on the 19th, passed the bill providing for joint Statehood of Oklahoma and Indian Territory under the name of Oklahoma, and of Arizona and New Mexico under the name of Arizona. The legislation will proceed no further at this session, since there is no chance that the bills can pass the Senate before adjournment.

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The resolution by Representative Goldfogle, of New York, to secure the recognition of United States passports when presented by American citizens in Russia without regard to their religious faith, was adopted by the House on the 21st without dissent. The aim of the resolution is to correct the usage at Russian ports by which no American citizen of the Jewish faith is permitted to enter the empire.

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The warrant under which John Bunyan was made prisoner in Bedford jail for six months during the reign of Charles II. brought $1,525 at auction on the 23d. In the language of the warrant, Bunyan was charged with contempt of law by preaching and teaching otherwise than "according to the liturgie or practice of the Church of England." The warrant is signed by thirteen Justices of the Peace, six baronets and seven esquires.

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At a large and representative gathering of Richmond negroes, on the 19th, formal protest was made against the law providing for separation of the races on street cars, which was to be put into effect there the next day. Resolutions were adopted, the gist of which is that the negroes of the community will walk in future as evidence of the earnestness of their protests.

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The National Academy of Sciences met in Washington last week in fortieth annual session. About 45 of the 89 active members were present, Prof. Alexander Agassiz, of Harvard, presiding. A number of technical papers were read. The Draper gold medal was awarded to Prof. George E. Hale, of Yerkes Observatory for Astronomical Researches.

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The annual convention of the National Educational Association is to be held in St. Louis from Sixth month 27th to Seventh month 1st.

DEATHS.

CADWALADER.—In Cincinnati, O., Fourth month 6th, 1904, after a brief illness, Andrew Whitacre Cadwalader, aged nearly seventy-six. Interment at Morrow, O.

The following is from the *Bulletin* of the Friends' Association, of Cincinnati:

His loss will be keenly felt, not only by his family, but by a wide circle of friends. During his residence in Cincinnati he was a faithful member of the Friends' Association, and we shall miss not only his presence among us, but the helpful messages which he brought us, and the pleasant, kindly manner that endeared him to all his friends.

Andrew Cadwalader came from the old Cadwalader and Whitacre stock, known in Warren and Clinton counties ever since those political divisions were organized. His ancestors, on both sides, have been members of the Society of Friends since the time of George Fox. His great-grandfather, Robert Whitacre, was chairman of the committee which established the Cincinnati Monthly Meeting, in Cincinnati, 16th day of Third month, 1815, as a branch of Miami Quarterly Meeting of Waynesville, Ohio. His father, Jonah Cadwalader, of Welsh and English extraction, early in the last century came to Cincinnati from Louden county, Virginia, and settled on the

spot now occupied by the Gibson House. Belonging to the Society of Friends, indeed, a helper in building the first Quaker meeting house in Cincinnati, and knowing that there was a settlement of Friends in Warren County, he followed the Little Miami River up into that county, met, loved and married Precilla Whitacre, of the family that had virtually founded Warren county, bought several sections of land there and became a Warren County farmer. His son, Andrew Whitacre Cadwalader, followed in his father's footsteps for a few years, and then abandoned farming and became one of the best known and most successful wool merchants in Central Ohio. Ninth month 23d, 1852, he was married to Esther Pierce, also of the old Clinton County pioneer stock, but settled in Warren County, where he lived until 1900, and then came back to the original Cadwalader home in Cincinnati. Though nearing his seventy-sixth birthday, which would have been on Eighth month 20th next, he was as youthful in his tastes and ambitions as forty years ago.

He left surviving him his widow and four children, Dora C. Gallagher and Mary C. Donally, of Cincinnati; A. W. Cadwalader, Jr., of Chicago, and Pierce J. Cadwalader, of Cincinnati. His life was a long and useful one, and he died beloved by his friends, and is mourned by all who knew him.

FARQUHAR.—At her home, "Rock Spring," in Sandy Spring, Md., Fourth month 11th, 1904, Caroline Miller, wife of Roger B. Farquhar, and daughter of the late Robert H. and Anna Miller, of Alexandria, Va., in her 62d year.

"None knew thee but to love thee,
Nor named thee but to praise."

Just as the budding spring was upon us, and we, too, with the birds and the flowers, longed to be gay, we are met with a crushing sorrow, and we mourn as almost without hope! We have failed to remember, or remembering, we cannot yet take to our aching hearts the comfort of that glorious and eternal Spring-time, upon which we must believe our beloved one has entered. But he who surely has himself filled the fountains of our human affections, will understand and forgive.

Those whose minds will be carried back by this announcement to the thought of Caroline S. Miller in the bloom of her youth, an image never likely to fade from any mind that received it, are a large number still. There were charms of the outward person, not swift to wane, indeed, but whose natural destiny is decay, and which often work the injury of the wearer while they last. She to whom those attractions were entrusted in such rare degree, seemed unconscious of them, and incapable of perverting them to the ill uses they so often serve. And this was the effect that they were transfigured year by year into higher and higher forms. Every grace that must have withered with the body passed into an imperishable loveliness of the soul. For such are the workings of the heavenly laws, which she ever seemed to fulfill, as if without effort, without struggle, and without failure. She was the lode-star of her home, the one central thought toward which her entire family turned, husband and children; she was their hope, their trust, their inspiration, and all who know them easily recognize the stamp of her wise and wondrous personality. Her interests were many, active and varied, beginning always with the home, and it was in the plain and imperative duties of a country home, the cares of a large household, the manifold burdens of a wife and mother that this ideal of a true life was so largely realized. May the gracious Father of All comfort this stricken household and give them

"The assurance strong
That love which fails of perfect utterance here,
Lives on to fill the heavenly atmosphere
With its immortal song." ***

MATTHEWS.—At Glenville, Md., on the evening of Fourth month 14th, 1904, Joshua H. Matthews, beloved husband of Mary E. Matthews, from the effect of apoplexy, aged 39 years. He was a member of Deer Creek Monthly Meeting. He leaves a wife and six children, an aged mother, and two sisters. Whilst we are left to mourn our loss, his life has just begun.

R. M. C.

ORMSBY.—On Fourth month 24th, 1904, Henry George Ormsby, in his 59th year. Interment from Fairhill Meeting House, Philadelphia. A member of Philadelphia Monthly Meeting.

WOOLMAN.—On First month 29th, 1904, at Walnut Hills, Cincinnati, Elizabeth, daughter of the late Haines and Jemima Sharp, formerly of New Jersey, and widow of Wm. Woolman, who was a minister of Cincinnati Meeting, and died in 1883. She herself was a member with the Friends who meet on Eighth Street, Cincinnati. Some three years since she was struck by an article falling from a building in process of erection which she was passing. She never fully recovered, and in Eleventh month last was partly paralyzed, but lingered, kept alive, she thought, by the tender ministrations of her dear daughter Mima, who greatly mourns her loss. Another daughter, Ruth, who is at home, and two married daughters, Mary Ella Finch, of Cincinnati, and Eva Brownson, of Elkins, Ark., survive her. Hers was a lovely Christian character, always thinking of others' comfort and happiness, as was appreciated by one who knew and loved her well. S. S. E.

NOTES.

Henry W. Wilbur, of New York, is expected in attendance at an appointed meeting in the hall at Claymont, Del., at 11 a.m. on First-day, the 1st of Fifth month. At 3.30 in the afternoon he and others will address a meeting in the same place on "Our Duties to the Children of This Generation." Trolleys from Wilmington and Chester pass the door. Friends are requested to give the word as widely as possible.

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At the regular meeting of the Young Friends' Association of Philadelphia next Second-day evening, Elis W. Bacon will read a paper written by J. Herbert Midgeley, an English Friend, entitled, "Margaret Fell and Her Daughters." Dean Elizabeth Powell Bond, of Swarthmore College, will speak informally of a visit to Swarthmore Hall, the home of the Fells. A number of interesting pictures will be shown. The meeting will be as usual in the Auditorium, 140 North Fifteenth Street, at 8 p.m. All Friends are invited to attend.

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Rebecca B. Nicholson, who is making personal investigation of hotel accommodations in Toronto and in St. Louis, announces that her proposed conference excursion of Friends to the St. Louis World's Fair will occupy eleven days. The entire cost for hotel, transportation to and from St. Louis (all to be, in every way, first class), and six entrance fees to the Exposition, will be $77.00. The excursion is to be for the benefit of the conference funds. Itineraries will be ready for distribution about Fifth month 2d.

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"Edward Grubb has returned from his visit to America, having reached Liverpool on the 9th instant, after a fine and restful voyage from Boston. His inquiries into methods of penal administration in the States, and especially into the working of the convict system in the South, are likely to be of great use to the Howard Association in its advocacy of prison reform. Lectures were given at Bryn Mawr and Swarthmore Colleges, and on two evenings to audiences of Friends in Philadelphia. A second visit to New York was prevented by a mild attack of influenza, during which E. Grubb was most kindly nursed at the house of John W. Cadbury in Germantown, Philadelphia. His last few days in the States were spent in investigating the excellent arrangements for dealing with criminals which have been developed in the State of Massachusetts."—*The British Friend.*

COMMUNICATIONS.

A VISIT TO TORONTO.

To the Editors of FRIENDS' INTELLIGENCER:

Thinking that perhaps some account of my visit to Toronto, Canada, on the 17th inst., upon the invitation of the committee having charge of the conference, might be of interest to the readers of the INTELLIGENCER, I herewith send you a brief account of my trip.

Leaving Albany on Seventh-day morning and arriving in Toronto at 8.30 that evening, I found the committee in session. They appeared to have the matter very well in hand, and the prospect of having things well arranged for the conference is good. Toronto friends will have most of the work to do, and as there are but very few there the responsibility will fall especially heavy on one or two. William Brown, president of the Friends' Association, is the managing man, and deserves a great deal of credit for holding together the few friends that are in Toronto, and they have already a very prosperous association, in which quite as much interest is shown as in other communities where there are many Friends residing.

Toronto is a beautiful city, situated on Lake Ontario, about 60 miles from Buffalo, with a population of about 250,000.

I visited Massey Hall, where the conference will be held, and found it a very comfortable place, with ample seating capacity and good acoustic properties. The trip from Buffalo to Toronto may be made by rail or by boat from Fort Niagara, or other Lake Ontario points. I think the trip into Canada will be very interesting to Friends that have never visited the Dominion.

There are a number of very good hotels in Toronto, the best of which is the King Edward, which is equal to any of the good hotels in the States, even in much larger cities. The next in point of comfort is the Queen, an old hotel that has an enviable reputation as one of the most comfortable of taverns. A list of all the hotels and boarding houses, together with the prices of each, will be furnished by the committee to the INTELLIGENCER for publication at the proper time.

From Toronto a great many pleasant short, inexpensive side-trips may be taken both by lake and rail. Friends desiring to take a more extended trip can go from Toronto to Montreal, thence home through the Adirondacks and down the Hudson; or by way of Quebec and through the White Mountains to Portland, Maine, and thence by steamer to New York.

I think Friends should feel a concern to attend these conferences, aside from the fact that they may be entertaining and instructive, as I believe they will have a beneficial effect upon the society at large, and certainly if our organization is to be maintained we must endeavor to instill into it a little of the vim and enthusiasm that possessed our early ancestors. Too many of our members to-day are disposed to abstain from attendance of meetings, conferences and other gatherings of the society because they say they are not entertaining, but if they felt the concern to come and endeavored to add something to the general interest of the occasion they would be more interested, and the meeting or the conference would be the better for their having attended. I hope Friends in every community will feel an interest in this conference, and although it is without the limits of the United States I believe it may be of great benefit to many of the weak meetings in Canada.

WILLIAM W. COCKS.

Old Westbury, L. I., Fourth month 22d.

A FRIENDLY PILGRIMAGE.—XIII.

(Continued from page 276.)

Liberty is one of the very few Friends' communities where the meeting-house is in the heart of the town, and where most of the members live near to the meeting-house and near to one another. Because of this convenient arrangement the snow that came down steadily the next day, melting as it fell, did not prevent my hostess and me from going out to dinner and making seven calls in the afternoon. By evening the snow had changed to mist, and the night was dark, so the meeting that had been appointed in the meeting-house was not so large as it would have been under more favorable circumstances. There were twenty-nine in attendance, among them being several young people and some who were not members. The ministry of Thomas Hogue at this meeting is very acceptable, and there seemed to be a general desire that there might be more of it. Sometimes on First-days a member reads a selection in meeting that seems to be suited to the needs of those assembled.

On the next morning, Seventh-day, I went from West Liberty to Winfield, near Prairie Grove Meeting, making two calls before taking the train. The distance between these places by rail is not great, but I was obliged to wait four hours at Mediapolis. The station there had but one waiting-room, with a stove in the center standing in a square box of coal ashes made solid by tobacco spit; the compensating features were that the room was large and no smoking was allowed. I devoted as much time as possible to the eating of my lunch, and took a walk along the main street of the town, which was lined with the teams of farmers who had driven in to make their weekly purchases, the horses standing almost up to their knees in black mud. Then I bought a magazine, went back to the waiting-room, and was oblivious of my surroundings until the train came.

I was warmly welcomed at Winfield, taking supper with one Friend (who had invited several others to meet me) and spending the night with another. The next day was beautiful overhead, but the mud lengthened the three miles between Winfield and Prairie Grove Meeting-house. The members of this meeting are scattered round over the country for several miles, but there was a good attendance in spite of the bad roads; about fifty were present at the meeting, a fair proportion of them being young people. They have a live First-day School here in the summer.

During the remainder of my stay here I was the guest of Theodore and Hannah Russell, who live quite near the meeting house. In the afternoon we made a call on a shut-in Friend, and the next morning I started for Peoria. I might have gone through without change by the Iowa Central, but as I had a ticket over the Burlington road I had a wait of two hours in Burlington, where the accommodations for travelers are very good. On reaching Peoria I was met by Oliver and Martha Wilson, who took me directly to the home of Susan Coffin, where Friends had been invited to meet me. There were twenty-one of us gathered together, and we had pleasant social intercourse before and after our religious meeting. Half of our company were children and young people, and a very fine set of young folks they are. The Wilsons live in Peoria only while the schools are in session, returning to their home at Magnolia for the summer.

After spending two days with some cousins in Peoria I came to Orion, Ill., where some other cousins live. We stopped at Galesburg on the way, to take dinner with an isolated Friend who lives there. He was born in Harford County, Md., and the number of mutual acquaintances we found to talk about was surprising. We were still in a steady stream of conversation when the time came for us to separate.

It is quite a rest to settle down for a while in a country farm house and not have to pack my satchel for a week and a day. I have not been entirely without responsibility, however, for to-day the town of Orion votes for license or anti-license trustees, and last evening I was one of three speakers at an anti-license meeting in the town hall. There are two saloons, and the license of five hundred dollars each goes directly into the town treasury. Chiefly because of this there is a large license majority, and we have no hope that our efforts will overcome this, especially as the audience was composed mainly of country people who are not entitled to vote. The town proper contains about eight hundred inhabitants.

This is a prosperous farming region, the best farms being worth one hundred and twenty-five dollars an acre. Years ago wheat was one of the main crops here, but is no longer raised because of the ravages of the chinch bug. The farmers now devote their attention mainly to corn, cattle and hogs. The first settler of this township was a Bucks County, Pa., Quaker. He continued to be its leading citizen as long as he lived, and his descendants (though they are not Friends) are in every way worthy of him. There were several other Friends among the early settlers, and two of these who have remained members of our Society still live in this neighborhood. Both of them, and their children, have always used the plain language in their homes. E. L.

Orion, Ill., Fourth mo. 19th, 1904.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

Fifth-day, Fourth month 21st, Professor J. Russell Hayes delivered a lecture on "Irish Poetry." He said that Ireland and her literature were the haunts of fairies. The strong individualism of the Irishman made his poetry marked by a similar distinct originality. "Robin Adair," adapted to Scotch music, was an example. Professor Hayes read several poems humorous and otherwise, and the lecture was very much enjoyed.

First-day, the 17th instant, President Swain spoke at Oxford, Pa.

On Sixth-day evening, amid enthusiasm and cheering, the annual Freshman-Sophomore oratorical contest was held. At no time has there been such interest shown in oratory. The contest was closely fought. For the Freshmen Mabel Vernon spoke on "Martin Luther at the Diet of Worms"; Spencer Case, on "John Brown"; William L. Day, on "The Traitor Patriot"; J. Carle Parry, on "Democracy and Education," and last, Jeanette Curtis, on "The Immigrant Question." For the Sophomores: J. Walter Passmore, on "The Effect of the Immigrant on the National Character"; Caroline Hadley, on "The First of the Moderns"; Edwin A. Cottrell, on "The Athletic Man"; Rose Taltermayer, on "The American Girl"; last, R. Leslie Ryder, on "The Cost of Commercial Prosperity of the State of Pennsylvania." All the orations were well prepared and strongly delivered. The Freshmen, however, obtained the decision.

On First-day Charles F. Jenkins, of Philadelphia, business manager of FRIENDS' INTELLIGENCER. son of the late Howard M. Jenkins, and genial host of Buck Hill Falls Inn, read a paper previous to the meeting. The subject was "Friends in Business." His paper was strong and practical, delivered in a convincing way, quoting frequently from the rules of Discipline for men to adopt when entering business, such as attempting things unfamiliar, tardiness in paying debts, and the taking advantage of credit, etc., he placed his subject fairly and plainly before his hearers.

The Young Friends' Association held its regular meeting at the college on First-day evening. The speaker was Dr. Rufus Jones, of Haverford College. He spoke on the subject of "Peace." His discourse was sound and able. He read from the "Chronicles of St. Francis D'Assisi," in which that eminent Christian defines perfect joy. It is not knowledge of the fields, the sciences, not conversions, not facts, he said, but the calm control after ill-treatment, the bearing of love toward one who maltreats you. He said that what the past world has striven for was to attain heaven, and he expressed the belief that higher than this, Christ came on earth to teach that we love our fellow mortals as he loved us. The lecture, in all particulars, was very fine, and the large audience was very well pleased. F. N. P.

"The Price of Youth," by Margery Williams (The Macmillan Company), is a story of New Jersey village life among the pine woods. The reader is brought at once into the midst of the narrow life of a village, the atmosphere of which is so real that he loses himself in it, and lives it rather than merely reading about it.

CONFERENCES.

ABINGTON FIRST-DAY SCHOOL UNION AT PLYMOUTH MEETING.

Abington First-day School Union was held at Plymouth Meeting on Seventh-day, Fourth month 16th, at 10.30 a.m. The clerk, Frank Ball, read the minutes of last Tenth month, and assistant clerk, Esther Jenkins, called the names of the delegates from the various schools, many of whom did not respond to their names at this time, but on the opening of the afternoon session when again called, all were present but two.

Statistical reports were read from all the schools which compose the union, showing that the schools were mostly in a flourishing condition. Byberry School had been discontinued for a time.

The clerk called on superintendents or members present to give verbal reports of the various schools, as only one (Ambler) had sent in a written report, which is generally done at the autumn meeting of the Union when the statistical report is not required.

Helen Ambler, of the Plymouth School, gave a recitation, "The New Bonnet."

The meeting then adjourned for the noon recess. All were bountifully refreshed at the school building by the Friends in that neighborhood. About 300 took dinner.

At 2 o'clock the clerk called the meeting to order, and a beautiful and appropriate address of welcome was given by Benjamin Smith, principal of Plymouth Meeting Friends' School. A class exercise by Plymouth First-day School, conducted by Emily Davis, was given, entitled, "If We Knew," by a class of girls.

The business committee then reported that the treasurer had paid $72.50 to the Yearly Meeting's First-day School Association, and had a balance on hand of $3.00. Also the next meeting of the union would be held at Gwynedd the third Seventh-day in Tenth month, 1904, Ambler Friends assisting to entertain as usual.

The delegates reported that they had reappointed Frank Ball for clerk and Esther L. Jenkins for assistant, with which the meeting united.

Hannah Foulke recited "The Little Toy Soldier" in a beautiful way. The visiting committee will make visits to Upper Dublin and Abington during the next six months.

Letitia Webster, of Norristown, a very little girl, gave a recitation entitled, "A Sad Experience." Norristown also gave a beautiful class exercise entitled, "Lessons from Whittier." These lessons were love, peace, freedom, truth, charity. This was conducted by Lillian Zimmerman. Helen Allen, of Ambler, gave a recitation, "Mother Nature's Housecleaning."

This was followed by a most interesting object lesson from Quakertown, given by Frank Ball. He had prepared a number of large cardboard sheets, on which were pressed grasses, ferns and flowers. The lesson was that while grasses and flowers might grow and bloom unseen, they all had their uses and beauties and did their best in their own particular places, just as man should do.

Little Marie Hollingsworth, of the Upper Dublin School, gave a recitation, "Grandpa's Spectacles," in a most earnest manner. Elwood Webster, of Plymouth, recited "In the Night." Hetty Jenkins, of Gwynedd, told about "The Little Quaker Sinner."

The final exercise was a discussion of the question, "Is there danger of the Young Friends' Associations crowding out the First-day Schools?" Byberry School took up the question first, and an able paper was read by Arabella Carter, who thought there was no danger of the two organizations interfering with each other. Sarah Jarrett, of Horsham, continued the discussion. She said the First-day School and Friends' Associations had different fields of labor, the latter continuing the work commenced by the former. Her paper was much appreciated. William Ambler, of Norristown, thought Friends should dwell on the discipline and history of their society in their association meetings. Benjamin Smith thought the best way to keep young people interested in anything is to give them something to do. The meeting adjourned about 4 o'clock after a very pleasant and profitable session.—*Doylestown Intelligencer.*

ABINGTON PHILANTHROPIC CONFERENCE AT PLYMOUTH MEETING.

At three o'clock on the afternoon of the 17th there convened a large gathering for the first spring conference held by Abington Quarterly Meeting's Philanthropic Committee. The lower part of the meeting house seemed pretty com-

fortably filled, though not crowded, as on the previous day at the First-day School Union. The meeting was opened by a scripture reading by Carrie Buckman. James Q. Atkinson, who presided, made appropriate introductory remarks, and the minutes of the last fall conference were read.

The thought was given expression at the beginning of the meeting that it was the plain and simple duty for those who can see further to help those who are not so far advanced; so it was very much in keeping with this sentiment that Elizabeth Powell Bond, of Swarthmore, was present and gave very acceptably her paper on "Proper Reading for the Young." It would be very good and "proper reading" of itself did space permit its insertion, for she is one of those "further advanced," and who surely feels it a "plain and simple duty to help those not so advanced."

As it is, the briefest extracts must suffice. "The ability to read is the key to many others." "If children could see the great attainments needed they would be overwhelmed, but they are fitted to see only a little, with courage sufficient for that little." "Read an hour every evening to your boy to make him like to read." She spoke of what good one reader in a family had done, when the "Iliad" had been enjoyed by eight-year-olds, and "Ivanhoe" at eleven; then following with Dickens, Macaulay and others as years advanced. "The story book grown to a novel is a great temptation. Anatomists must avoid blood-poisoning when dissecting, so must we avoid mind-poisoning." "There is so much that is fine in literature there is no need to descend to gutters and sewers." She spoke of the list of best ten books, and also mentioned "Little Women," Mrs. Ewing's books, and Mrs. Gatty's "Parables of Nature."

"Read for growth as well as entertainment; many of us have only scraps of time, but Ruskin says, 'You may read all the books in the libraries, and still remain uneducated, but ten pages of a good book well digested may educate you well.'" "Intellectual life does not consist in the extent of sciences, but in the extent of higher thoughts over lower thoughts." "Reading, like sordid gain of wealth, may be real selfishness, but falls short of its intent if it does not inspire with the love of humanity."

Her address was followed by questions from Arabella Carter and Charles Corson, to which she responded. Remarks of appreciation were made by Benjamin Smith, Mary R. Livesey, James Q. Atkinson and Sarah J. James.

After the announcement of future conferences at Norristown on Fifth month 22d, and at Quakertown, Sixth month 19th, the meeting adjourned with a strong conviction that each one present could take away some tangible good. A. C.

CONCORD FIRST-DAY SCHOOL UNION AT WEST CHESTER, PA.

[The following report is taken chiefly from the West Chester *Local News*.]

To-day the semi-annual meeting of Concord First-day School Union is in session here, with many representatives from this county, Delaware County and Wilmington, Del. Sessions were held morning and afternoon in the Friends' Meeting House on North High Street, the home school acting as hosts during the day.

The meeting came to order when Clerk Herbert P. Worth rose in his place in the gallery. As soon as quiet had settled over the meeting he opened the exercises by reading impressively the 146th Psalm.

After a brief interval of silence the minutes of the meeting were taken up, and Assistant Clerk, Abbie Hall, of Swarthmore, called the roll of delegates, to which representatives of all the schools except one responded.

Reports of various schools being taken up, that of West Chester was first read, showing these statistics: The school is open during nine months of the year, a brief vacation being observed during the summer. The roll shows 22 officers and teachers, 177 pupils, of whom 69 are adults. The average attendance has been 152. Teachers' meetings are held monthly and reference books in the school library are freely used, both by teachers and pupils.

During the summer months the pupils have in times past taken much interest in assisting in the work of the Flower Mission and of the Country Week movement, and now that spring is once more here interest in this work is being revived by the teachers.

During a brief discussion, Mary McAllister, of Darby; Lucy B. Lewis, of Lansdowne; Katherine Stevenson, of Chester, and David Ferris, of Wilmington, spoke in approbation of the work reported, bringing out the thought that regular attendance must be encouraged in order that effective work may be done. Abby Hall commented upon the practical work being done by the West Chester School, and said that she had recently been interested in attending a meeting of the active workers of the Flower Mission.

She had been surprised to hear that parsley, tomatoes and peppermint are particularly desired, and she wondered whether the boys of the various schools might not be interested in raising parsley and tomatoes for this good cause. The parsley, she had discovered, is much in demand in some of the city almshouses, where it is much used by men who are endeavoring to break away from the drink habit.

Chester reported the school open nine months of the year. Eleven persons are employed as officers and teachers, with 73 pupils, six of whom are adults. The average attendance has been 39 or 40. Teachers' meetings are held monthly. In the library are 302 books. The Superintendent is Mary Ellis Sproul.

Middletown School, while not a large one, was looked upon as especially faithful, because its sessions are held each week of the whole year. Four persons are enrolled as officers and teachers. There are 32 pupils, of whom 24 are adults, and 22 members of meeting. Officers and pupils attend meeting. Annie J. Darlington is superintendent.

At Birmingham school is held during the six months of pleasant weather. There are seven officers and teachers; 40 pupils, of whom 12 are adults. The average attendance is 26. Isaac Passmore is superintendent. Birmingham was complimented for the advance which is constantly noted in the work there.

Providence First-day School (at Media) reported nine months of work. There are three officers and teachers, 35 pupils, of whom 25 are adults. The average attendance is 14.

The report of Darby School showed sessions held during nine and one-half months of the year. There are 10 officers and teachers, of whom seven are members. The pupils number 58, exclusive of the adult class. The average attendance is about 40. Mary McAllister is superintendent.

Darby's report called forth quite a general discussion by the emphasis laid upon the general exercise of the school. This is held at the opening of the school, and immediately after the meeting. The question arose as to when the general exercises may most profitably be held. In Darby it is found that many of the members of the meeting remain for the opening exercises, leaving when the school breaks up into classes. In West Chester the general exercises are held at the close of the meeting, because it is found that at this time the attendance is larger than earlier in the session. This is due to the fact that here First-day School is held before meeting instead of after, as in the case of Darby. The question, which was quite generally discussed, was whether the general exercises should be arranged to suit the attendance or the attendance be encouraged to remain during the session, by having them held at the opening of the school.

Lucy Biddle Lewis, of Lansdowne, was introduced as having a concern which she wished to bring before the Union. She had, in visiting various schools, been impressed with the fact that there is in every school some method, device or idea which has been found helpful, and which might be productive of increased good, if it could be placed in circulation.

Isaac Passmore, of Birmingham, said that, as a representative of a small school, he should highly approve of some such method.

Barclay Spicer of the FRIENDS' INTELLIGENCER, approved a plan, which he compared to a sort of clearing house. Edwin J. Durnall, of Swarthmore, suggested that the plan might be carried out by appointing a committee consisting of a representative from each First-day School. After discussion, it was thought that such a committee might prove unwieldy on account of its size. Barclay Spicer amended his motion by suggesting that a committee of three be appointed to communicate with each First-day School and collect the good ideas, which are found practical, and who might be called upon by any school when in need of suggestions for brightening and making more interesting the program.

An address on the subject of "First-day School Literature" was to have been given by Prof. Francis H. Green, of the State Normal School, but, to the disappointment of those present, it was announced that he could not be present. The subject was opened for general discussion, and Edwin J. Durnall was called on to give his views. He believed that, while the books in the school libraries are no doubt all good, many of them are not read by the children. He believed that it might be wise to have the teachers make themselves acquainted with the books and their contents, that they might advise pupils in their reading, and even suggested that it might be well if pupils

could be induced to report to their teachers on their reading during the week.

David Ferris, of Wilmington, thought that such a plan would entail too much labor upon the teacher. He felt it to be a deplorable fact that in so many instances pupils attend schools of various denominations and could, therefore, not readily unite with any one society. He would be glad if in any way instruction could be given which might educate the pupils along lines of the Friends' doctrine, if they are to become the Friends of the future.

Barclay Spicer spoke of a plan adopted in Richmond, Ind., by which a lady of the town undertook to familiarize herself with the juvenile literature of the public library, and to advise children on what they would find interesting and profitable to read. He thought that such a "consulting librarian" might profitably be appointed by First-day Schools.

Before the adjournment of the morning session, the following Visiting Committee was named, to serve for the ensuing six months:

Chester—Katherine E. Stevenson, Ida E. Houston.
Darby—Mary L. Yarnall, E. K. Bartram.
Lansdowne—John Jackson, Jennie E. Jackson.
Providence—Alice Fussell, Bertha Hibberd.
Swarthmore—Alice Hall Paxson, J. Russell Hayes.
West Chester—Lucy I. Smedley, Lockie A. Baldwin.
Wilmington—Lucy Bancroft, Marion Evans.

During the noon hour the time was spent socially around luncheon tables, which were spread in the school room, from which desks had been removed.

This portion of the day's exercises was under the charge of Carrie J. Worth, assisted by the members of the meeting here. The tables were invitingly spread, and a most substantial luncheon put everybody in trim to enjoy the afternoon session.

The distinctive feature of the afternoon consisted of two exercises by pupils of the West Chester First-day School.

The question for discussion at the afternoon session was:

How Shall We Teach the Application of Our Religious Beliefs to Daily Life?

In opening the discussion, Prof. J. Russell Hayes, of the Swarthmore First-day School, read the following paper:

It was Charles Lamb who gave the most perfect description of a Quaker meeting ever written. Another utterance of his, not so familiar, perhaps, is this: "I love Quaker ways and Quaker worship. I venerate the Quaker principles. It does me good for the rest of the day when I meet any of their people in my path. * * * But I cannot like the Quakers (as Desdemona would say) 'to live with them.' * * * I must have books, pictures, theaters, chit-chat, scandal, jokes," etc.

Emerson's son said of him: "Spirit, and not form, was what he had been striving for in public worship, and the simple worship of the more liberal Quakers pleased him much." And to one of his cousins Emerson said: "I believe I am more of a Quaker than anything else."

I quote from Charles Lamb and Emerson, two godly and lovable and enlightened men as ever lived, to support my contention that we Friends must grow more liberal and less puritanic.

Quakerism in the abstract is beautiful, and is acknowledged to contain most of Christ's higher teachings. Its doctrines are gaining a constant growth and are liberalizing the other Christian faiths. The typical Quaker is trusted and honored almost universally by his fellow-citizens. Yet, with the spread of his doctrines, he is becoming a vanishing figure himself.

* * * * * * * *

The reasons for these strange conditions, as it seems to me, are two: First. We Friends are too well satisfied with the high name of Quakerism, and repose in a state of inaction that is suicidal. Second. We are too ascetic. We have starved our God-given impulses toward beauty. As a result the younger generation are falling away toward other sects who supply the rational desire for beauty. This also results in the slow suicide of our sect.

Our inactivity and our asceticism threaten shortly to end the Society; the present tendency to go over to the Unitarians, or affiliate with them (as in some Friendly or once Friendly centers), must mean empty meeting houses in the next generation. If some of our members are drifting to the Unitarians and other sects, there are many others who stay away from meeting most of the time, believing that communion at home with some noble book, or a quiet walk in God's lovely outdoor world, will feed the soul more richly than will an hour of unrelieved silence.

Though the people of any community seem to admire the integrity of such Quakers as may live among them, do these neighbors of ours come to our meetings, or help in our Society, as many of our young people help in theirs?

Charles Lamb, gentlest of men, and Emerson, the serene philosopher, whose books have stirred the thinking world profoundly—these great men liked Quakerism, but they were not of us in membership. The culture, the love of the liberal arts, the tolerance of the scholar—above all, the more abundant life for which Christ pleaded—these essentials of a broad, rich, fruitful life on earth, seem somewhat lacking among Friends as a whole, and hence the finer minds are not attracted to membership with us. Thus we constantly decline in numerical strength, while the Unitarians and Episcopalians and others of the sects, liberal of beauty and culture and toleration, gain in numbers.

Isaac Penington, Robert Barclay, William Penn and Thomas Ellwood were types of early Quakers to be admired. If we may judge by their books and letters, they were gentlemen of fine cultivation, of literary taste, of liberal emotions. The letters of early Friends, the quaint and stately diction of our forms for business meetings and of such parts of the Discipline as have survived from the time of Fox—all these have a certain sweetness of utterance and a charm about them very refreshing in these prosy days of ours. They indicate a breadth of view and an affectionateness of personal character that has made some of the early Quaker journals classics of literature.

If I am rightly informed, the puritanic narrowness of Quakerism set in after the first great leaders had gone from earth, and the succeeding generations settled down to formalism and repressed the emotions. The inheritance has passed down to us, and the result is that we stand aloof from our fellowmen, marked by dress, speech and general characteristics as people of undoubted honesty, but hardly the sort from whom to expect much response when it comes to the things that make for sweetness and light in daily life.

This is my general impression, while I recognize that many individuals, and some whole communities, are broad and liberal, and also that there is in some quarters a reawakening among Friends, attended with considerable activity.

But it seemed to me wisest to indicate very frankly our weaknesses at the beginning, so that we may clearly see the way for a discussion of the topic. If what I have thus far said does not call out some lively discussion, some of it even warmly opposed to my statements, I shall be disappointed. Well, remember that they are the views of only one member, yet one who has watched the Quaker weather-vane with rather serious attention for the past few years.

An outsider once said:

"I don't like the Quakers as a people, but I like them to take care of my money for me."

This man compared us to the Jews—thrifty and honest enough, but peculiar. His off-hand criticism represents a common view. If we lead colorless lives, and show a cold and severe aspect where others express their natural feelings, our fellowmen will continue to think of us as a sort of monkish sect, holding ourselves apart from the world, and giving the impression that we think ourselves a little better clay than other men.

Quakerism is so beautiful and spiritual in its essence, it is a great pity that we repel others from it by our outward formalism.

In his poem, "Il Penseroso," Milton praises the "sober, steadfast and demure" type of human character. But he goes on to portray his "sober, steadfast and demure" person as one who feeds his soul with rational pleasures and liberal culture—with noble books and fine music. Milton was no long-faced Puritan, but a humane, large-minded one.

In our daily life, then, let us make ourselves happy with some larger participation in reasonable enjoyment. A little idea of the high joys to be gotten from art and poetry and music would emancipate from their narrowness many of our sect. Let them ignore these things if they wish to, but let such individuals not hope for much influence on the rising generation.

Simplicity is a cardinal doctrine with us. But let us not affect such extreme simplicity as to seem monastic.

Some years ago the Christian ideal was self-salvation, the centering of interst upon our own preparation for the better life.

But nowadays, thanks to Shelley and Ruskin and their fellow-reformers, and thanks to the many charitable associations, the best type of Christian is he who lends himself to others. Shelley long ago preached philanthropy, love of our

fellow-beings, as the true religion. Friends have always been philanthropists, noble ones; but I believe Quaker philanthropy might have far wider scope than it does.

Can Friends not best help in this work by giving up their outward peculiarities and placing themselves more on a footing with the rest of the world?

At present we still stand apart, along with Catholics and Jews, as a marked people—and so we fail of thorough mingling and sympathy with the mass of humanity.

I do not give much of my paper, you notice, to praise of Quakerism. True, Quakerism can stand on its own merits, and a single lover of it can add nothing to its praise. But my chief reason is that I think we praise Quakerism too much and too often. You can hardly go to a First-day School or a Young Friends' Association but that you hear some of the speakers eulogize Quakerism and not infrequently disparage others sects by innuendo or implication. It seems to me that we Quakers need to cultivate more toleration. * * *

Let us in our daily life cultivate and practice tolerance toward all, and recognize godliness in the person who says prayers as he counts his beads, or who turns toward the east as he recites a creed, or who sings hymns, or who holds that personal baptism is the only Christianizing process.

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

Goethe's wise teachings, if followed, would do much to open our hearts to important sides of life that too many of us almost miss.

"Men are so inclined," said Goethe, "to content themselves with what is commonest; the spirit and the senses so easily grow dead to the impressions of the beautiful and perfect, that every one should study by all methods to nourish in his mind the faculty of feeling these things. * * *

"For this reason we ought every day, at least, to hear a little song, read a good poem, see a fine picture, and, if it were possible, to speak a few reasonable words."

Now, the reasonable words are, I think, spoken very often by our members, for good sense and kindliness are Quaker traits; but if an inquiry were made as to our acquaintance with Raphael and Michael Angelo, Beethoven and Mozart, Homer and Shakespeare and Ruskin and all the splendid hierarchy of inspired artists, composers, prophets and poets, who make life greater and nobler for every one of their lovers, where should we stand in comparison with the other enlightened sects of the world?

"I am come that they might have life and that they might have it more abundantly." If we ponder those words of Christ, and then frankly ask ourselves whether Friends are living the more abundant life, I think we shall confess that as a Society we have left untrodden certain important fields of happiness. Let us teach the rising generation, if we may, a more liberal, more rational, more sane, body of ethics and morals than were taught to us as children.

Beautiful and helpful service, leadership in society, effectiveness in all good reforms—it is for these things we want to train our younger brothers and sisters.

We want them to be honest and reliable first of all, but not to think that honesty is a Quaker virtue especially, but rather is a mark of all good people.

We want them to be good business men and women, but not to think business is the first and last thing in life; rather, recognizing with Lowell that "culture may not make us any better bread-winners, but it will sweeten all the bread we ever earn through life."

We want them to be serious and in earnest, but not "deadly serious," as it is called. The formalism and narrowness that linger on in some quarters have made us mistake austerity for religion, perhaps. This repels the young and eager spirits of the rising generation. The love of art and music and literature is becoming so essential a part of a free, full, sane way of life, that Quakerism must take more account of them if it hopes to hold its young people.

Happily, we have many liberal people among us. We have many even saintly ones among us, men and women of godly character, whom we honor and love for their quiet power of goodness. What Wm. Penn said of George Fox will fit certain elect souls in almost any Quaker community:

"He was of an innocent life, no busybody, no self-seeker, neither touchy nor critical: what fell from him was very inoffensive. * * * So meek, contented, modest, easy, steady, tender, it was a pleasure to be in his company. He exercised no authority but over evil, and that everywhere and in all; but with love, compassion, and long-suffering. A most merciful man, as ready to forgive as unapt to take or give an offense. Thousands can truly say, he was of an excellent spirit and savor among them, and because thereof the most excellent spirits loved him with an unfeigned and unfading love."—Wm. Penn's Preface to George Fox's *Journal*.

These qualities of meekness, contentedness, modesty, steadiness, tenderness, love, compassion, long-suffering and mercy make the backbone of Quaker character. I hope I may be forgiven my very frank remarks in the earlier part of my paper, when I state my belief that, if upon the purity and loftiness of Quaker character can be engrafted a greater liberality of living and thinking, there will result a sect of men and women who will be true and recognized leaders in any community.

Representatives from Willistown and Middletown opened the discussion of this paper, and a live general discussion followed.

The Conference adjourned, to meet at Newtown Square in Tenth month.

"Good enough is never good," is the original aphorism with which Agnes Fry, of Failand, Bristol, daughter of Sir Edward, has taken the fourth prize in the aphorism competition of the *Westminster Gazette*.—*The Friend* (London).

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m., 7.30 p.m. First-day School, 11.30 a.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 11 a.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First day School, 9.25 a.m.

Fairhill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

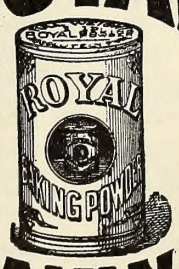
Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m. First-day School, 9.30 a.m.

4th mo. 29 (6th day).—In the interest of Friends' Neighborhood Guild, Philadelphia, "An Evening in Acadia, with Thirty Minutes for Refreshments," in the Auditorium, 140 N. Fifteenth Street, at 8 p.m. Admission, 25 cents. Tickets for sale at Office, Young Friends' Association. An opportunity for many Friends who cannot to any great extent contribute to the work of the Friends' Neighborhood Guild to come in touch with it in a small way.

4th mo. 30 (7th-day).—Scipio Quarterly Meeting, at Scipio, N. Y. Ministers and elders, day before, at 3 p.m.

4th mo. 30 (7th-day).—Committee on Philanthropic Labor of Philadelphia Yearly Meeting of Friends, in the Meeting House, Fifteenth and Race Streets, Philadelphia, at 1.30 o'clock, p.m. The sub-committees will meet as follows:

(Continued on page 288.)

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FRIENDS' ASSOCIATIONS.

LANCASTER, PA.—The Friends' Association met at Unity Building at 2.30 p.m., Third month 27th, 1904.

The meeting was opened by the President, Charkson Whitson, reading the first chapter of Job. The minutes of the last meeting were read and approved. The Association was invited to meet at the home of Elizabeth Griest, 130 South Queen Street, Fourth Month 24th, 1904. Milton Garvin was appointed to prepare a program for Fifth month. The program for Fourth month was then read. The Committee on Meetings was instructed to see what could be done toward securing some one to be present at our spring meeting. Milton Garvin announced that there was $14 in the meeting fund.

The meeting then turned their attention to a talk by R. Barclay Spicer, of Philadelphia. He spoke of the history of the Society of Friends. His talk was most interesting and instructive, and was much appreciated by all present.

Dr. Speakman, of Swarthmore, then spoke to the Association for a few minutes. His remarks were most encouraging, and we all hope to be able to hear from both Barclay Spicer and Dr. Speakman again, for their presence and talks were an inspiration to us.

There being no further business, the Association adjourned, after a brief silence, to meet Fourth month 24th, 1904.

EDITH WALTON COOPER, Rec. Sec.

ABINGTON, PA.—The meeting of Abington Friends' Association was opened by a scripture reading, after which the secretary read the minutes of the previous meeting. The correspondent, Carrie F. Mather, read a selection by Dr. William Speakman, entitled, "Consideration for Others," and also a paper on the Baltimore fire, how the carelessness of one man will develop in the destruction of nearly a whole city.

A beautiful and interesting paper was prepared and read by Cynthia G. Bosler, in which she spoke of Robert Collyer, when asked why he always wore a sunny expression, replied, "I have always tried to walk on the sunny side of the street." Although he passed his early life in a very humble way, when he became more fortunate he never forgot his friends who helped him in his time of need. Many would profit by his example if they would think of this saying, "The world is very much as we make it."

A reading from the Discipline (on membership) by Israel R. Hallowell followed. The subject for discussion was, "Are birthright memberships valuable to the Society of Friends, and would it be a benefit to our members if they should be required to signify a desire to retain their membership when of age?" The discussion opened by the reading of a paper by Charles Saunders, stating that birthright memberships are very valuable. Some thought it would be more impressive for the people to make application for memberships, as then they would be old enough to judge rightly. Others thought as you grew older you would appreciate the value of birthright membership.

The Executive Committee reported that the next meeting would be held on Fifth month 1st, 1904. They announced that Isaac H. Clothier would give an informal talk, and that sentiments would complete the program.

Many beautiful sentiments were given, after which the meeting adjourned. E. FLORENCE STAPLER, Sec.

CALENDAR OF MEETINGS.

(Continued from page 287.)

The Indian, in Room No. 5, at 10.30 a.m.; Peace and Arbitration, in Room 3, at 10 a.m.; Colored People, in Race Street Meeting House, at 9.30 a.m.; Improper Publications, in Room No. 4, at 10 a.m.; Purity, in Room No. 2, at 9 a.m.; Women and Children, in Race Street Parlor, at 12.15 p.m.; Equal Rights for Women, in Room No. 6, at 10.45 a.m.; Temperance and Tobacco, in Room No. 1, at 11 a.m.; Educational and Publication Committee, in Room No. 1, at 9.30 a.m.; Legislation Committee, in Race Street Parlor, at 10.30 a.m.; Members of Friends' Equal Rights Association are requested to meet with the sub-committee on Equal Rights in Room No. 6, at 10.45 a.m.

5th mo. 1 (1st-day).—Solebury Young Friends' Association, in the Meeting House, the date having been changed from the usual one on account of a conflict with another meeting.

5th mo. 1 (1st-day).—Frankford Meeting, Philadelphia, attended by the Quarterly Meeting's Committee, at 10.30 a.m.

5th mo. 1 (1st-day).—At Chichester, Delaware County, Pa., a circular meeting, under care of a committee of Concord Quarterly Meeting, at 3 p.m.

5th mo. 1 (1st-day).—Byberry Friends' Association, at Meeting House, at 3 p.m. Joseph S. Walton will speak on "The Religion of Authority."

5th mo. 1 (1st-day).—Frankford Meeting, Philadelphia, attended by the Quarterly Meeting's Committee to Visit Smaller Branches, at 10.30 a.m.

5th mo. 1 (1st-day).—Abington, Pa., Friends' Association.

5th mo. 1 (1st-day).—At Claymont, Del., in the Hall, an appointed meeting at 11 a.m. Henry W. Wilbur, of New York, expects to be present. Friends are requested to give the word as widely as possible. Cars from Wilmington and Chester pass the door.

At 3.30 p.m., same day and same place, Henry Wilbur and others will address a meeting on "Our Duties to the Children of this Generation."

5th mo. 1 (1st-day).—A religious meeting will be held at Friends' Home for Children, 4011 Aspen Street, at 3 p.m. It is earnestly desired that our numerous Friends will kindly give their presence on this important occasion. S. T. R. Eavenson, M.D.

5th mo. 2 (2d-day).—Nine Partners Half-Yearly Meeting, at Poughkeepsie, N. Y., at 11 a.m. Ministers and elders, 7th-day before, at 3 p.m.

5th mo. 3 (3d-day).—Philadelphia Quarterly Meeting, at Race Street, at 10 a.m. Ministers and elders, day before, at 3 p.m.

5th mo. 3 (3d-day). Regular meeting of Young Friends' Association of Camden, N. J., in the Meeting House, Market Street, above Seventh, at 8 p.m. Subject: "What It Cost Our Forefathers to Place the Society of Friends in Its Present Position, and Its Early Relations to the State."

5th mo. 4 (4th-day).—Newtown Friends' Association, at the home of Clara K. Atkinson.

5th mo. 4 (4th-day).—Farmington Half-Year's Meeting, at Orchard Park, N. Y., at 11 a.m. Ministers and elders, day before, at 2 p.m.

5th mo. 5 (5th-day).—Abington Quarterly Meeting, at Horsham, Pa., at 10 a.m. Ministers and elders, day before, at 11 a.m.

5th mo. 5 (5th-day).—Shrewsbury and Plainfield Half-Yearly Meeting, at Shrewsbury, at 11 a.m. Ministers and elders, day before, at 9.30 a.m.

5th mo. 7 (7th-day).—New York Monthly Meeting, at Rutherford Place Meeting House, Borough of Manhattan, at 2.30 p.m.

5th mo. 8 (1st-day).—New York and Brooklyn Young Friends' Association, at Schermerhorn Street Meeting House, Brooklyn, at 8 p.m. Subject for the course, "Friends and Philosophers." Subject for the evening, "Spencer." Paper by Rachel W. Underhill; followed by general discussion.

5th mo. 8 (1st-day).—Meeting of the Friends of White Plains, N. Y., at the home of Mary A. Carpenter, 35 Greenridge Avenue, at 11 a.m.

5th mo. 9 (2d-day).—Philadelphia Yearly Meeting, at Race Street, Philadelphia, at 10 a.m. Ministers and elders, 7th-day before, at 10 a.m.

The following committee will be glad to help any Friends needing aid in securing homes for the week of the approaching Philadelphia Yearly Meeting. Friends in the city having accommodations should notify the committee: Clarkson Fogg, 1114 Mt. Vernon Street; John Comly, corner Fifteenth and Race Streets; Martha D. Hough, 1340 Spruce Street; Rebecca B. Comly, 1529 Centennial Avenue; Matilda K. Lobb, 1702 North Eighteenth Street; Sarah L. Haines, 1513 Marshall Street.

5th mo. 10 (3d-day).—A meeting of the Committee on Mission Work Among Women and Children, to consider Flower Mission Work, in the Lecture Room of the School at Fifteenth and Race Streets, at 1.15 p.m.

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Views and Testimonies of Friends

An address, by Isaac H. Hillborn, delivered at a meeting of Friends and others, held in the Girard Ave. Meeting-house, under the auspices of the Committee on Membership of the Monthly Meeting of Friends of Philadelphia. 32 pages, paper. 5c.; per dozen 50c.

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Winter's evident disinclination to let go its grip has made some unusual values in Spring Underwear for women and children. Makers are anxious to unload their stocks—the weather has not helped them very much thus far, but warmer days are sure to come. Excellent qualities in seconds at a real saving, then, is the news for to-day.

Women's Ribbed Vests—from the Otis Underwear Co.; about a thousand dozen vests of white ribbed cotton; seconds of the regular 20c quality—special at 10c each.

Women's White Ribbed Lisle Vests—seconds of the 37½c quality—18c each, or 3 for 50c.

Women's White Ribbed Combination Suits—low neck, and with lace-trimmed knee-length drawers; seconds of a 75c quality—here at 37½c.

Women's White Gossamer Vests—high neck and short sleeves; seconds of our regular 50c quality—special at 25c each.

Women's Gossamer Drawers—seconds of our 50c quality—25c.

Women's White Worsted Vests—long or short sleeves; seconds of the $1 25 quality—special at 75c each.

Children's Underwear—white shirts, with long or short sleeves, and boys' knicker-bockers and drawers, seconds of 25c and 35c qualities—special at 15c each for any size up to 34 inches.

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On Fourth month 22d to 30th, inclusive, special excursion tickets will be sold to Los Angeles and San Francisco, via Southern Railway, account General Conference Methodist Episcopal Church and National Association of Retail Grocers, at very low rates, tickets good to return until Sixth month 30th, 1904. Round trip rate from Philadelphia, $66.75. Proportionate low rates from other points.

In addition to the Standard Pullman Drawing-room Sleeping-cars, operated daily, the Southern Railway operates on fast trains, tri-weekly, high-class, personally conducted vestibuled excursion Sleeping-cars between Washington, Los Angeles and San Francisco without change, via Atlanta, New Orleans and El Paso, in which the double berth rate is only $8.50.

Excursion Sleeping-cars leave Washinton at 7.10 p.m. on Second-day, Fourth-day and Sixth-day.

Chas. L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, Pa., will furnish all information.

A rather unique strike is that of the choir boys at the Church of the Heavenly Rest. Not all the boys are out, and there was not enough trouble to interfere seriously with the service to-day, but the malcontents have made several minor demonstrations, and predict success in their fight against a reduction in their pay—from 50 to 35 cents a Sunday. —*News dispatch from New York.*

J. Linden Heacock Oscar M. Hokanson
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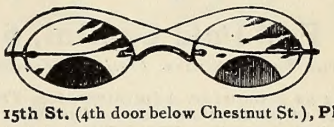
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Pittsburg.... Eastern time.	10.45	
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	A.M.	
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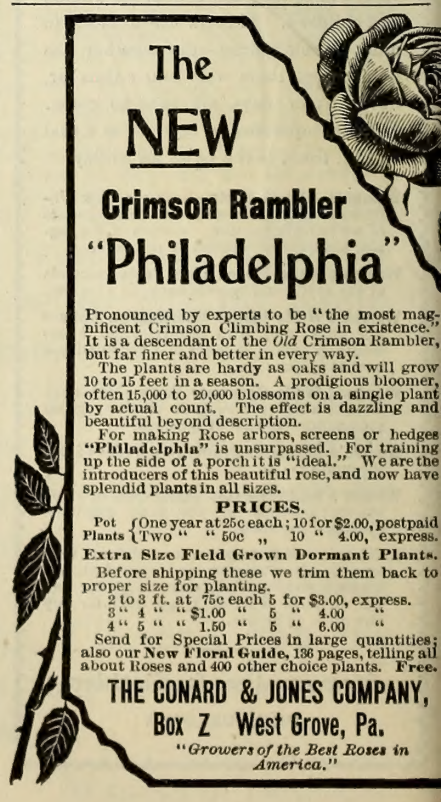
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CONTENTS OF THIS ISSUE.

GOOD WORDS—XIX., ... 289
LONG WORKING FOR GREAT WINNING, . 289
FRIENDS IN TRADE AND BUSINESS, . . 289
QUAKERISM; ITS INNER STRENGTH AND OUTER WEAKNESS, (Concluded) . . . 292
SPREAD OF THE GOSPEL FROM GREECE AND ITALY:
Christian History Lesson, No. 18, . . . 295
EDITORIAL:
Our Yearly Gatherings 296
Choosing a Home 296
Notes, ... 297
CURRENT EVENTS, ... 297
BIRTHS AND DEATHS, ... 299
NOTES, ... 299
FRIENDS' NEIGHBORHOOD GUILD 300
COMMUNICATIONS:
Purpose of the Friends' Association in Toronto; Conference Arrangements, . . 300
A FRIENDLY PILGRIMAGE, XIV., ... 301
EDUCATIONAL:
Conference at Media; Swarthmore Notes; Friends' Central School 302
CALENDAR OF MEETINGS, ... 303

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—*Whittier.*

Three of our directors visited Buck Hill this last week, and report the work on the new addition to the Inn nearly completed. The plastering is about done, and it will only need the finishing touches to put things in order by the opening, Fifth month 28th.

The bowling alley and new tennis courts will not be ready, but all else promised will be completed, and these will come very soon.

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The text of this edition is in many respects identical with that which Howard M. Jenkins was preparing at the time of his death. He and Rufus M. Jones had several conferences to determine if it were feasible to combine their labors and to publish the work as a joint undertaking. While they finally decided to bring out their editions separately, they found that their views were in the main entirely harmonious. This edition is therefore far nearer the idea of Howard M. Jenkins than any other that is now accessible, or is likely to appear

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PHILADELPHIA, FIFTH MONTH 7, 1904.

Volume LXI. Number 19.

GOOD WORDS.—XIX.

One of the best and truest fields for missionary work is to be found in our meetings for worship themselves; . . . if these are pulsating with the life of God, and are yielded wholly to the sway of His Spirit, they will be the chief instrument whereby our message is to be known and our mission to humanity accomplished.

—British Friend.

Editorial, Fourth month, 1904

LONG WORKING FOR GREAT WINNING.

I doubt it not—the Truth will come,
The clouds that cover now the sun
Will vanish, Love will find her home,
And Wrong be righted, Justice done.

Yet ere we reach the destined goal
Our feet will tire, our hearts will doubt,
And many a false and faithless soul
Will yield ere we are mustered out.

Our foes are strong, their forts are high,
And where the myriad legions stand
Our ranks are thinned, and now the sky
Is bending black above the land.

What wonder that the standard bends
In hands that held its staff so long?
What wonder that faint-hearted friends
Grow weary of the war with Wrong?

Yet, courage, we who build for God
Earth's Palace of the Coming State—
Who hope so much may bear the rod,
In darkness hold His hand, and wait.

—*Joseph Dana Miller, in the Public (Chicago).*

FRIENDS IN TRADE AND BUSINESS.

[Read by Charles F. Jenkins, Fourth month 24th, before the students of Swarthmore College and others, in connection with the exercises preceding the meeting for worship.]

Twenty-one years ago this coming summer I had to decide whether I should enter upon a course at Swarthmore College, or embark in business. For reasons which seemed important at that time, the latter course was chosen, and I was consequently deprived of the advantages which you are now enjoying. That the choice was made as it was must be my excuse for the topic I have chosen and for any shortcomings in the presentment of it.

Not one of you, I think, fully appreciates at their full value, at this time, the advantages you are enjoying, which appreciation will only come to you with full force in after years. But these privileges, you must remember, bring with them a greater responsibility, and it is only fair that more should be expected of you in the business and professional world than of those who have not had these opportunities. And what the Society of Friends has a right to expect of you when you enter on your larger career will be my endeavor to show. Not all of you are members of our Religious Society, but what I have to say should apply equally to all of other faiths, as it may relate to them and the organization of which they are members.

The Society of Friends has always insisted on the closest relationship between our walk in every-day life and the religious profession which we make. The fathers of the Church were not willing to set off the Sabbath from the rest of the week, and it has always been their teaching that every-day conduct should be raised to the plane of what is usually considered right and proper for First-day. It asks its members to carry with them into their daily walk and their business life the Golden Rule, and the teachings of fairness and uprightness of the Master. From a little book, with which some of you may be familiar, I have drawn out those teachings which they considered necessary for guidance in our business life.

There are some trades and professions which Friends are debarred from entering, by the fundamental teachings of our Society. We are not permitted to engage in the manufacture of firearms and ammunition for warlike purposes, nor are we expected to embark in the manufacture or sale of tobacco and liquor.

In this connection there is a pleasing circumstance remembered concerning the late treasurer of Swarthmore College. He was engaged in a business, a very profitable branch of which is the sale of firearms, and of this in turn, one of the most profitable parts is the sale of revolvers. Now the ultimate object of a man having a pistol is to defend himself, which may involve shooting his fellow man, and for this reason Robert Biddle never would add pistols to the line of goods sold by his firm. During slavery times many Friends would not sell the product of slave labor, believing that it was wrong to do so, and I could cite numerous other cases where Friends have denied profit to themselves, in lines of trade usually considered right and proper by the world, in order that they might live consistent members of Society and at peace with their own light.

Friends are also cautioned as to their responsibilities in their connection with incorporated companies, and asked to be careful how they assume that acts which would be improper for them as individuals are allowable in such companies. This lack of a feeling of responsibility by members of corporations is often noted in the business world. Stockholders allow some shrewd, not over-scrupulous manager or superintendent to do things which they are willing to profit by, but which they would not be willing to do themselves.

But our Society has gone further than making general statements as to our conduct in the commercial world, and in the little book to which I have already referred, there have been laid down in different places a number of definite rules. Some of these I have brought together and codified, and I can assure you, from my experience, that if these rules were carried out faithfully and fully, every man and woman among you could count upon achieving a business success which really is success.

The first:

> "Be careful not to venture upon such a business as you do not well understand, nor launch out in trade beyond your abilities."

Rule second (and, by the way, this is a very important one. Many men fail in business through not knowing just how their books stand):

> "You are recommended frequently to inspect the state of your affairs, and to keep your accounts clearly and accurately."

Rule third:

> "It is earnestly desired that you be careful to avoid all pursuit after the things of this world by such ways and means as depend too much on hazardous enterprises."

Rule fourth:

> "Bound your engagements by your means, and when you enter into contracts or make promises, endeavor on all occasions strictly to fulfill them."

Rule fifth (and this, perhaps, has been the rock upon which many men have met disaster. Please note it carefully):

> "You are cautioned how you enter into joint obligations with others, under the plea of rendering acts of kindness; many by so doing have been suddenly ruined and their families reduced to deplorable circumstances."

This does not mean that you are not to aid others, but it does mean that when you endorse a note or obligation for any person that you are fully able to meet it yourself without disaster to yourself. This is a good rule for a young man to make and stick to: never to endorse a note for another merely as accommodation to them. It may be a mistaken kindness.

Our sixth rule, and the last, is:

> "You are earnestly advised to inspect the state of your outward affairs at least once in a year, and ask yourself these questions: Have I been careful to live within the bounds of my circumstances, without ostentation or vain display, and have I kept to moderation in my trade or business? Have I been punctual to my promises and prompt and just in the payment of my debts."

The foundation of success in the business world is the inclination and ability of people to pay their debts. It is not known definitely, but it is supposed there are 2,000 agencies or firms in this country whose business it is to ascertain and report, to those who pay them for this service, whether people do pay their debts. In addition to these agencies, every large mercantile house has one or more clerks, called "credit men," who do nothing else but keep in touch with the circumstances of their customers, investigating the careers of those who apply for credit, and keeping themselves informed of untoward events in the business careers of those who have already had dealings with them. Some of the large agencies publish books, in which are listed all the leading business men, firms and companies of the country, their estimated wealth, and what their credit standing is. To show the magnitude of this work, such a book will contain over 1,200 pages. It will weigh thirty pounds, and the one I know best contains 1,400,000 names. In order that it might contain the latest reliable information, last year there were added 333,000 names, 295,000 names were obliterated, and 312,000 changes were made in the ratings and styles. While this is perhaps the largest agency in the country, still it is but one of many. Now all this care and investigation would not be necessary if business was conducted on a cash basis. If when you bought something you paid cash for it, and if when you sold something you always received the money, there would be no need of knowing the financial standing of those engaged in trade. Credit is thus the foundation on which the commercial world rests. The great principle which underlies credit is confidence, and confidence again in turn is built on three great requirements—character, capacity and capital. I have placed these requirements in the order of their importance, and but little time need be devoted to two of them. Of the three—character, capacity and capital—any business man of experience will tell you that to achieve success in the business world character is the most necessary. True success is unattainable without it. With character and capacity hand in hand, capital is not necessary, or will be easily forthcoming. Character in the business world means a reputation for truthfulness and for justness. It means integrity and promptness, all of them centering to the one great act of always paying your debts. Thus commercial agencies, in rating men, while they give due attention to the capital employed, depend more on the character of the firm or individual. A man with $10,000 invested in his business, and a reputation for the faithful, systematic and just discharge of his debts, will get credit favor, when the man with $100,000 capital and poor reputation for paying would be considered a much greater credit risk. You will therefore appreciate how a good character is essential to the successful conduct of business, and how all-important it is that you should be punctual to your promises and prompt and just in the payment of your debts.

And now I hope to make it clear that true success in life does not consist in the amassing of great wealth. If there is one failing more than another in the life of our business men to-day, it is their utter absorption in business affairs. They think business, can talk of nothing else, and live business morning, noon and night. They become mere sordid machines, many of them but little better than the inanimate cash register.

When you go out into the world take some part, no matter how small, in something outside the trade or business or profession which you adopt. Keep up your interest in your college and its work, help your meeting, take an interest in literature, science or economics, go in for forestry or city parks, or reform politics; do something for your fellow man, for somebody other than number one.

Even from a worldly point of view such a course will aid you. Your mingling with other men of af-

fairs (and you will find that usually it is the men of affairs who are engaged in these altruistic movements) will help you. It will broaden your outlook, develop your faculties, improve your health and enlarge your acquaintanceship. It will give you change of thought and occupation, which will enable you to return to your daily task with a renewed vigor that in the end will bring you to the same financial goal, but a rounded, broadened and helpful man or woman, instead of some one-sided financial automaton. As our little book succinctly puts it:

> "Much hurt may be done to the religious mind by excessive and absorbing attention to outward affairs, for this, if suffered to prevail, benumbs the soul and prevents its ascending in living aspirations toward the Fountain of Eternal Life."

It would indeed be unfortunate for the Society of Friends if the many sacrifices which were required of its members when they founded Swarthmore College were not rewarded by something better than this. If the very qualities which are instilled in you here are the means of drawing you further and further from its work, then have the sacrifices been in vain. If the training which it gives you enables you to achieve success more quickly, if that success engrosses you to the exclusion of your duties to the Society, then do I think the effort has been in vain. Let us have more devotion and less culture, rather than culture and learning and worldly success, coupled with an indifference and neglect of the higher duties of life.

Indeed, it is a real calamity to many men to acquire wealth in any great degree. This has been one trouble with the Society of Friends. The qualities of industry, plain living and right business conduct have enabled many of its members to acquire considerable fortunes. They have been unwilling to continue in the plain and moderate ways of Friends and their children have been brought up in luxury, with desires for social position, for power, for other surroundings and diversions. They have consequently sought companions among those of similar desires, and thus in many instances have become lost to us. Of course there are exceptions to this statement, exceptions which will occur to you as I read, but it is nevertheless true from the time of William Penn's children down to the present day. Philadelphia society, as it is called, is largely made up of descendants of the early Quaker merchants, whose children or grandchildren were not willing to continue in the simplicity of Friends, but who, it is interesting to note, are proud to trace back their descent to some worthy Quaker ancestor. The little book which has been quoted puts the demoralizing effect of wealth plainly and earnestly, so that I cannot refrain from again copying it:

> "We affectionately desire that Friends may wait for Divine counsel in all their engagements, and not suffer their minds to be hurried away by an inordinate desire for worldly riches, remembering the observation of the Apostle in his day, so often sorrowfully verified in ours, that 'They that desire to be rich fall into a temptation and snare and many foolish and hurtful lusts.' Even when riches to an extraordinary degree have been amassed by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of the Truth into liberties repugnant to our religious testimonies, and sometimes into undertakings which have terminated in irreparable damage to their temporal affairs, if not an entire forgetfulness of the great work of the soul's salvation."

In talking to a Friend, formerly connected with Swarthmore, the other day, he remarked that he did not think Swarthmore graduates were doing their full duty to the Society of Friends. He mentioned this and that graduate, from whom might reasonably be expected some service in meeting work, who apparently was indifferent to its claims upon him, or totally absorbed in his own affairs. I do not know what basis he has for his statement, but I do know that in our meetings for discipline, young people are conspicuously absent, and that in looking over the men's branch of Philadelphia Yearly Meeting one is impressed with the overwhelming proportion of silvered heads. The younger men are chained in the fierce commercial struggle of the day. Many of our large monthly meetings have changed their time of meeting to the evening, especially to accommodate business men who feel they cannot attend during the daytime. The mere regular attendance of meeting First-day morning counts for something, but after all this is no more than the reasonable service which should be expected of you. This will bring its own reward. But it is the little things beyond this which you can do, if you will, that will count.

It seems to me that in England more than in America business men have learned that there are other things besides money, and particularly among Friends we find many examples of those who take time to further the good works of charity or reform. There are usually three or more members of Friends in Parliament, and many of them are County Justices or occupy other important public positions. Not long ago our friend, John Wilhelm Rowntree, addressed you here at Swarthmore. He is one of a family of men engaged in almost gigantic enterprises, having under their control the supervision of over three thousand people in great factories in York, with estates in Dominica and other tropical parts, and yet this Friend finds time to devote himself to the works of the Society. He is now at work on a history, involving much time and toil. His father, the active head of the firm, has written a book, which is an authority on the subject of temperance, recognized over the English-speaking world, and his brother has made a most exhaustive study of the condition of the poor in York, and has published the results in a book, the most scientific and complete, I believe, that has ever been made. So much are these works authorities in their respective spheres that when John Wilhelm Rowntree delivered an address in Liverpool not long ago, one of the audience was heard to ask another, "Who is this man?" and he was answered, "Oh, he is the brother of poverty and the son of drink."

In England the Society of Friends has organized what are called adult schools, which are for workingmen, usually held First-day mornings before meeting, and there are literally hundreds of business men, working their full share during the week, who First-day mornings breakfast at an early hour and are away to teach in these adult schools. Our friend, Percy Bigland, who has been with you recently, is a

would that more felt called to do so—I would specially commend these thoughts. I am far, indeed, from suggesting that any of us should go to meeting with our minds charged with what Barclay called "conned and gathered stuff," which we are determined to let off, come what may, upon our long-suffering brethren. What I do urge is that we should be constantly on the lookout for thoughts that may help others, and earnest in prayer that God will use us in their service.

If we wish to save the Society—and it is only worth saving if it has a message for humanity which humanity needs—it is absolutely essential that the vocal ministry shall receive far more attention than our Church at present gives it. We don't want what are called "intellectual sermons," but we do want living, heart-searching and upbuilding power, and (broadly speaking) we are not getting it, either in meetings that are predominantly conservative or in those that are more evangelical. If we decline to take pains with the ministry on Quaker lines, it will be developed on pastoral lines, either nominally within the body or else frankly outside it, and in either case it means that we abandon our real message to the world. The eldership should be such as earnestly and lovingly seeks to lay the responsibility for ministry on those who seem to have the needful spiritual gifts but to be neglecting them. The whole Church should feel it to be its concern to train its young people so that a share in the ministry of the Gospel may be looked forward to as their highest honor and privilege, and their gifts be cultivated accordingly.

This means that religious instruction must be much more seriously taken in hand. We must guard at all costs against singling out a class to receive special ministerial training. What we need is to put the best spiritual and mental equipment that we can secure for them within the reach of all our members. We have suffered grievously from the fear to use our minds, and from unwillingness to take pains to furnish them with sound knowledge of the Bible and of religious history—of the great facts and methods of God's revelation of Himself to men, and of the spiritual experience which the revelation has wrought within them. I recognize to the full that the Spirit can and does use unfurnished minds in helpful ministry to others; I have heard brief and pointed addresses from those who have had no opportunities of learning, which have shown deep knowledge of the things of God, and have found a witness in all earnest hearts. But a congregation is not built up on a ministry that is mentally deficient, if this is all it gets. If uneducated ministry is all there is to be had—if all the trained minds are in one set of bodies, and all the warm hearts in another—the congregation will not and cannot prosper. The greatest need of our Society at the present time is to bring the two together: to train the minds of the earnest and devoted workers, and to warm the hearts and kindle the enthusiasm of those whose intellectual powers are developed, but whose inner life is comparatively cold.

This is one great aim of our Summer School movement—an aim that is being attained in larger measure than a few years ago some of us would have thought possible. Its most striking feature has undoubtedly been the union of entire intellectual openness and fearless investigation into the facts of religious history, with deep spiritual earnestness and a growing heart experience of the things of the Spirit. It has been to myself a deep joy to witness the steps forward of seeking souls, coming forth from dark and lonely places into the brightness and fellowship of conscious Christian experience.

Whatever may be thought of this particular method of meeting the problem, let me urge once more, in conclusion, the absolute necessity of facing the question of our congregational life and of the ministry. Our meetings will not thrive if we simply leave them to take their chance; if we, who are really concerned for their welfare, do not put into them much work and thought and prayer. The right kind of ministry will not be developed unless we take pains with it, seeking to lay upon those who have some measure of spiritual experience (without which there can be no ministry worth the name) their responsibility for helping others, and to lead them into fields where they can feed and grow strong in mind and soul.

Our whole system of free ministry is on its trial.

If we let things drift, it will inevitably die away, and with it the spiritual message that has been entrusted to us for the world.

If we cannot present that message in practice, it is little use our presenting it in theory, in the form of discourses on "Friends' principles." A real and living worship, with a ministry that carries conviction, searching the hidden depths of the heart and bringing home the offer of heavenly healing for its sins and sorrows, is the one chief means by which we can convince others, as in the days of Penington and Barclay, that God is with us of a truth. The noisy, restless, weary world needs now as much as ever that quiet, heavenly Voice, that whisper of the Holy Ghost itself, which breathes, nowhere else on earth, perhaps, with the same deep and heartfelt power, as in a true Friends' meeting.

"With that deep hush subduing all
Our words and works that drown
The tender whisper of Thy call,
As noiseless let Thy blessing fall
As fell Thy manna down.

"Drop Thy still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

"Breathe, through the heats of our desire,
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind and fire,
O still small voice of calm!"

Louder and longer than the roar of guns and the cries of battle will come to the nations those simple words, "Blessed are the merciful" and "Father, forgive them, for they know not what they do."

SPREAD OF THE GOSPEL FROM ITALY AND GREECE.

FRIENDS' CHRISTIAN HISTORY LESSON—NO. 18.

Read Matthew, x., 7-28; John, iv., 35-38.

Moreover it is required in stewards that a man be found faithful.—I. Corinthians, iv., 2.

While the Christian Church was undergoing transformation in the great centers, it was continually growing at the circumference. In the reign of Diocletian it had become so widely known in Armenia, the region to the south of the Black Sea, that Gregory, "the illuminator," who had spent his life in the effort to convert the ancient nation, was able to induce the king not only to receive baptism himself, but to adopt Christianity as the state religion. This was about the year 300 A.D. The Armenian Church, which has suffered so much under the tyranny of the Turks, exists unto this day as an independent organization, the official head or Catholicos residing at Etchmiazin.

A little later, in the reign of Constantine, a ship was wrecked on the coast of Ethiopia, now called Abyssinia. Most of the ship's company were killed; but two young men were spared and rose to high favor with the king. Being released after some years, one of them, Frumentius, was ordained bishop by Athanasius, and returned to Ethiopia, where he founded a church which still exists as a nominally Christian body, though its spirit is very far from Christian.

These are mentioned especially because they became independent churches after the separation of east and west. But long prior to these times missionaries had made their way into still more remote regions. As early as 202 A.D. there was a Christian Church at Edessa in Mesopotamia. By the same date the gospel had been preached in Parthia, Persia and Media, in the regions of Africa, above Egypt, in Spain, Germany and Britain. This does not mean that the various peoples of these lands were converted as nations, or even in large numbers at this time; but a beginning was made and Christian teachers learned in some degree the magnitude of the task before them.

About the end of the third century, or early in the fourth, Christianity was introduced among the Goths, a Teutonic people then in the regions of the Black Sea and the Danube River. They were represented at the Council of Nicæa by a bishop named Theophilus. But the really efficient cause of the conversion of the Goths was Ulfilas, himself a Goth, who gave his life to the preaching of his faith among his own people. He spent part of his youth as a hostage in Constantinople, and there embraced Christianity. On his return he translated most of the Bible into the Gothic language, inventing or adapting an alphabet for the purpose. Nor was his influence confined to his own nation; but by his missionary journeys, and perhaps even more by his book, he was a potent factor in introducing his faith to all the Teutonic tribes of eastern Europe. All these—the Goths, Vandals, Burgundians and Sueves—accepted Christianity during the fourth century and carried it with them in their great invasions of the west, which soon followed. The particular form of Christianity adopted by the Teutons was that known as the Arian heresy. The teachers of Ulfilas had been adherents of Arius, and most of the missionaries of the east had been of the same faction: a fact of considerable importance in view of the conquest of most of the Roman empire by these Teutonic peoples in the fifth and following centuries.

When the Romans conquered Britain they put down Druidism and its bloody sacrifices, but beyond some changes of name among the Celtic gods they made little alteration in religious usages. Christianity found its way into Britain very early—certainly before the end of the third century, since in 314 three British bishops attended a church council in Gaul. Nothing certain is known of this early propaganda; it spread into Britain as it spread everywhere in the empire, carried by merchants, soldiers, or slaves, and establishing itself by its own inherent appeal to the best in human nature. In the fifth century the Romans withdrew their troops, which were needed nearer home, leaving England to be overrun by the Saxons, Jutes and Angles, from whom are descended our modern Anglo-Saxons. This conquest split Gaul, which was subject to the Roman Church, from the Irish Christians who had maintained a position of independence. Both of these Christian bodies undertook the evangelization of the conquerors of Britain, but the English Church was finally to come chiefly under the influence of Roman missionaries about the end of the sixth century in the pontificate of Gregory the Great.

The Franks, a Teutonic people, who conquered Gaul and gave it their name about the end of the fifth century adopted the Athanasian (or Roman) Christianity instead of the Arian form of the other Teutons (496 A.D.), and not long after, their king, Clovis, allied himself with the Roman popes. The conquests of the Franks thereafter over the other Teutonic people meant the conquest of Rome over the Arian heresy.

Topics.—The Druids, Ulfilas and the Goths, History of the Alphabet, Gregory, Augustine and Conversion of England.

References.—Backhouse and Tyler, Emerton, Milman, Gibbon, Histories of England, Germany and France.

Just as in a neglected house there may be conditions that attract vermin and breed a pestilence, so in the mind, long closed to light, there may be a stock of old ideas in different stages of decay in which are nurtured the germs of disease and death. To go down into the cellar of the mind and up into the garret, to drag out the moldy and infected thoughts and scour the hidden corners and flood the darkness with the sunshine—what if we were to do this every spring?—*Herbert S. Bigelow.*

FRIENDS' INTELLIGENCER.

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OUR YEARLY MEETINGS.

To those who take an active interest in the organization and work of our Society as a religious body, its coming together as a yearly meeting is always a serious occasion. Not alone the responsibilities attached to its business interests, but the great desire for the deepening of the spiritual natures of the whole membership weigh heavily.

In the far-away past, when travel was tedious and time taken from home duties required much self-sacrifice, great efforts were made to attend yearly meeting, and attendance upon it was greatly valued for its social opportunities, as well as spiritual refreshment. Friends of all ages planned to be present, and many Society friendships were made that were most helpful and ended only with life. But now yearly meeting is not such a social factor. The results of applied science have so eliminated time and space, and social functions have so increased everywhere, that many of our members feel excused from attendance, which results in a loss to themselves and to the meeting; yet in many localities Friends are very active in their home meetings, and there is a desire felt to carry this activity into the more stagnant places, for there is still an abiding trust in Quakerism pure and simple. Let no time be wasted over the cry of decadence, but seek to know how to deal with present-day problems, giving our fundamental doctrine our firm support, adhering to our distinctive testimonies, especially such as teach steadfastness of character and true simplicity in living. Let us keep perpetually on the watch, lest in our growing liberality—which is all right and proper—we give our heritage away for that which is not enduring. However much we may tire sometimes of tedious proceedings as to the "state of society," let us weigh well any proposed changes, remembering that it is the tree of slow growth that endures the longest; let us not grow discouraged by this slow growth, but reverently pursue truth, as did our forefathers, believing our form of religion is the best for us, and in the "faith that there is a Power in the universe wise enough to make truth-seeking safe, and good enough to make truth-telling useful."

CHOOSING A HOME.

NOT long ago a young woman whose husband and children, as well as herself, are members of the Society of Friends, wrote to one of the editors of the INTELLIGENCER concerning the advisability of moving into a different neighborhood. They have a comfortable home, and her husband, who is a physician, has a good and growing practice, but they are troubled because their little children have few desirable playmates, and are too far from meeting to enjoy the advantages of a First-day school. When they first married it would have been just as easy for this physician to establish himself in a Friendly center as in the village where he resides; but to make a change now would involve a great pecuniary sacrifice. This is but one of many instances where young married people, in choosing a home, did not give sufficient thought to the future of the children who would probably be born to them, and the importance of providing for them a helpful environment.

There is another class of persons who ought to give due thought to moral and religious surroundings in choosing a home. Now that trolley roads are being built in every direction people are yearly leaving cramped apartments in great cities and buying for themselves suburban homes. In selecting the new home they consider the convenience of access to the city, the size of the yard and garden, the comforts of the house, the healthfulness of the neighborhood, and perhaps the school advantages that the place affords; but very often those who are members of the Society of Friends do not feel it essential that they shall live where they and their children can have the privilege of attending a Friends' meeting regularly. After they have taken possession of their new abode, and have had time to realize what their children are missing by being deprived of Friendly associations, they discover that they have made a mistake.

Often the selection of a home depends largely upon the business in which the husband is engaged. His work has placed him in some city or State far removed from Friends' meetings, and the home must be where the work is. The young Friend, in choosing his life work, should bear in mind the things that are more to be desired than money. He should look forward to marriage and parenthood and consider seriously all the moral obligations that these relations will involve. It will help him to decide wisely if older Friends show a loving interest in the welfare of the young who are growing up in their midst and make

it as easy as possible for them to settle down amid Friendly surroundings.

When there are good reasons for making a home away from a Friends' neighborhood it is still possible to keep the children in touch with our religious Society. *Scattered Seeds* should form a part of their reading matter, and a portion of each First-day should be devoted to the consideration of the Friends' lesson leaf best suited to their age. The parents should tell them about Friends' meetings and should make them acquainted with our fundamental principles and testimonies. In many instances children who have been thus trained are as staunch Friends as their parents, though they may never have been inside of a Friends' meeting.

If our members as a whole placed more stress upon religious influences and less upon material surroundings it would be much easier for the young to begin their new lives in the old neighborhoods. The necessities and even the comforts of life may be had at a comparatively small cost; but our young people feel that unless they have all the cumbersome luxuries by which their elders are surrounded, they will be thought peculiar, and few of them have the moral courage to begin life simply. Let us all learn to value the influences that feed the soul more highly than the external pleasures that pamper the body, and thus exemplify to the world the beauty of the simple life.

The *Friends' Quarterly Examiner* for Fourth month contains "The Structure of the Sermon on the Mount," by William C. Braithwaite; "Joseph Whitwell Pease," by "One Who Knew Him"; "Co-Education"; "The God of Nature"; Emerson's "Over-soul," and "Modern Psychology," by Elizabeth Fox Howard; "An Analysis of the Ministry," by John William Graham, being his Asbury Park Conference address; "Ministry from the Objective Standpoint," by Ernest Warner; "Essential Christianity" (according to Adolf Harnack), by Dr. Thomas Hodgkin; the first of a series of articles on "Science and the After Life," by James Edmund Clark; "The British and Foreign Bible Society"; "The Centenary of Protestant Missions in China"; notices of new books. Editorials deal with "Alcoholism in London," "Friends' First-day School Association," "The Bible Society."

The worth of civilization is the worth of the man at its center. When this man lacks moral rectitude, progress only makes bad worse, and further embroils social problems.—*Charles Wagner.*

CURRENT EVENTS.

"Four men have been hanged in Chicago within a few days. One had killed a fellow being while brutally under the influence of liquor. The other three were young men, scarcely out of their teens, who are described as bandits because of the strenuous life they led. These boys were no worse than the average boy. Had they lived in favorable surroundings they would have found an outlet for their adventurous inclinations by hunting wild game, struggling with the elements in yachts, or by participating in some of the great sports, from college football to military activity, whereby well-to-do youth tame the spirit of boyhood as they grow into manhood. . . . The newspapers of Chicago—not merely the yellow ones, but the truly good newspapers also—did more to stimulate murderous possibilities when they reported those hangings than could be done by all the dime novels ever printed. . . . But it is not so much the newspapers as the people that are to blame. The papers only report facts about executions, and this is part of their business. As facts, executions must be reported. It would be extremely dangerous to free society to prohibit it. But the people themselves cause the facts. They do so by retaining the murderous, the murder-inculcating, the murder-making institution of capital punishment. . . . The best preventive of lawless murder is not lawful murder. It is the general inculcation of respect for human life. That is the only preventive. But this preventive is impossible so long as society itself deliberately destroys human life, and teachers and preachers and law-givers applaud the custom."—The *Public* (Chicago).

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Representative Bartholdt, of Missouri, introduced a concurrent resolution in Congress on the 28th, requesting the President to invite the governments of civilized nations to send representatives to an international conference to devise plans looking to the negotiation of arbitration treaties between the United States and the different nations; also to discuss the advisability and, if possible, agree on a gradual reduction of armaments. As chairman of the American group of the Inter-Parliamentary Union for International Arbitration, Representative Bartholdt has been authorized to appoint a committee of ten to make arrangements for the reception and entertainment of the foreign delegates who will attend the meeting to be held at St. Louis Ninth month 5th-10th. Congress appropriated $50,000 for the purpose, and it is expected that 300 or 400 delegates will be present.

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The Conference for Education in the South was held in Birmingham, Ala., on the 26th and 27th. Robert C. Ogden made the annual address and was re-elected for the fifth term as President of the Conference. Addresses were made by the Episcopalian Bishops of Massachusetts and of Rhode Island, and by John Graham Brooks. The party that went from the North as guests of Robert C. Ogden to attend the Conference are enthusiastic over

their trip. There was no doubt in the minds of any of the educators that the work of the industrial schools of the South is in the right line, and that it is doing the greatest good for the South, where the States spend nearly half of their revenue for the support of their schools. The impression was that the industrial features of the Southern institutions might be applied with advantage in the North.

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Representing a larger expenditure than any similar enterprise heretofore attempted on this continent, greater in its ambition and wider in its scope than any previous effort of its kind, the Louisiana Purchase Exposition was formally opened on the 30th. It is estimated that about 232,000 persons entered the gates on that day. The opening day figures at Chicago, 1893, were 137,557; Philadelphia, 1876, 186,-672. It is estimated that not more than 2 per cent. of those attending the Purchase Exposition on the first day were admitted on passes. It is said that rooms for 192,000 guests are available at St. Louis. The permanent hotels number 100, with a capacity for 20,000. The temporary hotels will accommodate 35,000. Boarding and rooming houses will provide for 130,000, and provision is made for 7000 in tents near the grounds.

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President Loubet, of France, accompanied by Foreign Minister Delcasse and a distinguished party of French officials, arrived in Rome on the 24th, to repay the visit of King Victor Emmanuel to Paris last fall. The visitors were entertained royally, it being the desire of Italy to prove that, while loyal to the Triple Alliance, she is quite free to entertain friendly relations with other Powers, having for her object the maintenance of peace. The Clericals desired to organize a demonstration of protest against the visit of President Loubet to Rome, but this plan was not carried out, it having been learned that the Pope disapproved of such a demonstration. It is announced that the protest of the Pope against the presence of the French President at the Quirinal will take the form of a note to all the Catholic Powers.

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Shipments of coffee received in New York recently, says the Philadelphia *Ledger's* correspondent, seem to justify a suspicion long held that the supply of Mocha and Java coffee that reaches this country is infinitesimal. One importer says that he has absolute knowledge of an instance where a cargo of Brazil coffee was shipped from New York to Java, the mats included, and later was shipped back to this port as pure Java coffee. He added that he was positive of the facts, and knew the man who shipped the coffee from here. Similarly, there are strong suspicions in the minds of many men that the heavy shipments of cottonseed oil that leave here on nearly every steamship bound to the Mediterranean ports, find their way back to this country as olive oil.

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The year 1903 stands as the high water mark of prosperity in the anthracite coal trade, according to a report of the Geological Survey about to be issued. It says that the production of that year exceeded by more than 6,000,000 tons that of any previous year, and that the demand for coal gave a fair return to all concerned in the industry. The consumption of the smaller sizes of coal increased 2,468,694 tons over 1901, despite the opinion expressed at the close of the anthracite coal strike that bituminous coal had largely supplanted anthracite for steam purposes. The total production was 66,351,713 tons, valued at $152,036,-448. The number of men employed was 150,483.

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The "Acta Pauli," a narrative of the travels of the Apostle, heretofore known only in fragments, has been compiled and translated by Dr. Karl Schmidt, and has been published by the Heidelberg Press. The work of compilation involved the slicing together of 2000 fragments of papyrus, and this, with translation from the Coptic, has required seven years for its completion. The acts of Paul comprised one great work, of which only separate parts are now possessed. The work included the so-called "Thecla acts"; secondly, the apocryphal Epistles to the Corinthians, and thirdly, the martyrdom of St. Paul.

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Free firecrackers and torpedoes will be given in unlimited quantities to every child in the city on the Fourth of July by the Chicago Amusement Association, provided the children will assemble in the public parks and playgrounds and explode them under the supervision of a fireman, physician, policeman and a member of the association. A crusade against dynamite bombs and crackers and against the toy pistol is announced as among the main objects of the new association. All cases of accident or death reported as resulting from the use of these forbidden explosives will be traced back to the seller. He will be held personally responsible and prosecuted.

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Antonin Dvorak, the composer, died suddenly in Prague, Bohemia, his native place, of apoplexy, on the 1st. One of the foremost representatives of the Slavonic movement in modern music, a teacher of high ability, he was at one time a familiar figure to the music lovers of New York. For several years he resided in that city, being the head of the National Conservatory of Music, and some of his most important compositions were written in the United States.

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"From the 1st of this month on there will be fewer saloons in New York," writes a press correspondent, "on account of the increase in the excise tax and a falling off in the consumption of beer, due to the hard winter and the building strikes. These burdens have been more than many saloon-keepers could bear, but there will be no famine in saloons, as in many localities the average of three on a block will be maintained."

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The tenth annual meeting of the National Municipal League was held in Chicago, beginning the 27th, with delegates present from every large city in the United States. Clinton Rogers Woodruff, of Philadelphia, spoke on "A Year's Disclosures;" Charles J. Bonaparte, on "Partisanship in Politics;" Dr.

Rowe, of the University of Pennsylvania, on "University and Collegiate Instruction and Research in Municipal Government."

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Every obstacle to immediate rebuilding in the larger part of the burned district of Baltimore has been removed, and all that now remains is the clearing of lots and actual beginning of work. Definite building lines have been established on all the streets which are to be widened, and there will be no further agitation for the widening of any other streets. By a vote of 14 to 9 the First Branch City Council decided against the Baltimore street widening ordinance.

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The Board of Education of New York city has yielded to public sentiment by withdrawing its opposition to the retention of women teachers who marry. The action of the Board was not entirely voluntary, as the Court of Appeals has decided that a woman cannot be dismissed from the schools for marrying.

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A bill to prohibit priests and other religious functionaries from wearing their robes of office in the streets and preventing people engaging in religious demonstrations in the streets was defeated in the Cuban Senate.

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The second session of the Fifty-eighth Congress closed on the 28th.

BIRTHS.

RUSSELL.—Fourth month 7th, 1904, at 175 Bell Avenue, Cleveland, O., to A. Curtin and Carrie B. Russell, a son, who is named Hugh Edward.

DEATHS.

BARTRAM.—At his home at White Horse, Willistown, Chester County, Pa., on First-day, Fifth month 1st, 1904, Mordecai T. Bartram, aged 61 years. Funeral at Willistown Friends' Meeting House on the 4th.

GRIEST.—In New Castle, Lawrence County, Pa., on Third month 20th, 1904, after years of intense suffering, which she bore with great fortitude, Theresa J., wife of Joseph Griest and daughter of Nathan and Mary Ann Griest, formerly of Adams County, Pa.

KERVER.—On Fourth mo. 19th, at her home, near Ridgeville, Warren County, Ohio, in the 87th year of her age, Juliet D., widow of the late Moses H. Kerver, M.D., and daughter of Aaron and Elizabeth Wynne Janney, of Loudon County, Va.

KESTER.—At her home in Millville, Pa., Third month 26th, 1904, after an illness of eight weeks, Tamar Jane Kester, in her 74th year, a lifelong member of the monthly meeting of Friends held at Millville, Pa. She was the youngest of a family of ten children, four of whom, one sister and three brothers, survive her.

Her remains were carried to their last resting place by four young men, her great nephews. Two of her eighteen great-great-nieces and nephews were present at her funeral, which was held in the meeting house. Interment was made in the yard adjoining.

LEA.—At the home of his parents, Rutherford, N. J., Fourth month 4th, 1904, after a lingering illness, William E. Lea, son of Edward S. and Eugenia Wysong Lea, aged ten months.

THOMPSON.—At his home, in Unionville, Centre County, Pa., on the 13th of Fourth month, 1904, Andrew J. Thompson, a valued member and elder of Centre Monthly Meeting. Had he lived till the 15th he would have been 68 years of age. He bore without a murmur total blindness, which came a short time before his death.

MARY A. BURNS.

The subject of this memoir was born in Harrisville, Harrison County, O., Fourth month 8th, 1822, but had spent most of her girlhood and earlier womanhood at Clear Creek, Putnam County, Ill., where she removed with her parents, William and Lydia Lewis, at the age of 14 years. They were among the little band of Friends that established Clear Creek Monthly Meeting of the Society of Friends in the then new prairie State. Here she resided for forty-two years, at which time she removed with her only daughter and her family to Great Bend, Kan., removing with them six years later to Ottawa, Franklin County. In the later years of her life she was away from the Society of Friends, but always retained her membership, and was a living example of the beautiful truths they inculcate. She retained her faculties to the last, and through all her long life her aim seemed to be to help others. She was esteemed by all who knew her, and especially loved and honored by the family of grand-children who had always known grandmother as one of the home circle. She folded her tired hands as if in sleep and passed peacefully to the higher life on the 2d day of Third month, 1904, aged nearly 82 years.

NOTES.

Second-day evening of Yearly Meeting Week in Philadelphia the Conference of Friends' Associations will meet at Race Street. Dr. J. Russell Smith, of the University of Pennsylvania, will preside; Mary M. Fox, of Short Creek Association, Ohio, will act as secretary. The general subject will be "Friends and Politics," with subdivisions as follows: (1) "Some Fundamental Principles Involved in Good Citizenship Historically Considered," discussion to be introduced by Dr. George D. Leutscher, George School; (2) "Are the Duties of Public Office Inconsistent with the Principles of Friends?" introduced by Thomas B. Hull, Jr., of Baltimore; (3) "The Experiences of Non-professional Politicians in New York City Politics," introduced by Anna Morris Jackson, of New York City; (4) "The Primaries," Dr. Wm. W. Speakman, Swarthmore, Pa.; (5) "How an Association May Enrich the Civic Life of Its Neighborhood," by J. Hibberd Taylor, Kennett Square. A general discussion will follow.

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On visiting the St. Louis Fair and giving it a thorough inspection Rebecca B. Nicholson finds it would be very unsatisfactory to carry out present plans for the Conference trip Sixth month 21st, as everything is in a very unfinished state, and will defer the trip and combine it with the one in Ninth month. Also, she has just returned from a tour of inspection for homes at Toronto for Conference Friends that wish to attend and will be glad to give any information that any one may desire in regard to location and price of board. She has secured a rate at the Temperance House, Niagara Falls for one night and breakfast at ninety cents; at the New Temperance Annex, finished and furnished very nicely, with elevator and all other comforts, for $1.00 for all night and breakfast, very near the station, Gorge trolley past the door. By addressing R. B. Nicholson, with a stamp, she will be glad to give any information that Conference Friends may desire.

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An adjourned meeting of "The Association for the Promotion of First-day Schools within the Limits of Philadelphia Yearly Meeting" will be held in Race Street Meeting House on Fourth-day evening, Fifth mo. 11th. The topic, "What the First-day School Means to Us, and What Should be Our Attitude in Regard to Its Future?" will be presented in papers by Ellwood Roberts, of Norristown, and George A. Walton, of George School. The discussion will be opened by Joseph C. Emley, of Malvern, followed by Anna B. Sheppard, of Camden. The question, "How much of the Bible and what parts would you have a child learn?" will be answered by Elizabeth Powell Bond, of Swarthmore.

JOHN L. CARVER, Clerk.

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"Our friends, Sarah M. Haviland and Mary Travilla, were very acceptably in attendance at our meeting in Flushing on First-day morning, the 24th. A goodly number were present, who were reminded that, if we have not a "Mountain Top," as Jesus had, we can repair to the mountain top of our own hearts to pray to our Heavenly Father, and that each must work out his own individual salvation." M.

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A Friend in Chicago writes: "At the Central Meeting of Friends, in Chicago, Fourth mo. 24th, we were favored with

the presence and ministerial labors of our dear Sister Elizabeth Lloyd, whose exhortations and words of counsel all tended toward higher resolves and nobler deeds.

Friends of Millville, Pa., were much pleased to have the presence and participation of Ellwood Roberts and wife and Mary R. Livezey, of Norristown, in their meeting and school on First-day, the 24th ult.; and Louis B. Ambler, of Philadelphia, in like manner last First-day, the 1st instant. To be thus remembered has an encouraging and reviving effect upon the visited, and opens the way for further mutual effort and achievement in that which pertains to the welfare and advancement of our Society.

FRIENDS' NEIGHBORHOOD GUILD.

GIFT OF $500 FROM ONE WHO HAS NO CONNECTION WITH FRIENDS.

John Moffitt, whose business brought him in contact with the district in which is situated Friends' Neighborhood Guild, having been entrusted with the distribution of the residuary part of the estate of a person having no connection with Friends (for a portion of which application was made by Philadelphia Quarterly Meeting's Philanthropic Committee), his knowledge of the needs of the neighborhood led him to award us five hundred dollars.

Our committee is very desirous of investing this as a nucleus of an endowment fund, but our income this year (appropriation from the quarterly meeting and contributions from interested Friends) is not yet sufficient to cover our expenses.

REPORT FOR THIRD MONTH OF WORK AT THE GUILD.

The average attendance at the First-day School was sixty-five. We have decided to take this department to the "Children's Meeting" on First-day afternoon of yearly meeting.

The Sewing School has 108 names enrolled; the attendance was very good. As soon as the girls learn to sew they are taught to make garments for themselves. Two hundred and fifty-six new and a few partly-worn pieces of clothing have been distributed. They are encouraged to save their pennies. They have deposited $105.06, which is drawn out from time to time as shoes or dress are needed or "father is out of work," and many wants are met by that which would otherwise be squandered a little at a time.

On Third-day evenings ten large boys come regularly; the order is very good. They are interested in books and games, and would be glad to come oftener than once a week; but this we are forced to deny them, as we have not a sufficient force of helpers to allow it.

On Fourth-day evenings we have about twenty-five. Lack of helpers has forced us to curtail our work in this department. Fifth-day evening we have the large girls, who are employed all day, earning their living. They enjoy music, reading and games. A young woman (not a Friend) has taught them to make their own hats, which they completed in quite a satisfactory manner. The Manual Training Class has continued its useful work.

Sixth-day evenings smaller girls have been making belts and chains of beads.

The Kindergarten continues full, and the children are very happy.

There has been comparatively little sickness among the families connected with the Guild.

The superintendent has paid 125 visits during the month. She secured more positions for boys. She has distributed fifty partly-worn garments, two half tons of coal. Finding one woman dying of consumption, lying on a broken, springless lounge, we bought a comfortable cot and mattress, which we loaned her. She will not need it long; then the Board of Health will fumigate it and we will loan it to some one else. We secured a doctor for her; also a nurse from the Visiting Nurse Society. She is very grateful for everything we do. The young man reported dying last month has passed away. It was such a comfort to him to think he need not be sent away to die among strangers.

The bag of cocoa shells donated by Croft & Allen have been given out, a few at a time, to the mothers, and we hope at least five have stopped giving their children strong tea and coffee. We have told them of a place where they could buy the cocoa shells at two pounds for five cents.

The Mothers' Meetings continue to grow in interest and numbers.

The class in dressmaking failed because the teacher could not give it her regular attention.

We are greatly concerned in regard to the great numbers of children on the streets who should be in school, and have reported them to the truant officer. Every child should be compelled either to be in school or at work. There are very few evils of which idleness is not mother.

We need so much a larger house and grounds, where we could have a gymnasium for the boys and a bath-house and swimming pool, and a play ground for the little children.

What nobler monument could one leave to their memory than a place that should stand as a "Door of Hope" for all the years to come in this neighborhood! What glorious influences might go out from such a center!

EMILY WILBUR, Superintendent,
151 Fairmount Avenue.

CASSANDRA T. CARR, Treasurer.
1715 North Nineteenth Street, Philadelphia.

COMMUNICATIONS.

PURPOSE OF THE FRIENDS' ASSOCIATION IN TORONTO.

To the Editor of THE INTELLIGENCER.

Dear Friend:—The expected visit of Friends' General Conference to Toronto this coming summer has awakened interest here already in organization and work. The best evidence of this is the formation last month of a Friends' Association, the purpose and prospects of which are set forth in the following paper, approved at the Second month meeting and authorized for publication.

As this organization proposes to hold occasional meetings for Christian fellowship and religious worship as one of its departments, the members thereby declare their faith in those simpler fundamental, unifying truths of divine revelation, which are the basis of Christian worship and which are expressed in the words God, Christ and the Holy Spirit; God, our Creator; Jesus Christ, the revealer of God as our Father in heaven, and the Holy Spirit, who inspired the writers of Scripture and enlightens believers now and always. The faith which is thus professed is not so much credal and intellectual as spiritual and vital, such as saves from sin and wrong and creates Christ-like character and action.

In harmony with a fundamental principle of the Society of Friends from its earliest history, this Friends' Association seeks to avoid contentious matter in this field of faith and desires to demonstrate and promote Christian unity in the most comprehensive form practicable. We rejoice because of increasing evidences of Christian unity and signs of coming union in Canada between Christian denominations, and wish it understood therefore most emphatically that we do not profess or intend to be another branch of Friends, or another Church, Our members have and retain their own church membership, and there are now on the list Anglicans, Presbyterians, Methodists, Unitarians and Friends.

The members are like-minded people, banded together in Christian unity for practical purposes, mainly social, civic, philanthropic and educational. Of the great evils which afflict humanity we look upon war, intemperance and gambling as so prevalent and disastrous that every effort should be made to check these and arouse public opinion to higher standards. Our business is not to denounce, but to examine carefully these evil conditions and their causes, and then to join with others in building on good foundations for better times.

We join with those who are already active in preventing and lessening intemperance and gambling. We co-operate with the Ontario Alliance for the suppression of the liquor traffic. We join with the Methodist Church in petitioning the Dominion Parliament for the repeal of sub-section 2 of section 204 of the Criminal Code, by which professional and public gambling is legalized on any race course of an incorporated association during the actual course of a race meeting; also in asking for the enactment of a law prohibiting the publication of betting intelligence in newspapers.

As far as we know there is no Canadian organization whereby those who have faith in peace and arbitration as the rational and Christian substitutes for war, can make their influence felt unitedly. There is need for such an organization. The lovers of peace are not few, but they are feeble from lack of organization and united method. War is as great an evil as intemperence. The condition of war is a reproach to rational beings, and to Christians especially. There is need of much education and effort. A citizen of our Dominion wrote to the Friends' Association, declining membership, and arguing thus: "The non-combatant idea is bad for Canada. We are confronted by a nation of seventy-five millions, mostly hostile, which is preparing for war. It is our duty before God and man to set up a counter-armament for the preservation of our civil-

ization and liberties." We are glad that thousands of citizens in the United States and in Canada do not accept the "mostly-hostile" attitude.

We believe that it is plainly reasonable, undeniably righteous, and eminently Christ-like to ask Christian people to spend some time, money and energy in preparing for peace when so much is spent in preparing for war. It is the climax of absurdity to expect peace to prosper in the world and do nothing to promote it while taxes are constantly increased for war armaments.

It is encouraging to know that there are upwards of two hundred peace organizations in the world; it is encouraging to know that there are in addition to several State societies, two very strong peace organizations in the United States, namely, the American Peace Society and the Universal Peace Union.

It is encouraging to know that upwards of two thousand citizens of the United States will come here next summer whose influence in all the year will not be "mostly hostile," but altogether and always peaceful.

We should not teach our children that the citizens of Canada and of the United States are "mostly hostile" to each other. Reason, affection and a common brotherhood should make us always hosts and guests, in short, "friends."

CANADIAN.

Toronto, Fourth mo. 19th, 1904.

CONFERENCE ARRANGEMENTS.

LETTER FROM THE CHAIRMAN OF THE TRANSPORTATION COMMITTEE.

FRIENDS' INTELLIGENCER AND JOURNAL.

Esteemed Friends: Eight representatives of the Committees on Homes and Buildings and Transportation visited Toronto on the 15th and 16th of Fourth month to confer with the local committee and Friends in Toronto, and to look over somewhat the situation and consider the plans and arrangements for the meeting of the General Conference. Massey Music Hall, where it is proposed to hold the Conference, was inspected, and all were pleased with it in every respect. It is on the corner of Victoria and Shuter Streets, one block from the retail business thoroughfare, well lighted and ventilated; the acoustic properties are claimed to be the very best. Besides the main floor, which will seat comfortably 1,456, there are two galleries, the first seating 1,015 and the second 912. There can be seated on the platform about 450. There are rooms suitable for committee rooms, and a large room that could be used as a dining room, the local committee having under consideration the question of making arrangements with a caterer to furnish at a moderate price a mid-day meal. There are a number of excellent restaurants within convenient distance of the hall —as it is possible that many of the people who offer accommodations would prefer to furnish only two meals, morning and evening. Trolley cars run in every direction; the single fare is five cents, but tickets are sold six for twenty-five cents, or twenty for a dollar; there is a very liberal system of transfers. Many of the houses and hotels offered were inspected, and the committee feel confident that Friends will be comfortably entertained at prices ranging for lodging only from $3.00 per week in private houses to $1.50 per day, this being the rate of the King Edward, the leading hotel in Toronto, and board and lodging from $5.00 per week to $2.50 per day. William G. Brown, the chairman of the Committee on Homes, etc., hopes to be able to make definite announcements at an early date.

Although very little response has been received from the request of the Committee on Transportation in regard to choice of routes, etc., the committee feel that it will be necessary to arrange for special trains. For the accommodation of Friends of Philadelphia Yearly Meeting trains may be run on three routes, the Reading and Lehigh Valley and Grand Trunk Railroads, through to Toronto without change, leaving Philadelphia in the early evening of the 10th, arriving the morning of the 11th; another by the Pennsylvania Railroad, via Harrisburg and Emporium; also one by the same road and the Delaware and Lackawanna, via Trenton and Manunka Chunk, stopping at Cresco, the two last trains starting early on the morning of the 10th and to Niagara only, arriving there early in the evening of the same day, Friends remaining there all night and proceeding to Toronto the next day, either by rail or boat. These routes have not been definitely fixed, but from the investigations made and my knowledge of the conditions, they seem to offer the best accommodations for the larger number of Friends. Yours truly, JOHN W. HUTCHINSON.

Fifth month 2d, 1904.

A FRIENDLY PILGRIMAGE.

CHICAGO, DETROIT, TOLEDO, CLEVELAND.

One has to visit the Friends' meeting in Chicago in order to appreciate the difficulties under which it is held. If the auditorium of the Young Friends' Association Building were the only meeting place for Friends in Philadelphia, and within a radius of twenty miles of it, and if not more than a hundred members of the Society were living within this radius, the situation would be somewhat similar. The meeting in Chicago is held in a hall at No. 18 Van Buren Street, which is reached by an elevator, and as the hall is used for many other purposes the members are not even allowed to put up a signboard outside the building saying that a Friends' meeting is held there. The usual attendance on First-days ranges from fifteen to twenty-five, but when notice is sent round that visiting Friends will be present the gathering is much larger.

On the morning of the 24th the sky was dark and the clouds gave promise of April showers, but at least fifty persons assembled in the meeting, including several young men. After I had delivered my message there were helpful words from Hannah A. Plummer, and Thomas and Mary Poulson. There are several other members of the meeting who frequently speak acceptably. The only criticism I heard concerning their messages was that most of them are too brief. There are enough children connected with the meeting to form a nice First-day school class, if they were not so many miles away from the meeting place. As it is, no attempt is made to hold a First-day school.

Besides attending the meeting on First-day morning, while in Chicago I called on a shut-in Friend over ninety years of age, and visited five other families. I spent Seventh-day night in Oak Park, which is at least ten miles west of Chicago, dined on First-day at Evanston, twelve miles north of the city, and spent the night at Glencoe, eight miles further in the same direction.

It rained all of Second-day, the water sometimes coming down in torrents, and the beauties of our North Central metropolis were obscured by smoke and mud. I went to bed that night in a Pullman car, and awoke the next morning in Detroit. It was no longer raining, but the sky was overcast and the air was cool and penetrating. I found myself in a clean and beautiful city, and in the afternoon a friend took me for a drive through the finest residence streets.

There are only a few members of our branch of the Society in Detroit, and most of these appear to be members in name only; but Emilie P. Jackson is doing a real missionary work in this city. She loses no opportunity to let others know that she is a Friend, and to inform them concerning Friends' principles and testimonies. Our evening meeting was held at the home of one of her neighbors, who has a large parlor, and although the weather was somewhat inclement there were thirty who came together. A few of these had been connected with the other branch of Friends, and one or two were children of our members; the rest had come because they wished to learn more about Friends. After our meeting for worship

we had an informal conference and many questions were asked. One of the most difficult to answer, under the circumstances, was concerning the cause of the separation. I told them that it seemed to me the dividing line was the vicarious atonement; that Orthodox Friends considered it essential that their members should believe in this, while our branch leaves its members free to accept this and other doctrines or to reject them, according to the light that is given them.

From Detroit to Toledo was a very short ride. In the latter city there are several Friends, belonging mostly to New York Yearly Meeting. One of these has held a Friends' meeting in her home on First-days for forty years. She is generally joined by a sister, and frequently by a cousin, who live near her. In the evening we had a drizzling rain, which prevented some from coming whose hearts were with us, but we numbered twenty when assembled, one of the twenty being a granddaughter of Elias Hicks. All seemed grateful for the privilege of attending a Friends' meeting, and other ministering Friends would receive a warm welcome here.

On Fifth-day a three hours' ride, partly along the shore of Lake Erie, brought me to Cleveland. Our correspondent here, A. Curtin Russell, who is also one of our joint committee on isolated members, is personally acquainted with all our members living in the city, but has found very few who are Friends except in name. One of these was out of town, one was indisposed, and two who live at quite a distance were kept away by the damp weather. The only one who came belongs to the other branch (there is a flouring Friends' church in Cleveland), and we spent the evening in pleasant social converse. The next morning, after breakfast, father, mother, the children, the family helper and I sat down together to await the Divine guidance, and the prayer arose that light and strength might be given us for the duties of the day.

This service at Cleveland was the last of my Friendly pilgrimage. The morning train brought me to Pittsburg. The afternoon was spent with an old schoolmate, and the night found me again on a Pullman car. On the morning of Fourth month thirtieth the benign countenance of William Penn, looking down from the tower of the City Hall, welcomed me back to the familiar streets of Philadelphia, after an absence of three months and a half. The sun was shining brightly, the air was mild, and well-known faces greeted me on the streets. My heart was filled with thankfulness for preservation from sickness and accident during my long journey, and for the loving kindness that had everywhere been bestowed upon me.

E. L.

Some men are events. It is not what they say, or what they do, but what they are, that moves the world.—*Phillips Brooks.*

* *

Honesty first, then courage, then brains; and all are indispensable to make a good citizen.—*President Roosevelt.*

EDUCATIONAL.

CONFERENCE AT MEDIA.

An educational conference under the management of the Committee and Faculty of the Media Friends' Select School, and of Lewis B. Ambler, superintendent of educational interests on behalf of the Yearly Meetings' Committee on Education, was held at the Friends' School Building at Media, Pa., on Fourth month 20th, 1904. The subject considered was "The Value of Æsthetic Studies in a School Course." Dr. M. G. Brumbaugh was the leading speaker. He took the position that the chief value of the æsthetic subjects in a school course was the development of the feeling side of one's character, and consequently the development of the will, thus showing that these subjects are of a high moral value. Mr. Lieper, pastor of the Presbyterian Church in Media, discussed the value of music in a school course, and Helen Fogg, of Philadelphia, showed the value and feasibility of art work in primary and intermediate schools. Other phases of the subject were discussed by Louis Jacquette Palmer, Principal Watters, of Media public schools; Dr. Pratt, of Media; Professors Price, Hayes and Hull, of Swarthmore College. The teachers of the school, Anna Beitler Smedley and Mary Lieper, had arranged specimens of pupils' work about the school assembly room making an attractive and instructive exhibit. The meeting was presided over by Louis B. Ambler. This is the third conference held this spring under similar auspices, one at Woodstown and the other at Moorestown.

The conference held at Swarthmore College by the Association of Friends' Schools was more general in its scope and attendance. The attendance at Media, as at the other conferences, included the teachers and others interested in the public schools of the locality, as well as those interested in the Friends' Schools.

SWARTHMORE NOTES.

Recently Miss Davies, of the Philadelphia College Settlement, lectured on that movement. Her presentation of the subject was most pleasing, and the illustrations very instructive. She explained the general system of houses which the young people occupy, the yards for play and their annual trips to the country.

The Somerville Society continues its efforts to raise money for a swimming pool and athletic field. The fund is rapidly increasing, due to the kindness of graduate Somervilles and the efforts of the undergraduate members. Seventh-day, the 30th, a "May-day entertainment" was held, netting a good little sum.

On Fifth-day Professor Brooks, of Cornell, spoke upon "The German Empire." The lecture was illustrated and the speaker was a very pleasing talker. His theme dwelt mainly on the question of free discussion. He cites instances where in Germany a man could not speak even in a doubtful way about the Emperor. He must toast King William.

Professor Brooks likewise lectured before the economics class on the question of municipal ownership. He showed a thorough knowledge of the matter.

The class of public speaking gave a recital on Fifth-day evening. The alumni room was well filled, and the students did well. Professor Paul M. Pearson presided. The prevailing sentiment was that the recital was a great success.

The Eunomian Society's regular meeting on Sixth-day was a good gathering. The program was long, but did not lack interest. It was as follows: Reading, "In the Toils of the Enemy," George L. Broomell; talk, "The Merger Decision," Haliday R. Jackson; reading, "Cap and Gown," George Roberts; debate, "Resolved, That the disfranchisement of the negroes in Maryland is justifiable." The judges gave the affirmative side the decision, while in general debate the house favored the negative side. In the way of business a committee was appointed to look into remodeling the library, making it more modern.

On First-day Dr. Holmes spoke on the general standard of a man who lives believing in Jesus Christ. He said that belief called for a fair attitude towards men, as well as the observance of worship on First-day.

FRIENDS' CENTRAL SCHOOL.

On the evening of Fourth month 28th, Friends' Central defeated the Brown Preparatory School in debate, and so won the championship of the Pennsylvania Inter-scholastic League for the season of 1903-4. The League is an organization, the influence of which is already strongly felt in lifting the standard of argument and public speaking among the private schools of Philadelphia and vicinity. It was formed in the autumn of

902, through the work of Clarence Gilbert Hoag, instructor in English in the University of Pennsylvania, and a number of graduates of the University. The membership consists of the following institutions: Penn Charter School, Germantown Academy, DeLancey School, Haverford Grammar School, George School, Swarthmore Preparatory, Brown Preparatory and Friends' Central. Last autumn the preliminary round of debates for the present season was held, with the result that Brown Preparatory School, Penn Charter School, Germantown Academy and Friends' Central School were victorious. In Second month these schools met in a semi-final round. Brown Preparatory School was successful over Penn Charter School, and Friends' Central School over the Germantown Academy.

On the occasion of the final debate between Brown Preparatory and Friends' Central, the lecture room of the latter was crowded with friends of both institutions. J. Eugene Baker, principal of the Boys' Department, welcomed the guests, and introduced the presiding officer of the evening, J. Russell Smith, Ph.D., of the University of Pennsylvania. The judges were Hon. Henry R. Edmunds, president of the Board of Education; Professor Silas S. Neff, of the Neff College of Oratory, and J. I. Robb, of Bryn Mawr. Friends' Central had proposed as the question, "Resolved, That the United States should adopt a more restrictive policy toward immigration." Brown Preparatory had chosen the affirmative side. The speakers were: For Brown Preparatory, George C. Dilworth, Charles C. Wolferth and Leroy M. Lewis, with David Schneeberg as alternate; for Friends' Central, Clifford C. Collings, William L. Brown and Amos J. Peaslee, with Ralph J. Baker as alternate. The former averaged 19 years of age; the latter 17⅓. The decision was in favor of the negative.

Besides the boys already mentioned whose work was highly creditable, the following have contributed not a little to the result by faithful work on the second team, and by contributing the results of their own research: Wilfred J. Birdsall, Howard L. Fussell, William J. Bradley, Edwin Jones, H. Moore Hirst, J Bernard Cranston and Newell Alford.

JOHN L. CARVER.

The United States furnished $80,000,000 of the $295,000,000 worth of gold which the world produced in 1902. Colorado produced $28,000,000, California $16,000,000, and Alaska $8,000,000.—*City and State.*

The days of non-political action have gone by for most things, but above all they have gone by for the vital questions of peace and war. We have got to have it rammed into us that it is of no use to place a government in power and spend the rest of our time in protesting against what it does. The time to protest is polling day. If we want peace we must vote it at the polls; it is of no use to vote it at the meetings we call to try to undo what we did at the polls.—*New Age (London).*

I believe that the American people really believe in the dignity of labor, but they do not teach this belief in their public schools. We should build such a system of elementary instruction as shall prepare the great masses of children for the work that lies before them—a system that will develop an intelligent interest in the work of the field, the shop and the kitchen.—*Professor Spillman, of the Department of Agriculture.*

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m., 7.30 p.m. First-day School, 11.30 a.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 11 a.m., 7.30 p.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m., 7.30 p.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fairhill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m., 7.30 p.m. First-day School, 9.30 a.m.

5th mo. 7 (7th-day).—New York Monthly Meeting, at Rutherford Place Meeting House, Borough of Manhattan, at 2.30 p.m.

5th mo. 7 (7th-day).—Girard Avenue (Philadelphia) Young Friends' Association, at 8 p.m.

5th mo. 7 (7th-day).—Meeting of Educational Committee's working or sub-committee, Friends' General Conference, in the parlor at 15th and Race Sts., at 2 p.m.

5th mo. 8 (1st-day).—New York and Brooklyn Young Friends' Association, at Flushing, L. I., in the Meeting House, at 3 o'clock p.m. Subject for the course, "Friends and Philosophers." Subject for the meeting, "Spencer." Paper by Rachel W. Underhill; followed by general discussion.

5th mo. 8 (1st-day).—Meeting of the Friends of White Plains, N. Y., at the home of Mary A. Carpenter, 35 Greenridge Avenue, at 11 a.m.

5th mo. 8 (1st-day).—Evening meetings for public worship in Philadelphia, at 7.30 p.m. at 15th and Race Streets, Fourth and Green Streets, 17th and Girard Avenue, and 35th and Lancaster Avenue (West Philadelphia).

5th mo. 9 (2d-day).—Philadelphia Yearly Meeting, at Race Street, Philadelphia, at 10 a.m. Ministers and elders, 7th-day before, at 10 a.m.

The following committee will be glad to help any Friends needing aid in securing homes for the week of the approaching Philadelphia Yearly Meeting. Friends in the city having accommodations should notify the committee: Clarkson Fogg, 1114 Mt. Vernon Street; John Comly, corner Fifteenth and Race Streets; Martha D. Hough, 1340 Spruce Street; Rebecca B. Comly, 1529 Centennial Avenue; Matilda K. Lobb, 1702 North Eighteenth Street; Sarah L. Haines, 1513 Marshall Street.

5th mo. 9 (2d-day).—General conference of Young Friends' Association in Race Street Meeting House, Philadelphia, at 8 p.m. Chairman, Dr. J. Russell Smith, of the University of Pennsylvania; secretary, Mary M. Fox, of the Short Creek, Ohio, Association. General subject, "Friends and Politics." Speakers, Dr. G. D. Leutscher, George School; Thomas B. Hull, Jr., of Baltimore; Anna Morris Jackson, of New York; Dr. Wm. W. Speakman, of Swarthmore, Pa.; J. Hibberd Taylor, of Kennett Square, Pa.

5th mo. 10 (3d-day).—A meeting of the Committee on Mission Work Among Women and Children, to consider Flower Mission Work, in the Lecture Room of the School at Fifteenth and Race Streets, at 1.15 p.m.; called by Sarah L. Haines.

5th mo. 10 (3d-day).—Evening meeting at Race Street under care of Philadelphia Yearly Meeting; Philanthropic Committee, at 8 p.m., to be addressed by Henry W. Wilbur, of New York.

5th mo. 11 (4th-day).—An adjourned meeting of "The Association for the Promotion of First-day Schools Within the Limits of Philadelphia Yearly Meeting," in Race Street Meeting House. Topics: "What the First-day School means to us and what shall be our attitude in regard to its future?" presented in papers by Ellwood Roberts, of Norristown, and George A. Walton, of George School. The discussion will be opened by Joseph C. Emley, of Malvern, followed by Anna B. Sheppard, of Camden. The question, "How much of the Bible and what parts would you have a child

(Continued on page 304.)

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CALENDAR OF MEETINGS.

(Continued from page 303.)

learn?" will be answered by Elizabeth Powell Bond, of Swarthmore.

5th mo. 12 (5th-day).—Evening meeting at Race Street, under care of Philanthropic Committee of Philadelphia Yearly Meeting, at 7.45. Subject, "Education of the Colored People."

5th mo. 14 (7th-day).—Miami Quarterly Meeting, at Waynesville, Ohio, at 10 a.m. Ministers and elders, day before, at 2 p.m. All standard time.

5th mo. 14 (7th-day).—Salem Quarterly Meeting at West Meeting House, near Beloit, O., at 11 a.m. Ministers and elders, same day, at 10 a.m.

5th mo. 15 (1st-day). — Cornwall Friends' Association, at the home of Charles C. Cocks. Henry Wilbur is expected to be present.

5th mo. 16 (2d-day).—Fairfax Quarterly Meeting, at Hopewell, Va., at 10 a.m. Ministers and elders, 7th-day before, at 3 p.m.

5th mo. 18 (4th-day).—Easton and Granville Half-Yearly Meeting, at 11 a.m. Ministers and elders, day before, at 3 p.m.

5th mo. 21 (7th-day).—Short Creek Quarterly Meeting, at Concord, O., at 11 a.m. Ministers and elders, day before, at 2 p.m.

5th mo. 23 (2d-day).—Warrington Quarterly Meeting, at Piper Creek, Md., at 10 a.m. Ministers and elders, 7th-day before, at 2 p.m.

5th mo. 23 (2d-day).—New York Yearly Meeting, at 15th Street and Rutherford Place, New York city. Business sessions begin at 10 a.m., in joint session. Ministers and elders, Seventh-day preceding, at 10 a.m.

Friends expecting to attend who wish lodging at the meeting house or outside should communicate early with Jennie C. Kitchin, 55 Park Street, Jersey City, N. J.

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Views and Testimonies of Friends

An address, by Isaac H. Hillborn, delivered at a meeting of Friends and others, held in the Girard Ave. Meeting-house, under the auspices of the Committee on Membership of the Monthly Meeting of Friends of Philadelphia. 32 pages, paper. 5c.; per dozen 50c.

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First Great Excursion via Pennsylvania Railroad, Fifth month 10th.

The first opportunity afforded residents of the eastern section of the country to see, at the lowest possible rates, the great World's Fair at St. Louis, which opens Fourth month 30th, will be the coach excursion of the Pennsylvania Railroad Company, Fifth month 10th. A special train of standard day coaches will be run on the following schedule, and excursion tickets, good going only on special train, will be sold from the stations named at rates quoted:

Special Train Leaves.	A.M.	Rate.
New York—		
West 23d Street	8.25	$20.00
Desbrosses Street	8.30	20.00
Cortlandt Street	8.30	20.00
Brooklyn	8.15	20.00
Jersey City	8.43	20.00
Newark.	8.55	19.95
Elizabeth	9.04	19.85
New Brunswick	9.28	19.50
Trenton	10.02	19.00
Bristol	10.18	18.95
Philadelphia—		
North Philadelphia	10.48	18.50
Broad St. (Luncheon) Ar.	11.00	
Broad Street Lv.	11.30	18.50
West Philadelphia	11.33	18.50
	P.M.	
Frazer.	12.10	18.50
Downingtown	12.25	18.45
Coatesville	12.36	18.35
Pomeroy	12.45	18.25
Lancaster	1.25	17.75
Conewago	2.05	17.00
Harrisburg	3.06	17.00
Lewistown Junction	4.32	15.75
Huntingdon	5.25	15.00
Tyrone	5.57	14.90
Altoona (Dinner) Ar.	6.25	
Altoona Lv.	7.00	14.60
Cresson	7.35	14.30
Johnstown	8.12	13.80
Blairsville Intersection	8.50	13.35
Greensburg.	9.28	12.90
Pittsburg.... Eastern time.	10.45	
Pittsburg.... Central time.	9.45	
	A.M.	
Ar. Indianapolis (Breakfast)	8.30	
Ar. Terre Haute (Luncheon)	11.00	
	P.M.	
Ar. St. Louis (Union Sta.)	4.00	

Tickets will also be sold from other stations on the Pennsylvania Railroad, east of Pittsburg and south of and including Elmira, Olean and Mayville, and from stations on the New York and Long Branch Railroad, Cumberland Valley Railroad, and New York, Philadelphia and Norfolk Railroad, good going in coaches on regular trains to point of connection with special train. The following rates will apply from the stations named:

Asbury Park, N.J.	$20.00	Lock Haven, Pa.	$15.95
Atlantic City, N.J.	19.65	Lykens, Pa.	17.00
Baltimore, Md.	17.00	Mayville, N. Y.	14.50
Bedford, Pa.	15.00	Mt. Holly, N. J.	18.90
Bellefonte, Pa.	15.55	Ocean City, N. J.	19.80
Blairsville, Pa.	13.40	Oil City, Pa.	13.75
Bradford, Pa.	15.50	Olean, N. Y.	15.50
Bridgeton, N. J.	19.25	Phillipsburg, N. J.	19.00
Burlington, N. J.	18.90	Pottsville, Pa.	18.50
Cape May, N. J.	20.10	Punxsutawney, Pa.	14.75
Chester, Pa.	18.50	Reading, Pa.	18.50
Columbia, Pa.	17.60	Salem, N. J.	19.25
Corry, Pa.	14.10	Shenandoah, Pa.	18.50
Cumberland, Md.	15.00	Sunbury, Pa.	17.00
Delmar, Del.	18.50	Warren, Pa.	14.50
Dover, Del.	18.50	Washington, D. C.	17.00
Driftwood, Pa.	15.70	Wilkesbarre, Pa.	17.00
Easton, Md.	18.50	Williamsport, Pa.	17.00
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Franklin City, Va.	18.50	York, Pa.	17.00

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Returning, tickets will be good in coaches on regular trains leaving St. Louis (Union Station) on day of validation and not later than May 19th.

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When of this flurry thou shalt have thy fill,
The thing thou seekest, it will seek thee then;
The heavens repeat themselves in waters still
And in the faces of contented men.
—*John Vance Cheney, in the Atlantic.*

How wonderful is the alchemy of the soil!
For here's a seed and there the crumbled clod,
And each were barren to eternal toil,
Saving when mingled in the hand of God.
—*John Daw, in Lippincott's.*

A local preacher, at the conclusion of one of his sermons, said: "Let all in the house who are paying their debts stand up." Instantly every man, woman and child, with one exception, rose to their feet. The preacher seated them and said: "Now, every man not paying his debts stand up." The exception noted, a careworn, hungry-looking individual, clothed in his last summer's suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "that you are the only man not to meet his obligations?"

"I run a newspaper," he meekly answered, "and the brethren here who just stood up are my subscribers, and ——"—*Joplin (Mo.) New Herald.*

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The Pennsylvania Railroad's last three-day personally-conducted tour to Washington, for the present season, will leave New York, Trenton and Philadelphia, Fifth month 12th. Round-trip rates—only difference being in the hotel selected in Washington—are $10.50 or $13.00 from Trenton, $9.00 or $11.50 from Philadelphia, and proportionate rates from other points. Tickets cover railroad transportation for the round trip and hotel accommodations. A special side trip to Mt. Vernon may also be taken. All tickets good for ten days with special hotel rates at expiration of hotel coupon. For itineraries and full information apply to ticket agents, or George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.



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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, FIFTH MONTH 21, 1904.

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXI., ... 321
GOD KNOWETH BEST (Verse) 321
MARGARETTA WALTON, ... 321
PHILADELPHIA YEARLY MEETING . . . 322
THE EASTERN CHURCH:
Christian History Lesson, No. 20, . . . 325
EDITORIAL:
Philadelphia Yearly Meeting, ... 326
CURRENT EVENTS, ... 326
BIRTHS, MARRIAGES AND DEATHS, . . . 328
NOTES, ... 328
EVENING MEETINGS DURING PHILADELPHIA YEARLY MEETING WEEK, . . . 329
COMMUNICATIONS:
From Isaac Wilson; Conference Homes and Routes to Toronto, ... 329
TORONTO: Parks and Public Buildings, . . 329
VISITS AT YORK, ... 331
GRANVILLE HALF-YEARLY MEETING . . 331
ROUSSEAU, ... 332
THE ENGLISH PEACE SOCIETY AND THE ARBITRATION TREATIES, ... 333
EDUCATIONAL, ... 333
FRIENDS' ASSOCIATIONS 334
BOOKS AND MAGAZINES 335
CALENDAR OF MEETINGS, ... 336

It greatly facilitates the work of our office when Friends in paying their subscriptions do not omit to give the address to which the paper is sent. It is also important that when request is sent to change an address the old address as well as the new one be given.

WANTED.

WANTED.—A NORMAL GRADUATE AND a woman teacher of extended experience wants a position in a Friends' school. Excellent references. Address No. 80, this office.

WANTED.—A YOUNG WOMAN (FRIEND) student at Swarthmore College wishes employment during summer vacation. Address No. 81, this office.

WANTED.—A YOUNG GIRL TO ACT AS Mother's Helper and have the care of two children, aged respectively 4½ and 1½ years. Address, R. S. M., 346 West 71st St., N. Y. City.

WANTED.—IN RESPONSE TO OUR NOTICE in this column a file of FRIENDS' INTELLIGENCER has now been furnished to the Congressional Library at Washington, lacking only volumes 1, 7, 8, 9, and title page and index for volume 42. Can any Friend furnish these, bound or unbound? Several copies of the issue for Fourth month 16th, 1904, are wanted at this office.

WANTED.—COPIES OF THE "PENNSYLvania Freedman," published in Philadelphia. Either bound volumes or single copies. Cash will be paid for them. Address J. C., this Office.

WHITTIER BOOKS AND PRINTS.—I AM collecting first editions of all of Whittier's works, also autographs, portraits and souvenirs relating to him, especially in connection with anti-slavery times. I will be glad to purchase such articles as are no longer valued by their present owners. Charles F. Jenkins, 150 W. Washington Lane, Germantown.

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A FRIEND IN THE SUBURBS OF CAMDEN, N. J., would like a few boarders. Large lawn, shade, all modern conveniences, trolley passes the house. For further particulars, address R. H. C. Reese, "Miehle Hill," Mt. Ephraim Ave., Camden, N. J.

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THOMAS H. MCCOLLIN, Secretary.

BUCK HILL FALLS.

O Fields! O Woods! when, when shall I be made
The happy tenant of your shade?
Here's the spring-head of Pleasure's flood,
Where all the riches lie that she
Has coined and stamped for good.
—*Abraham Cowley.*

We are sorry in one way to have to announce that no more friends can be accommodated in the Inn during Eighth Month. The house is nearly full for that time.

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NOTICE.

The D., L. & W. R. R. will run a special train for Cresco and other Pocono Mountain points on Seventh-day, Fifth month 28th, leaving New York City at 1 p. m. They will sell special round trip tickets on Fifth month 27th and 28th good to go and return on any train until Fifth month 31st inclusive, *at one fare for the round trip.*

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The Committee on Education of the Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh-day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

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GEORGE FOX:

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The text of this edition is in many respects identical with that which Howard M. Jenkins was preparing at the time of his death. He and Rufus M. Jones had several conferences to determine if it were feasible to combine their labors and to publish the work as a joint undertaking. While they finally decided to bring out their editions separately, they found that their views were in the main entirely harmonious. This edition is therefore far nearer the idea of Howard M. Jenkins than any other that is now accessible, or is likely to appear

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, FIFTH MONTH 21, 1904.

Volume LXI. Number 21.

GOOD WORDS.—XXI.

When obedience keeps pace with knowledge, the heart is given up, and the will subjected, there is then a drawing water from the wells of salvation, and a sense of the continued obligation we lie under to Him who gave us life and breath and all that which we enjoy, and the query arises, "What shall I render for all thy benefits?"

SARAH HUNT.

From her Journal, 1848.

GOD KNOWETH BEST.

The gates of life swing either way
On noiseless hinges night and day.
One enters through the open door,
One leaves us to return no more,
And which is happier, which more blest,
God knoweth best.

We greet with smiles the one who comes
Like sunshine to our hearts and homes,
And reach out longing hands with tears
To him who in his ripened years
Goes gladly to his heavenly rest.
God knoweth best.

He guards the gates. We need not dread
The path these little feet must tread,
Nor fear for him who from our sight
Passed through them to the realms of light.
Both in His loving care we rest.
God knoweth best.

—MARY WHEELER LYON, in *Jewish Voice.*

MARGARETTA WALTON.

Another truly dedicated soul has given up its stewardship. When a life whose worth has been proven, whose beneficent influence still sheds its sunset hues around us, after its bright sun has set, is merged into the life of the Infinite, we feel like giving expression to our appreciation of the character that it has been our privilege to know. Not in any spirit of eulogy is this brief sketch written, for that would be counter to the testimony which the deceased always bore against extravagance of language and needless multiplication of words. But, with the feeling that we grow measurably into the likeness of character of those whose lives we study and whose motives and actions appeal to us, the writer offers this tribute of loving memory, hoping that it may be a stimulus and encouragement to some one whose work is still unfinished to have a renewed presentation of the possibility in human life of walking daily with God as did Abraham of old.

The biographical record is short and comparatively uneventful. She was born to membership with Friends within the limits of Western Quarterly Meeting, where her membership remained until her death. Her early life was not unlike that of the average country girl. At the age of twenty-three she married Jesse P. Walton, who was separated from her by death after a brief span of years. This bereavement, perhaps, had much to do with the rapid development of those marked graces of a chastened spirit, which were her constant possession. She was called to the ministry soon after the age of thirty. She heard, but at first heeded not the call. Her shy, sensitive spirit and untried ability in public expression shrank from taking up the burden, and she prayed that the cup might pass from her. In God's infinite wisdom her prayer was not granted, and after a severe struggle with the human nature that rebelled against the requisition, she made a full surrender of herself and all her gifts to the service of the Master—a consecration to which she was daily and hourly faithful till her pure spirit found release from earthly bonds.

As she took up her cross she found her burden lightened, and was wont to testify that in yielding to her Father's will she had realized the prophecy of receiving "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Her first public utterance was made in her home meeting at London Grove, and embraced these words only: "Spiritual bread can only be obtained from the Father. Where that is wanting, the soul does not receive proper nourishment." From this small beginning of public ministry her gift grew gradually into power and more extended expression, characterized always by pleading earnestness to others to follow the light which had guided her in the way of truth.

Her ministerial labors took her to most of the meetings within our seven yearly meetings. Personal visits to families, both in a religious and social capacity, formed no inconsiderable portion of her life work. Her presence was in such requisition at weddings and funerals that it seemed to her friends that the pressure upon her in this respect was too great for human endurance.

But for forty years, through summer's heat and winter's cold, in later years with failing sight and frequent physical disability, she heeded every call to such service. Leaving her family frequently apprehensive as to her safe return from these journeys, she adhered to the missions she had felt called unto as her life work, and always returned, not only comfortable in mind and spirit, but apparently improved in health.

She served monthly, quarterly and yearly meetings as clerk for many years. Her clear, penetrating voice, alertness of mind, rapidity of executive action and ability to bring orderly judgment out of diverse expression and confused ideas of a subject before the

meeting making her an officer whose retirement from service was always esteemed to be a loss to the meeting.

A little less than five and seventy years measured the span of earthly existence. The measure of accomplishment for God and man it is not meet that we should try to fix, but we may profit by adding to this brief outline of her work a closer scrutiny of the personal characteristics and character of the ministry, which have made her so universally beloved.

She possessed in an exceptional degree that quality which we call personal magnetism. In every relation of life those who came in contact with her felt its potency. Aside from her gift in the ministry, this quality made her influential among all people whose life she touched. It aided her ministry in that it afforded on the human side a means of approach to all to whom she bore a message, and made her listeners attentive and receptive. She had an intensely human enjoyment in all healthful pleasures, and entered readily into sympathy with the pursuits of youth, enjoying with keen zest her last summer's camping trip with "the boys." Her sense of humor was keen, her every day goings out and comings in characterized by cheerfulness and kindliness. She possessed an ever-present quiet dignity, which prevented her enjoyment of the ludicrous from ever overstepping the bounds of absolute fitness. Her quick sympathy entered into the pleasures, the hopes, the fears and the sorrows of her human brotherhood in a very special manner. Perhaps her most marked characteristic was her ability for absolute self-surrender. Her friends can recall no time nor place where a sense of self-protection ever overcame her complete devotion to the service of her Master and His human children.

She was no theologian. Like Whittier, she felt that her human hands were too weak to grasp the iron creeds of sectarian theology. She was never an expositor of doctrine, nor a logician as to causes and final results of things. While a devoted adherent to the forms as well as the testimonies of the Society of Friends, the Gospel message which she proclaimed rarely touched sectarianism. She was wont to quote, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth," and it was this power of God and His tenderness and love that formed the burden of her message. She seemed to rest her human heart upon the great heart of the Infinite and be the medium for the transmission of God's boundless love and mercy to the children of men.

As the lengthening shadows proclaimed life's courses well nigh run, surrounded by loving friends, she slowly lost her hold upon the world of sense; in broken words and by tokens of tenderness she evidenced her affection for them all and finally said, "Give my love—" and there her feeble strength stopped further utterance, leaving this, her final message, as a last legacy to those of her friends who were not there gathered to await the coming of the message from the Beyond.

The people of her fold may all claim a share in this message, and as we appropriate it to ourselves and remember the lessons of her entire consecration, her untiring response to every call for service, her cheerfulness, her sympathy, her earnestness, her gospel of every day practical righteousness, may the contemplation help us to grow toward the ideals which we have seen realized by patient overcoming in this humble servant of the Master's Kingdom.

Jane P. Rushmore.

PHILADELPHIA YEARLY MEETING.

(Continued from last week.)

The attendance at the business sessions of the yearly meeting was as large as it has been for several years past. In the men's end the main floor was about full. In the women's end the gallery was half full, in addition to the main floor, except on Fifth-day afternoon, when the gallery was full also. The broad-brimmed hats have almost entirely disappeared, and only a few plaited-crown bonnets were seen among the women. At the opening session there were many vacant places in the ministers' and elders' galleries, but these were gradually taken by Friends who had been accustomed to sit in the body of the meeting.

There was a covering of sadness over the meeting because of the death during the year of so many valued and faithful members of the Society. Among these were Isaac H. Hillborn, Margaretta Walton, Allen Flitcraft, Harriet S. Kirk, Mary M. Thomas, Isaac Eyre and Thomas H. Speakman, all of whom had been regular attenders of the yearly meeting. Many loving words were spoken concerning them, and many testimonies were borne to the influence for good exerted by their lives. There was also feeling allusion to the loss sustained by the death of many others, less prominent, but equally faithful.

Minutes for visiting ministers were read, as follows: Robert and Esther H. Barnes, of Purchase Executive Meeting, New York; Samuel B. Haines, of New York Monthly Meeting, and Isaac Wilson, of West Lake Monthly Meeting, Ontario. Serena Minard, of New York, and Martha Townsend, of Baltimore, who had come to Philadelphia to attend the funeral of Margaretta Walton, were also present on Second-day. All of these Friends had helpful messages during the week. A hearty welcome was extended to them and to other visitors.

In the men's branch 100 of the 108 representatives were present. Of the representatives to the women's branch all were present but ten.

Wesley Haldeman, of Newtown, Pa., was appointed clerk of the men's branch, in place of Isaac H. Hillborn, and Charles F. Jenkins and William T. Hilliard, assistant clerks. In the women's branch, Sarah Griscom was continued as clerk; Matilda Garrigues, assistant clerk, and Mary H. Whitson, reader.

REPORT OF PHILANTHROPIC COMMITTEE.

The Philanthropic Committee reported the work done for temperance, good literature, colored people, peace and arbitration, equal rights for women, and mission work among women and children.

The meeting authorized the committee to appoint delegates to the Interdenominational Temperance Conference, called by the other branch of Friends, to meet in Washington in 1906.

In considering this report William W. Birdsall said: "The negro problem is as grave as it was forty-five years ago. Many disastrous mistakes have been made, and if there is any hope in the situation it is to be found in a few spots in the South where there are wisely-directed schools."

In the report there was an allusion to "the evil of Mormonism," and the hope was expressed that women Friends might find the way open to testify against it. After many had spoken on the subject the following minute was adopted by women's branch and sent to men's branch:

"The subject introduced in the report of the Philanthropic Committee in reference to the Mormons was considered, and it was decided to appoint a committee to prepare a suitable memorial, addressed to the Senate of the United States through its committee on Privileges and Elections, expressing our condemnation of polygamy as an evil which strikes directly against the moral and spiritual well-being of our community."

This aroused a spirited discussion in the men's branch. David Newport, Edward H. Magill, David Ferris, Joseph Wharton and Jesse H. Holmes spoke against such action, and Charles Pennypacker and Joseph Hancock in favor of it. The meeting did not unite with sending a petition.

The next day the subject was again considered in the women's branch, and the men were asked to appoint a committee to confer with a committee of women in regard to the matter. Men Friends granted this request, and the committee reported on Sixth-day, advising that no further action be taken. In the women's branch many expressed disappointment that the testimony of women Friends could not be added to that of so many other women's organizations against polygamy. A member of the committee explained the ground taken by men Friends to be substantially as follows:

"The Society of Friends has always stood for purity of life and the sanctity of the home. In the case of Reed Smoot, now before the Senate Committee, the question of polygamy seems to have been eliminated, as he is not a polygamist. If he is unseated, it must be for some other reason."

The clerk recorded that the report of the committee was accepted, with feelings of regret that way did not open to take the proposed action.

In the women's branch another recommendation in the report of the Philanthropic Committee, that a memorial be sent to Congress against the building of more warships, was freely discussed, but, while all agreed that Friends should be faithful in the dissemination of peace principles, it was not thought best to prepare a memorial at this time. Elizabeth Powell Bond said that war is a disease of the blood, and can only be prevented by living such lives as will make war impossible.

OTHER COMMITTEES.

The report of the Committee on George School stated that the new dormitory had been erected and the proposed improvements made in the main building. The total expenditure for the year, including the cost of these buildings, was $124,558.87; of this amount individual Friends had contributed $39,633.34. The average cost per boarding pupil was $289.35.

David Newport and others expressed the fear that the education of Friends' children was coming to cost too much. President Swain, of Swarthmore College, said that schools not up to the standard of the times cannot live. The important thing is to have a good school.

William W. Birdsall and Louis Ambler spoke in the highest terms of the efficiency and character of George School graduates.

David Ferris expressed a concern that while training the body and mind, the Inner Light should be made the dominant force in the lives of the pupils.

A minute was adopted by women's branch thanking the Friends who had contributed so generously toward the erection of the new buildings.

The report of the Committee on First-day Schools was felt to be encouraging, as increased interest in the work was mentioned in several neighborhoods. There are seventy First-day schools connected with the yearly meeting, under the care of 574 officers and teachers. In these there are 4,476 pupils, of whom 1,877 are adults and 2,347 are members of meeting.

The suggestion was made that many in these schools who are not members, especially if one parent is a member, would unite with the Society if proper care were extended.

The Joint Committee on Isolated members reported that members of the committee from six yearly meetings had met at Richmond, Ind., last summer; that in several cities Friends had been found who kept in touch with other Friends there, and were willing to arrange meetings when traveling Friends came their way.

Elizabeth Lloyd, the correspondent for isolated members of Philadelphia Yearly Meeting, reported that she had sent nearly five hundred copies of the epistle prepared last year, to which she had received many appreciative replies. Several Friends spoke of the good that must result from her recent visits in the West.

YEARLY MEETING FUNDS.

The report of the trustees of the yearly meeting stated the funds in their possession to be as follows:

John M. George Fund, for George School	$499,889.34
Samuel Jeanes Fund, for Education	203,431.10
Joseph Jeanes Fund, for Friends' Homes	205,354.17
Jeanes Meeting House Fund	103,901.60
Mary Jeanes Loan Fund	30,976.99
Harriet W. Paist Legacy	22,999.61
Deborah Foreman Legacy	296.79
Sarah Zane Legacy	1,200.00
Total	$1,068,061.50

Friends expressed their sense of obligation to the trustees for their safe investment of this money, as well as their gratitude to the donors.

The committee in charge of the Joseph Jeanes Fund, for aiding Friends' Boarding Homes, reported that $9,254.91 had been distributed among the various Friends' homes, and that these homes had accommodated 101 permanent and 21 transient boarders.

The Committee on Education and the Distribution of the Samuel Jeanes Fund, reported that they had expended for superintendent's salary, schools, lectures, conferences, literature, etc., $9,648.70 of the income of the fund, and $1,901.54 from the treasury of the meeting. The report stated that an improved course of study had been prepared, and that the efficiency of the schools had been increased. It was stated that $1,200 of the income of the Mary Jeanes Fund had been loaned to young people desiring an education.

The Representative Committee reported $4,817.12 of the income of the Samuel Jeanes Fund for Meeting-house Purposes had been expended during the year, to aid in building and repairing meeting houses.

The treasurer's report showed an expenditure of $6,577.70 during the year, with a balance on hand of $992.21. It was decided to ask the quarterly meetings for $4,500 next year. Edmund Webster was continued as treasurer and Charles F. Jenkins and Anne M. Griscom as correspondents.

The auditors reported a balance of $351.65 in the women's treasury. Anne M. Griscom was reappointed treasurer.

It was decided to give $50 each to the colored schools at Aiken and Mt. Pleasant, S. C. Although the balance in the treasury was small it was felt that now, when there is an increase of prejudice against the negro race, it was especially important that Friends should manifest their continued interest. Friends were also urged to give individually to these schools and to the Friends' Neighborhood Guild, in Philadelphia.

EPISTLES.

The epistles from the other yearly meetings showed that Friends generally have been active in good works, guided therein by the spirit of Christ in their hearts. Thankfulness was expressed that one of these epistles spoke earnestly of the importance of giving women the ballot. One Friend regretted that, while several nations are engaged in war, more active work for the cause of peace had not been mentioned; another was glad to learn of Mothers' Meetings, believing that these do much to establish better relations between the home and the school; and a third commended those who had the courage to advocate unpopular reforms. The work of the Women's Press Association of Baltimore Yearly Meeting was especially commended.

The epistle prepared to be sent in reply embodied the life and earnestness of the sittings during the week, and alluded lovingly to those who had entered into the larger life.

STATE OF THE SOCIETY.

Two of the quarterly meetings reported that all meetings had been held; omissions were mentioned by each of the others. Midweek meetings generally small. A Friend thought that the very severe winter was in part accountable for the omission of some meetings, but it would be well to look in every corner of the vineyard for other causes.

Margaret Howard said no one doubted that God could be worshiped at home as well as in meeting, but those who are unmindful of the social obligation to meet one another for this purpose are not usually sensitive to the obligation when alone.

Robert Kenderdine advised the holding of midweek meetings in the evenings so that it would be easier for business men to attend them.

Joseph S. Walton spoke of the psychological influence of meeting-going upon children, and said that children who are accustomed to going to meeting with their parents generally continue the habit when they are older.

The second, third and fourth queries were answered much as usual. J. Russell Smith questioned whether a faithful testimony is maintained in favor of a free gospel ministry when there is such a dearth of ministers.

The fifth answer reported two instances of signing applications for license and one of renting property for the sale of liquor, two of these cases being under care.

Edward H. Magill expressed sorrow that some Friends do not abstain from wine at social gatherings. Others thought that Friends are steadily taking higher ground in this respect.

Answers to the sixth query reported one child placed from amongst Friends, and several who were attending boarding schools not under care of Friends. Matilda E. Janney spoke of the influence exerted by school friendships upon after lives, and the importance of sending Friends' children to Friends' schools.

In the ninth answer exception was made in regard to playing games for prizes. A Friend said that the spirit of gambling is penetrating even to our firesides, and that children should be taught that it is wrong to get something for nothing, or to make gain through another's loss.

Elizabeth Lloyd hoped Friends would do all they could to counteract the growing tendency of awarding prizes in games that would otherwise be innocent.

Mary B. Livezey thought that buying goods at stores where prizes and trading stamps are given encourages the gambling spirit.

The twelfth answer reported 31 day schools, containing 2,118 pupils, taught by 165 teachers; 412 of the pupils and 95 of the teachers are members of meeting.

A Friend called attention to the fact that in our First-day and secular schools we are educating many children who are not members, and are thus spreading Friends' principles. Another expressed the hope that the young people educated in Friends' schools would feel that they owe something to the Society, and that their culture would lead them to desire simplicity of life.

The fourteenth answer gave the number of members of all but Southern quarter; there has been lit-

(Continued on page 330.)

THE EASTERN CHURCH.

FRIENDS' CHRISTIAN HISTORY LESSONS.—No. 20.

Read Rev., i., 4-20.

Behold, I stand at the door and knock: if any man hear my voice and open the door I will come in to him, and will sup with him and he with me.—Revelation, iii., 20.

No definite date can be given for the separation discussed in our last lesson. As the western church crystallized into a unity about Rome as a center, the eastern portion of Christendom was left without the crystal. In the ages which followed while the western body was making history in a thousand struggles, the eastern church was in the main quiescent; taking its place in the current life of its individual members, growing more and more formal in its observances, but in the main free from division and from contention. Various attempts were made by the eastern emperors to re-assert their authority over the Roman Church; and later, when the Roman Church became strong, it more than once tried to enforce a claim to supremacy over the east. In at least one case during the Crusades this effort was successful for a time. But in the end all endeavors to bring about union failed.

At the time of the Council of Nicæa the bishops were mutually independent, but alike subordinate to the council, and by implication to the emperor. This condition continued in the east after the papacy had come to be recognized as supreme in the west. During the lifetime of the empire the eastern ecclesiastics were subject to imperial authority, and the traditions of this time are in a measure continued in the Orthodox Imperial Church, having its centers in Constantinople and in Greece. It is generally known as "the Greek Church," and includes most of the Greek-speaking peoples throughout the eastern world. It is in direct line of descent from the Church of Constantine. But it has also other claims to our interest: "It is her privilege to claim a direct continuity of speech with the earliest times, to boast of reading the whole code of scripture, old as well as new, in the language in which it was read and spoken by the apostles." And it must be remembered that there was a time when the eastern, and not the western, church was the true center of Christendom. Down to the eleventh century the learning of the Greek Church was in advance of that of the Latin. And in the fifteenth century, when the conquest of Constantinople by the Turks inaugurated the long period of degradation and misgovernment which still continues on the shores of the Bosphorus, the Greek scholars who flocked into Italy "contributed more than any other single cause to the revival of letters and to the German Reformation." Even to-day the ecclesiastics of independent Greece continue in their enlightenment, the traditions of the past.

As the Latin Church brought the barbarians of the north and west under her authority, so the eastern church evangelized the districts of the lower Danube, and later the region now included in Russia. Bulgaria received Christianity in the ninth century and extended the influence to neighboring lands. Servia has since become an independent national church; Russia is the great active area of Greek Christianity. While the Greek Church of Constantinople is geographically the modern representative of early Christianity, the Russian Church is in its customs and feelings a more faithful copy. The head of the Russian Church, next to the Czar, is the Metropolitan of Moscow. In the sixteenth century this position was advanced to a patriarchate, supplying the place made vacant, as was assumed, by the apostasy of the Roman bishop. The church is distinctively national, though it claims the right of looking after the interests of the Greek Christians under Turkish rule.

The Danubian and Russian Churches are outgrowths of that at Constantinople. But there are other eastern bodies of Christians known as the heretical or national churches, which are as old or older than that of Byzantium, and have never accepted its supremacy.

The Chaldean Christians of Kurdistan center about the sacred city of Edessa. They are "Nestorian heretics," having separated from the other Christian churches after the Council of Ephesus, which condemned Nestorius. At one time this was a great missionary church, sending teachers throughout most of Asia.

The Armenian Churches have their home in the mountain districts south of the Black Sea, but their members are scattered far and wide throughout the east. They are great traders, and a quiet, prosperous people, though suffering great persecutions from the Turks. They were converted in the fourth century, and their separation from the Orthodox Greek Church was almost accidental.

The Church of Syria has its center at Antioch. It is the oldest of the "Gentile" churches. There are two sects of this body, the Jacobites and Maranites.

In Egypt there are the Coptic Church and that of Abyssinia. The Copts, like the Syrians, accept only the decrees of the first three councils, rejecting that of Chalcedon, and are therefore heretics. The Coptic scribes are probably the most intelligent modern representatives of the ancient Egyptians. They represent, of course, the Alexandrian church of Origen and Athanasius.

The origin of the Abyssinian Church has been told in a previous lesson (18).

Topics.—The Russian Church, The Effects of the Turkish Conquest on the Eastern Church, The Armenians, The Copts of Egypt.

References.—Stanley's "History of the Eastern Church," Gibbon's "Decline and Fall of the Roman Empire," Milman's "History of Latin Christianity."

Underneath all the froth and foam of fashionable life, outside the line where the troubled waters of political life cast up mire and dirt, human life is clean and sane and sound, and more and more is coming under the rule of noble thoughts and worthy aims. We believe that there never was a time when the educated young people of the United States were so sound in mind, so simple in their tastes, and so ready to pledge themselves to the service of high ideals as they are now.—*Christian Register.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FIFTH MONTH 21, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

PHILADELPHIA YEARLY MEETING.

While the attendance at Philadelphia Yearly Meeting was large, there has been a perceptible diminution within the last ten years of the number present at the business sessions. Many elderly Friends who were accustomed to be in their places every year have passed away, and our younger members have not come forward in sufficient numbers to keep the ranks filled. In the men's meeting there is a good reason for this, for many of our young men are in the employ of others and cannot control their own time. But, taking our membership as a whole, the vacant seats might all be occupied next year if a definite purpose were now formed to attend our annual gathering, and the year's program arranged with that end in view.

The regular attendance at meetings involves sacrifices, but it also has its rewards. It is a spiritual uplift to be in the presence of many who have subordinated their own wills to the will of the Father, and to listen to the words of loving counsel or earnest prayer that fall from their lips. It is a moral uplift to come in touch with those who are working faithfully in many ways to better the conditions of their fellows, striving to take the evil out of their surroundings and put the good in its stead. It is an intellectual uplift to listen to and participate in the discussions that arise concerning Friends' principles and testimonies and the best means of applying them.

The answers to the first query show that there is a lack of faithfulness in the attendance at the home meetings, as many meetings were omitted during the past year. Are there not in every neighborhood a few healthy young men or women who could make it a point to be always in attendance when the weather is too severe for the aged and the infirm? The knowledge that there will be a good fire and a few faithful ones gathered around it will give others courage to brave the storms. If only one Friend reaches the meeting-house, let that one sit down and observe a period of silent worship. If one person meets with God in reverent communion, his example will be an inspiration to others.

The presence of more of our older children in the yearly meetings would be an encouragement and would lead to future strength. Friends' schools might so arrange their year's work that the children could attend monthly, quarterly and yearly meetings with their parents; in this way they would become acquainted with young people from other neighborhoods, and the bonds that unite our membership would be strengthened. By this means pleasant associations would be connected with meeting-going, and it would be a greater sacrifice to stay away from the yearly meeting than to practice the self-denial often necessary in order to attend.

That our young people are not indifferent to the welfare of the Society was shown in the evening meetings. Not only were they present in large numbers, especially on Second- and Fourth-day evenings, but their papers and addresses gave evidence of earnest thought and careful preparation. More than this, they showed an understanding and appreciation of the cardinal principles of Friends. These young people are needed in the day sessions, and whenever it is possible for them to attend, their presence and participation will benefit the meeting, as much as the meeting will benefit them.

CURRENT EVENTS.

Henry M. Stanley died on the 10th. He was born in Wales in 1841. From the age of three to ten years he lived in the poorhouse. At the age of fifteen he set out in the capacity of cabin boy on a vessel bound for New Orleans. On arriving there he was adopted by a merchant of the name of Stanley, from whom he took the name by which he was afterward known, his own name having been John Rowlands. He was in the Confederate army, and afterward, having been taken prisoner, joined the Federal navy. After the war he visited Turkey and Asia Minor as a newspaper correspondent, and in 1867 he was sent by the *Herald* with the British army to Abyssinia, and later he visited Spain and other countries for the same paper. In 1870 he sailed from Bombay for Zanzibar on an expedition instituted by the *Herald*, the purpose of which was to find Dr. David Livingstone, the explorer and missionary, of whom nothing had been heard for two years. He succeeded in finding Livingstone and furnishing him with supplies. Three subsequent journeys to Africa were made. His final journey was made in 1887, when Emin Pasha was rescued. On his final return to England many honors were showered upon him. After several lecture tours, one of which included the United States, Stanley took a certificate of naturalization and settled in London. Subsequently

he represented North Lambert in Parliament. He was knighted in 1899. Stanley was the author of several books founded upon his African expeditions.

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The Nurses' Associated Alumnæ of the United States held its seventh annual convention in Philadelphia last week. The subject before this body of chief importance to the general public was uniformity in the standard of training and State registration of nurses. Under the present practice any hospital may establish a nurses' training school on its own lines with a four years' course, as in one hospital in Massachusetts, or of ten weeks, as in one school in Philadelphia. The Bureau of Education report for 1902 showed that the total number of nurses' training schools in this country was then 548, while the next report will show more than 900. Only in five States have laws been enacted requiring a definite standard of education. These States are New York, Maryland, North Carolina, Virginia and New Jersey. Besides this work of endeavoring to secure laws throughout the country distinguishing between the trained and untrained nurse, the chief objects of the society are the welfare and advancement of the graduate nurse, and the establishment of better relations between the latter and the public. The association has some 5,000 members, representing eighty-eight training schools in different States. Branch societies are organized in eighteen States.

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It can hardly be expected that the President's instructions to the Panama Canal Commission to annul lottery privileges and gambling concessions within the canal zone will be received with unanimous approval at Panama and Colon. The Panama lottery is one of the firmly established institutions of the Isthmus. Nominally it is a company, but the stock is held by a few individuals. The corporation owns a fine building in Panama. It has agencies all over the Isthmus, and the selling of lottery tickets is a regular business. The venders peddle them on the train, and their commissions enable them to make a good living. The drawings are under State control. Formerly part of the revenue went to the charities and the support of the Church. There is also an American concern that operated under a franchise from the Colombian Government.

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A bill to curtail the rapidly-growing trading stamp business has been passed by the Legislature of New York and signed by the Governor. It requires every trading stamp, except those issued by individual merchants or manufacturers, to bear a stated face value in terms of money, and to be redeemable in cash or merchandise, at the option of the holder. It is feared that this will not be effective, as officials of the trading stamp companies say that they will comply with the law by making the face value of each stamp about one-tenth of a cent. They do not expect any decrease in their business, as their customers, especially the women, are more anxious to redeem the stamps in the articles that are offered than in money, even when the face value is printed on the stamp. The trading stamp craze is growing in New York city at a prodigious rate, with no sign of abatement.

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A statement issued by the Commissioner of Street Cleaning of New York city shows that his department was operated last year at a cash profit of $112,000 and made for the city $1,000,000 worth of available land. This was accomplished by the scientific utilization of the dirt, waste and garbage. The gain is not only commercial, but sanitary. The waste matter is converted partly into salable products and the residue rendered fit for use in filling in low ground, so that the whole operation is both inoffensive and profitable. If this can be done in New York it can be done in other cities, and it is time for those citizens who are paying high taxes to have their streets "swept with politics" to wake up and be business-like in their attitude toward public affairs.

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The extension of education to adults was the general topic considered at the closing session, on the 14th, of the Convention of the American Social Science Association. President Charles W. Eliot, of Harvard University, outlined the problem. The program also included papers by Dr. Melville Dewey, State Librarian, of Albany, N. Y., who spoke upon "Higher Education for Adults at Home Through Life," and by Dr. Henry M. Leipziger, Superintendent of Free Lectures of New York city, who discussed the relation of free public lectures to the education of the people.

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For a long time the American Bible Society has been urged to issue editions of the revised version of the Bible. It has now done so, by a vote of the managers, amending the constitution. It was eighty years ago, at the founding of the society, that the rule was made which prescribed that no English edition of the Scriptures should be published other than the King James version, and it has been rigidly adhered to up to this time.

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Amfiteatroff, the Russian author, has been banished for six months to the Province of Vologda as the result of an article published by the *Viedomosti*, of which he was the author, referring in unflattering terms to the Russian system of Siberian colonization. Amfiteatroff wrote from personal experience, having returned from Siberia but six months ago, after banishment for writing "The Hand of the Obnamoffs," meaning swindlers, a play on "Romanoffs."

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Colonial Secretary Lyttleton announced in the House of Commons on the 12th that the Anglo-Chinese labor convention would be signed the next day. Everything has been prepared for the immediate shipment of Chinese laborers to the Transvaal.

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In vetoing the bill spoken of as the "Niagara Grab Bill," the Governor of New York said: "The Legislature should protect the falls rather than increase the menace to which I have referred by re-

stricting those corporations which are already in possession, by compelling the removal of obstructions and unsightly structures which mar the beauty of Niagara."

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Advance sheets of the annual report of the Chief of the Department of Mines of Pennsylvania show that the greatest production of anthracite coal known in the history of the country occurred during 1903, when the total was 67,000,000 tons. This enormous output was worth at the mines about $135,000,000, and perhaps $300,000,000 at the points of distribution.

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The record of attendance at the Louisiana Purchase Exposition, at St. Louis, for the first week was: Paid admissions, 65,487; free, 72,221; total, 137,708. The average daily attendance was nearly 23,000 greater than at Chicago during the same period.

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The International Peace Congress, to be held in Boston in Tenth month, was referred to in this column last week as the thirty-eighth. We should have said the thirteenth.

BIRTHS.

ATKINSON.—At Trenton, N. J., Third month 4th, 1904, to Alvan Williams and Sara Cleaver Atkinson, a daughter, who is named Alice Newlin Atkinson.

SAURMAN.—On Fifth month 1st, 1904, at their home, Oakland, Cal., to Atlee B. and Mary L. Walton Saurman, a daughter, who is named Frances Walton Saurman.

TURNER.—To Paul and Helen Webster Turner, on the 19th of Third month, 1904, a daughter, whose name is Elizabeth Webster Turner.

MARRIAGES.

JOHNSON—CALEY.—At the home of the bride, 315 North Monroe Street, Media, Pa., Fourth month 21st, 1904, Charles E. Johnson, of Chester Heights, Pa., son of the late Charles and Mary Johnson, and Margaret Richards Caley, daughter of the late Samuel and Lucy C. H. Caley, all of Delaware County, Pa.

DEATHS.

BUFFINGTON.—At his home in Rising Sun, Md., on Fourth month 3d, 1904, Walter R. Buffington, aged 31 years; a valued and active member of Nottingham Monthly Meeting; always foremost in every thing that tended towards the betterment of humanity, this strong brave, purified spirit passed to the "other room" as the Easter morn was ushered in.

DAVIS.—At the home of her niece, Chloe A. Sisson, Easton, N. Y., Fifth month 1st, 1904, Mary M. Davis, in her 91st year; a member of Easton Monthly Meeting.

FLITCRAFT.—At his late home, 314 East Broad Street, Chester, Pa., on Fifth month 4th, 1904, Allen Flitcraft; in his 80th year.

FREEMAN.—At the home of her brother, Elias H. Freeman, Orchard Park, Erie County, New York, Elisabeth Freeman, in the 76th year of her age. She was never very strong, but of that tenacious character "that to will was to do." A lifelong member of East Hamburg Monthly Meeting, which she served as clerk for forty-two years. She retired to rest on the evening of Fifth month 1st, 1904, and on the following morning, a member of the family, going into her room, found life to be extinct. It being Half-Yearly Meeting week, the funeral was held at 3 o'clock p.m. at the meeting house. Isaac Wilson was in attendance at the meeting, as were also Friends from other places. Her remains were laid to rest beside her late parents, Elisha and Mary Freeman, in the cemetery adjoining the meeting house, and overlooking the home where she was born and resided until the past three years.

"Out of the shadows of sadness,
Into the sunshine of gladness,
Into the light of the blest;
Out of a land very dreary,
Out of the world of the weary,
Into the rapture of rest."

M. T. F.

HICKMAN.—At his home, in West Chester, Pa., on Fourth month 24th, 1904, Ellwood S. Hickman, son of the late Alban and Rest S. Hickman, in the 58th year of his age; a member of Birmingham Monthly Meeting.

KEESE.—At Homewood, Roslyn, L. I., on Fifth month 7th, 1904, Annie A., wife of John Keese, in her 80th year, a member of Westbury Monthly Meeting. She was the daughter of Caleb and Rachel W. Barker, of Poughkeepsie.

MARTIN.—At her late home, East Downingtown, Pa., on Second-day, Fifth month 9th, 1904, Sarah Cadwalader, widow of the late Benjamin Martin, in her 81st year. She was a consistent member of Bradford and Uwchlan Monthly Meeting, now joined to Sadsbury.

MATHER.—At her home, Wilmington, Del., on Fourth month 27th, 1904, our dear friend, Frances Askew Mather, widow of Joseph Mather, who went before her a few months ago. A gentle, lovely and loving spirit, full of kindly sympathy and charity. We miss her sweet smile and gentle voice. She is not lost, but gone before. For "Life is ever Lord of Death, and Love can never lose its own!"

MATTHEWS.—At her home, near Philopolis, Baltimore County, Md., Second month 8th, 1904, in her 88th year, Sarah Ann, widow of the late Daniel Matthews. Her illness of four weeks was due to the infirmities of age. She was the eldest daughter of William and Ann Phillips, late of Penn's Grove, Chester County, Pa. She was born at Brick Meeting House, now Calvert, Cecil County, Md. Interment at Gunpowder, Second month 10th, 1904. She was a lifelong member of the Society of Friends. Her kind disposition made her many friends.

WALTON.—On Fifth month 4th, 1904, Margaretta Walton, in her 75th year. Funeral at Fifteenth and Race Streets Meeting House, Philadelphia, on Seventh-day, the 7th; and at London Grove Meeting House.

WATSON.—On Fourth month 23d, 1904, Mitchell Watson, in his 81st year, a member of Middletown Monthly Meeting.

NOTES.

A meeting will be held in Central Baptist Church, Wayne, Pa., under the care of the Philanthropic Committee of Philadelphia Quarterly Meeting of the Society of Friends, in conjunction with the Woman's Christian Temperance Union of Wayne, on Seventh-day, Fifth month 21st, at 8 p.m., to be addressed by Prof. Jesse H. Holmes, of Swarthmore College; subject, "True Patriotism." All are cordially invited to attend.

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A library institute is to be held at George School, under the auspices of the Keystone State Library Association, on Seventh-day, Fifth month 21st. Program: Morning Session, 11 o'clock. "Libraries in Towns and Boroughs," "Traveling Libraries," "Libraries in Schools," John Thomson, Librarian of the Free Public Library of Philadelphia; "Library Exhibits," Alice B. Kroeger, Librarian of Drexel Institute. Discussion by Louis B. Ambler, superintendent of Friends' Schools; A. S. Martin, superintendent of Bucks County; Theodore C. Search, M. Amanda Heston, George A. Jenks, Horace T. Smith, Mary A. John, Dr. Joseph S. Walton, and others. Afternoon Session, 2.30 o'clock; address by Thomas L. Montgomery, State Librarian, Harrisburg, and President of the Keystone State Library Association. Between the sessions an opportunity will be afforded to inspect the school buildings.

EVENING MEETINGS DURING PHILADELPHIA YEARLY MEETING WEEK.

The meetings held on the evenings of Philadelphia Yearly Meeting week were unusually well attended.

At the conference of Friends' Associations on Second-day evening, the subject for consideration was "Friends and Politics." J. Russell Smith, who presided, said that the city which contains more Quakers than all the other cities in the United States put together, is held up to the world as the most complete type of bad municipal government, and asked what Friends ought to do about it.

George D. Leutscher, a teacher of George School, said that when the Society of Friends, after the Revolution, advised its members against political life, the result was a withdrawal of conscience from the politics of Pennsylvania.

Thomas B. Hull, Jr., of Baltimore, said that religion should play a part in politics, and that the principles of Friends are not inconsistent with the duties of good citizenship.

Anna Morris Jackson, of New York (daughter of Wm. and Anna M. Jackson), described the work of the Woman's Municipal League in the first Low campaign, and said: "The secret of success is to know what we want and why we want it, and be willing to work."

William W. Speakman gave the following suggestions for improving the political condition of small towns: Education of the conscience, ceaseless agitation, fraternizing with one's neighbors, selection of suitable candidates, knowledge of party rules and good temper.

William I. Hull reminded Friends that voting is not the whole of a citizen's political duty; the work of educating the public conscience should be carried on all the year.

Isaac H. Roberts said that the citizens of "corrupt" Philadelphia are not "contented" but hopeless; an honest ballot law would give them a chance.

J. Hibberd Tayler, while advising Friends as an organization to remain non-partisan, said it was the duty of the individual members to vote their convictions at every election.

On Third-day evening a temperance meeting was held under the care of the Philanthropic Committee. Henry W. Wilbur, of New York, delivered a convincing address, in which he dwelt chiefly upon the results of education concerning the nature of alcohol. He said the manager of the "yellowest" newspaper in New York required all the staff to be total abstainers; he wanted every worker on the paper to be at his best, and he knew that a man is not at his best when he has taken even one glass of beer.

Elizabeth Lloyd opened the discussion; she desired that men Friends should do more than refrain from signing applications for license; they ought to be willing to sign remonstrances against the granting of license.

She was followed by Albert H. Johnson, who spoke of the cigarette evil and the importance of men abstaining from the use of tobacco as an example to the boys. A general discussion of the subject occupied the rest of the evening.

On Fourth-day evening the First-day School Association of the Yearly Meeting held its semi-annual conference. Ellwood Roberts, of Norristown, and George A. Walton, of George School, gave their ideas of what the First-day School means to Friends and what should be their attitude toward its future. Both thought that one object of the school should be to prepare the young to enjoy our meetings for worship, and to fit them for activity in our meetings for discipline.

Elizabeth Powell Bond gave some helpful suggestions in answer to the question, "How much of the Bible and what parts would you have a child learn?"

On Fifth-day evening the Philanthropic Committee held a meeting to consider the two subjects, "Work Among Colored People" and "Peace and Arbitration." Susanna M. Gaskill presided. The speakers on the first subject were Susan Wharton, a young man who has charge of the boys at the Starr Centre, and a colored teacher from the Aiken School, S. C. The second subject was ably presented in an address by William N. Ashman.

The French Parliamentary International Arbitration Group has decided to invite the friends of arbritration and peace belonging to the parliaments of Denmark, Sweden and Norway to attend an arbitration conference in Paris. The Danish, Swedish and Norwegian Deputies will be received in France with the same generous hospitality as marked the visit of the members of the British House of Commons last year.—*Advocate of Peace.*

COMMUNICATIONS.

FROM ISAAC WILSON.

My mind turns back frequently during the day as I speed along on my course homeward, and regret that I must miss the closing session and the many farewells of the last day of Philadelphia Yearly Meeting, yet I feel to say that the enjoyment of the days spent there was a rich compensation for the sacrifice of home life and much travel, and even the saddened feelings on our arrival in the city on hearing of the recent losses from our ranks of public laborers did not prevent the enjoyment of the time spent there.

We did not forget the sadness of the morning hour when the large company of sorrowing friends and relatives gathered (prior to the meeting of ministers and elders) to take their last look of the form, and pay our last tribute of respect to the worthy and useful life, of our esteemed friend, Margaretta Walton. There was a thought, a feeling of gloom might linger with the meetings of the week, but not so. The many cheering lives, words of comfort, the many honest inquiring hearts and words of appreciation for answers given, both in the public service and the social circle, cheered us on the way, and as I approach my home again, I only ask for that power that will enable me to most wisely direct the division of my time, that in some measure at least the many Macedonian cries (that I seem to hear at times, when my hands are engaged with home affairs) may be responded to.

I am thankful to be welcomed safely home again, but only for a few days, then to meet with our New York Friends.

ISAAC WILSON.

Bloomfield, Ontario, Canada, Fifth month 14th, 1904.

CONFERENCE HOMES AND ROUTES TO TORONTO.

Arrangements will be made and homes secured for all Friends desiring to attend the conference, to be held in Toronto from Eighth month 10th to 19th. I will take great pleasure in giving any information to those desiring to know more about routes and homes. For further information address, with stamp, No. 4 South Broad Street, Trenton, N. J.

REBECCA B. NICHOLSON.

TORONTO.

PARKS AND PUBLIC BUILDINGS.

Your readers will be interested in getting a glimpse of some of Toronto's parks and public buildings. Those friends who attend the General Conference in Eighth month and decide to reach the city by steamer from Niagara, will cross the lake and enter a crescent shaped bay, enclosed by an island. Toronto Bay and Toronto Island are much appreciated by the citizens. The island, which was originally a bare sandbar, is being made one of the attractive parks of the city.

The center portion of the island contains a colony of comfortable cottages, with attractive grounds, forming the summer homes of many citizens. Hanlan's Point, at the western end, is the amusement section. Lacrosse, cricket and baseball grounds are located here, swept by fresh lake breezes. Toronto is celebrated for aquatic sports, and the achievements of the renowned scullers, Hanlan and O'Connor, have made Toronto Bay famous. Yacht clubs, rowing clubs, canoe clubs are numerous, and private boathouses line the shore.

After reaching the wharf a short walk or a very short street car ride up Yonge Street will bring the visitor to the Massey Hall, which is to be the place of meeting for the Conference sessions. This hall is a credit to the city and an honor to the citizen who gave it to the public.

After leaving Massey Hall we choose the Queen's Park, with its magnificent public buildings, as our

first place of visitation. In 1859 fifty acres of ground were granted to the corporation of the city of Toronto, on a lease for 999 years, for the purposes of a public park. As a consequence of the growth of the city northward, as well as eastward and westward, this park has become very central and is the home of the Parliament Buildings and the Provincial University, with its numerous affiliated colleges. Historic monuments are gradually increasing in Queen's Park. There are other parks with their own special attractions.

High Park is a magnificent breathing space in the western part of the city, and Munro Park is a recreation ground in the eastern part, while Riverside Park, on the banks of the Don, is the home of an interesting zoo; but the legislative and educational center of the province is certainly found in Queen's Park.

Our first call will be at the University, the original building for which was erected during the years 1854-59. The main front (300 feet long) faces the south and centers in a massive Norman tower and an entrance that is worthy of study as an intricate and beautiful piece of art work in stone.

There is an internal quadrangle of about 200 feet square, and the buildings occupy three sides of the quadrangle, leaving the north side open to the Park.

Separate buildings for the Library, the Meteorological Observatory, the Biological Department, the various branches of Applied Science in Electrical, Civil and Mechanical Engineering, are dotted about spacious grounds, with winding drives and walks and an abundance of sturdy oaks and graceful maples.

The Parliament Buildings, which are near by, took six years for completion, and cost $1,250,000. The main entrance is composed of three noble arches, eighteen feet wide and twenty-six feet high. This entrance is flanked by great towers, with their domes of copper and wealth of stone design. Magnificent views of the city can be had from these towers.

Some of the monuments near by will be interesting. One is erected in honor of Queen Victoria, one in honor of George Brown, and another in honor of John A. Macdonald, both of these having been eminent Canadian statesmen. There are two monuments in honor of fallen soldiers, one for those who fell in the Northwest rebellion, and another for those who fell in 1866, repelling a Fenian invasion.

After our walk through Queen's Park we return to Massey Hall, by way of the normal and model schools and educational offices. These buildings and grounds are to be used by the Friends Conference for two of the social gatherings. The Minister of Education has granted the use of this interesting place, and the social gatherings will have an added charm because of the surroundings. There are ample grounds (seven and a half acres) and beautiful shade trees.

There is a bronze statue erected in memory of Dr. Ryerson, the founder of our public system of education. The Educational Museum contains specimens of Canadian and Natural History, and a great variety of maps, charts, diagrams, scientific apparatus and school furniture. There is an interesting collection of paintings, engravings and statuary. We anticipate great pleasure for all from the gatherings on these occasions in this educational center.

CANADIAN.

PHILADELPHIA YEARLY MEETING.

(Continued from page 324.)

tle change there, and taking the number reported last year the total membership is 11,219, of whom 1,749 are minors. Last year the total membership was given as 11,052, of whom 1,716 were minors.

As there had been a decrease for several years preceding, the increase this year was felt to be encouraging. The growth was principally in the Philadelphia meetings.

EXERCISES.

During the week many living concerns found expression, especially while the state of the Society was being considered. From these the following suggestive thoughts have been selected:

If more Friendly visits were paid to Friends that are not isolated the Society would have fewer indifferent members.

Friends love one another, but too often it is not an energetic love. We do not love enough to put aside other things and go and visit one another.

The young should be trained to choose the things that endure; their parents can give them no better heritage than this.

The silence in our meetings is not an empty thing. It seems as if we could almost stretch out our hands and touch that of which the silence is full.

We rejoice in the freedom that to-day prevails in Friends' meetings, but the greater the freedom the greater the responsibility. Our very mistakes may be helpful if we use them as stepping stones to higher things.

MEETINGS FOR WORSHIP.

The early morning gatherings in the lecture room were almost ideal Friends' meetings. Every morning there were a number of brief, earnest, helpful messages, with intervals of living silence between. The attendance was very encouraging. As these meetings originated in a concern of Joel Borton's, and as he has always been faithful in his attendance upon them, he was much missed this year. A committee was appointed to send a letter to him and his wife in England, bearing a message of love.

There was a large attendance at the meeting on Fifth-day morning. The Race Street room was full, and the Cherry Street room nearly so. Isaac Wilson spoke at some length of the yoke of Christ, saying: "I want this yoke so borne by us that the world cannot fail to know that the Divine is overshadowing the human." Other speakers were Sarah T. Linville, Margaret Howard, Mary Travilla, Emma W. Gaskill and Joseph Powell.

In the Cherry Street meeting Samuel B. Haines said that it is the duty of the Christian, while doing his part in the active work of the world, to maintain true relations with his heavenly Father. Other speakers were Ellwood Roberts, Nathaniel K. Rich-

ardson, Sidney Yarnall, Robert Barnes, Esther H. Barnes, Elizabeth Lloyd, Lukens Webster and John Conard.

After a prayer by Rachel M. Lippincott, giving thanks for the utterance of inspired words, the meeting concluded.

VISITS AT YORK, PA.

On the 17th of Fourth month our meeting in this city was attended by Martha S. Townsend and Ella Sutton, of Baltimore, Md., and Charles H. Pennypacker and wife, of West Chester, Pa.

Special notices had been given in the city papers, and the meeting room was filled with appreciative listeners.

The day was all that could be desired, and each heart seemed ready and waiting for the spiritual food.

Charles Pennypacker spoke of Friends' principles and requirements. He dwelt at some length on the great essential belief of our Society—that of acknowledging the existence of "The Inner Light"—the Divine messenger to each individual soul, the guiding power for all good. He emphasized the thought that it is the life that exemplifies a religion, a life of honesty, purity and helpfulness.

Martha S. Townsend appealed to all to seek that rest which the Father alone can give—a peace which passeth all understanding. We may feel that our small influence might not count, that we cannot accomplish much, but remember, for each there is a work to do, and He will give us strength to perform it if we only ask Him. It takes each little stone in its place to make the perfect wall. If we are faithful in the little things greater blessings will be ours.

After a thoughtful silence the meeting closed. Many lingered for the Friendly greeting and social mingling. Much appreciation was expressed, and it was remarked that it had been many years since a gathering of this size had assembled in this ancient building.

These appointed meetings are growing in size and interest, and we feel that they are fruitful seasons.

B. K. C.

The following is a clipping from the "York Daily" of Fifth month 16th:

The Friends' meeting in West Philadelphia Street was attended yesterday by Hiram Griest and Elizabeth Koser, ministers from Adams County, both of whom spoke. Friend Griest explained the beauty and solemnity of silent communion with God. He then referred to the words from Isaiah: "Who is this that cometh from Edom?" presenting the thought that the wonderful visitor, that the prophet saw, was a revealing of the coming of the Christ eight hundred years later.

The words of Jesus relative to going to his Father, spoken near the close of his earthly life, were quoted, and the vital importance of our preparation by earnest Christian life and service and dependence upon divine guidance for our going into that presence were dwelt upon.

Friend Koser took as the basis of her message "The Love of God Constraineth Us," illustrating by our knowledge of mother love some idea of the love of the divine, how that in seasons of weakness, trial or affliction his presence is especially near us every day and hour. She said our religion should keep us in touch with the Father and under his guidance, ready to do our best in life's opportunities and do God's service in gentle, earnest word, and acts for others, keeping one hand in God's and with the other reaching out to touch humanity.

God's love is abundant, and we who earnestly strive to serve Him become not servants, but friends, and this is what the name of the Society of Friends stands for—a high ideal, friends of God, friends of mankind, striving for the closer relationship of God and man, in the condition of spiritual guidance leading to the uplifting of the human family."

B. K. C.

GRANVILLE HALF-YEARLY MEETING.

Our Half-Yearly Meeting was held at Granville, N. Y., Fifth month 10th to 12th. One minister was in attendance, Aaron Flansburg, of Hoosic Falls. Fourth-day morning he spoke on the subject of peace, and emphasized the "peace within" which comes from God, and which the world can neither give nor take away. He spoke of the many who seek for peace and rest in physical things only, and showed how vain is their quest. He expressed his faith in prayer, and showed how, if we were truly God's children, we need never fear, for not only would we be cared for in all things needful, but in all the trials and temptations to be met with on life's journey. We may stand firm and shall find, even then, the "peace of God which passeth understanding." He exhorted every one to be faithful, to use the opportunities which God gives to all, if only we are ready and willing to accept and use them.

Fifth-day Aaron Flansburg spoke from the text "Love mercy and walk humbly," also from the words "Other foundation can no man lay than that is laid, which is Jesus Christ." He preached a powerful sermon on practical religion, showing how necessary it was for a man to indeed "give his heart" unto his heavenly Father, and submit his will to Him, and then how much good such a person could do to help and uplift others, even though he felt himself to be weak and unable to do anything at all in his own strength. He illustrated the truth that "bread cast upon the waters will return," though it be "after many days." He showed how it is only the Christian religion that can change a man's heart and make him indeed a "new creature," raising him, possibly, from the lowest depths and transforming him into a "child of God." He showed very clearly that it is the life which counts. We must live here rightly if we would be prepared for happiness hereafter. Joseph H. Laughton, of Pittstown, spoke briefly on the value of truth.

The meeting closed with prayer by Aaron Flansburg. We were very grateful for the company of this Friend, and the words he left with us were very helpful and encouraging.

L. J. Mosher.

Livery counts for nothing; we must see the heart. —*Charles Wagner.*

* *

Life is not so short but there is always time enough for courtesy.—*Emerson.*

ROUSSEAU.

[A paper read in the course of the New York and Brooklyn Friends' Association on "The Teachings of the Philosophers Compared with Those of Friends."]

Most of the philosophers whose works we have been considering wrote for the select few. Their works appealed to a limited number of persons only, but Rousseau's philosophy was for the masses. The thought of such men as Socrates, Spinoza, Kant, though a powerful influence, was not exercised directly upon the mass of mankind, but filtered through the leading minds of each generation. Rousseau's writings appealed directly to every person who could read. They had an immense and immediate influence upon the thought of all men of his day. They were instrumental in bringing about the American Revolution, and were among the great causes of the French Revolution.

In another way, too, Rousseau stands in strong contrast with those other philosophers. They were universally men of honor, prudence, uprightness, and a sobriety of life which would be expected from men whose thoughts were centered upon the great questions of life. Rousseau had none of these qualities. Recklessness rather than prudence, immorality rather than honor, extravagance rather than sobriety, distinguished his life, which was in no way such as would lead us to suppose would make him capable of producing helpful, elevating thought upon the problems of life. Yet he did produce such thought, and his teachings accomplished greater results upon the people of his day than were accomplished by the teachings of any of the philosophers whose lives we have been considering during the past winter.

In considering Rousseau, we cannot judge him by the ordinary standards of mankind, but must consider him as we do those few other persons who have been afflicted with that mysterious something called genius. We will not find in his writings consistency as a whole, nor in his life consistency with his teachings, but we will find an enormous amount of earnestness, strength of purpose, of strong, convincing arguments toward sincerity and naturalness, put forth at an age and in a nation when conventionality, frivolity and insincerity were the ruling traits of character.

Rousseau's entire philosophy was based upon a single thought: that in the state of nature all was good, and that the various evils which afflict mankind have arisen from the corruptions of society. Therefore he preached the necessity of a return to the original state of innocence and virtue. This theory, adopted by him apparently on the spur of the moment for the purpose of a prize essay, was made the foundation of all his writings upon politics, religion, arts, science and education.

Though this, the cornerstone of his philosophy, has been shown to be historically false, still his teachings did much to initiate the movement toward the freedom of mankind, which received its great impetus with the American Revolution and has been continuing ever since. Though his pictures of a supposed natural man were impossible, he tore away the artificial wrappings of conventional life and laid bare the humanity which is common to peasant as well as to king.

If he taught that the arts and sciences had corrupted our morals and debased our minds, he also taught that purity of heart and bodily vigor were to be found under the rustic's blouse rather than under the finery of the courtier; that to be natural was better than to be conventional; that simplicity was better than extravagance. If he repudiated civilization, he also indicted the sophistication, the luxury, the effeminacy of his age.

Carrying his central thought that man was made by nature to be good and happy, and that everything added by society and civilization tends only to his privation and misery, through all his varied writings upon education, science, politics and religion, it will lead us necessarily to some very strange conclusions. Compare, for example, the idea that letters, philosophy and the arts enfeeble body and soul, with the thought that in education a child, instead of being taught about things, should be brought to observe, feel and reflect for himself.

The publication of his "Emile" marks an epoch in the history of education. In his "La Nouvelle Heloise," he was one of the very first, not in France alone, but in all Europe, to discover nature for the great mass of people, to proclaim the beauty of the countryside, to penetrate its religious meaning. The thoroughly artificial age in which he lived could tolerate nature only when improved. In the publication of his "Social Contract," he proclaimed the freedom and equality of man, and sowed in the minds of the common people the germs which bore fruit in the French Revolution.

We are not now concerned, however, so much with his relation to politics, education, art and science as we are with what he has had to say about religion, about the philosophy of life. It is strange to think that a man who was first a Protestant, then a Catholic, then again a Protestant, apparently changing his religious connection with the ease with which he changed his garments, was a man of profoundly religious nature. Yet he was religious, and in the age of scepticism in which he lived and amid the cynicism of the France of 1760, he passionately upheld the everlasting reality of spiritual things.

In "Emile" Rousseau chooses as the mouthpiece of his religion a supposed poor vicar, who has incurred the displeasure of his superiors and has retired to the mountains, and there he places him among the grand scenery of the Alps and the River Po, to teach the young Emile the natural religion.

The vicar proclaims the failure of the dogmas in which he had been educated and of the writings of the philosophers, whom he found vain and doctrinal in their scepticism, until at last, in his despair, he determined to abandon all the teachings of all the schools and to go direct to the innate instructor—the light within his own breast, and through this he was led step by step, by simple reasoning, to those ultimate truths in which he was content to rest.

He begins by recognizing his own existence, and that which lies beyond himself. The latter he calls

matter. Matter receives and transmits motion, which motion is the effect of cause. But matter is moved by communicated motion, hence the cause is outside matter itself. The universe is not a huge self-moving animal, but receives its motion from some foreign cause which we do not perceive. To him that is sufficient to make him believe that a will gives motion to the universe and animates all nature. He finds that the movements of the universe follow certain laws which imply intelligence. He therefore believes that the world is governed by a wise and powerful will. He does not attempt to answer the questions as to whether the world is eternal or creative; whether there is a single principle in things or two or more principles, or what is their nature. These things, he frankly admits, transcend his intelligence, and he states that their solution is not essential to conduct, and therefore they may be left unsolved. It suffices that the universe is formed on one plan, and as it is not in our power to conceive that passive, inanimate matter could ever have generated living and sensible creatures, or that blind chance should have produced intelligent beings, we must believe in one intelligent power regulating and upholding all. This power, whatever it may be, which moves and animates the universe, the vicar calls God.

Having established the truth of God's existence, he turns to humanity and considers the immemorial problem of how we are to reconcile the facts of man's present state with the doctrine of an all-wise, all-good and all-powerful God. He finds his clue in the twofold nature of humanity—contrary forces struggling for mastery within him—one lifting him to the highest realms of spirituality, the other subjecting him to sin and passion; but he has always within himself the power of reasoning; therefore, man is a free-will agent, and as a free-will agent he is animated by an immaterial substance—the soul. As a man is a free-will agent, he acts spontaneously; his actions are not part of the general scheme of providence, and the evil of life is the result of our abuse of the liberty which the Creator has given us.

"Man, no longer inquire, then, who is the author of evil. It is yourself. Take away our disastrous improvements, abandon our errors and vices, strip off the work of man, and all is good."

As to the existence of the soul after death, the vicar feels that he has a soul and does not fear to indulge in the faith that it will survive the body, since such faith is consolatory and not unreasonable. The virtuous here will undoubtedly find their reward hereafter. As for the wicked, what is the reason of asking if their punishment will be eternal, when hell is already in their hearts?

He then considers the various claims of the Christian creeds. Revelation in the Scriptures or to the Church he deems unnecessary, for it can add nothing to what we can learn for ourselves by the use of our faculties and from the dictations of our hearts.

"Observe the spectacle of nature. Listen to the inner voice. Has not God said everything to our eyes, our conscience, our judgment? What more will men tell us."

The worship God demands is the worship of the heart. Ceremonials, genuflections, formulas, are of no importance.

Rousseau does not reject the value of the Scriptures. Their majesty astonishes him. The holiness of the gospel appeals to the heart; the purity and sweetness of the character of Jesus and the sublimity of his teachings seem to him truly divine. If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God.

He concludes with this:

"Remember that a just heart is the real impress of divinity; that in every country and sect, to love God beyond all things else and one's neighbor as one's self, is the sum of the law. That there is no religion which dispenses with the principles of morality. That nothing is essential save these. That inward worship is the first of such principles, and that without faith no true virtue can exist."

EDWARD CORNELL.

THE ENGLISH PEACE SOCIETY AND THE ARBITRATION TREATIES.

The executive of the English Peace Society, with headquarters at 47 New Broad Street, London, E. C., at its last meeting adopted the following resolution:

"The committee of the Peace Society heartily rejoice in the progress of the movement in favor of peace and arbitration which has resulted in the formation of special treaties between various countries of Europe, particularly between France and Great Britain, and which has culminated in the recent pacific agreement announced between these two countries.

"They are intensely thankful to Almighty God that the long labors of this Society have been instrumental in helping to create 'the atmosphere out of which this positive policy of peace has evolved,' and that they have had a share, through the Society's agency in Paris, its large distribution there of specially-prepared literature, and the interviews of the secretary with two Presidents of the French Republic on behalf of arbitration, in addition to their general efforts, in producing these special results.

"They further earnestly hope that this better understanding between the nations, and the guarantees of peace involved in it may make a measure of gradual disarmament possible throughout Europe and throughout the world; and they accept this continued success of the peace movement as a stimulus to renewed exertions on the part of the Society and its members, in which they trust they will have greatly increased support."

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

Third-day evening the Joseph Leidy Scientific Society held its regular meeting. Dr. Trotter gave a talk, showing the difference between man and mammal. Prof. Hoadley spoke on orange growing in California and irrigation. Prof. Benkert discussed concrete in construction.

The regular meeting of Eunomian Literary Society was held Sixth-day. The evening was very enjoyable. The program consisted of readings from Eugene Field by Floyd Bradley and Maurice Hansell, together with an excellent paper by John C. Parry, in which he called attention to the beauty and variety of the children of this great author's pen. Current topics was treated by Kaler Hackman and Laurence Watters in a very interesting manner, the one speaking on some rare sights at the present World's Fair, the other discussing the possibilities of the war in the East.

Dr. Swain left Seventh-day for a short trip to Virginia. He is to speak at Hopewell, Winchester and Lincoln. He will visit the Friends' Schools at Winchester, Va., and the Sherwood Academy at Sandy Spring, Md. F. N. P.

YOUNG FRIENDS' ASSOCIATIONS.

New York and Brooklyn.—The Association went to Flushing, L. I., Fifth month 8th, by special invitation and held a regular meeting there. The attendance was much larger than usual. After a few words of welcome, responded to by the chair, Walter Gilbert addressed us upon the general subject of "Current Topics." He thought there was danger of this section becoming stale and unprofitable, excellent resumés being given in most periodicals, including the Intelligencer, though the comment sometimes made upon what is taking place he considered a redeeming feature. But he thought it of the greatest importance that we should examine ourselves and endeavor to assume a proper attitude toward events.

Rachel Underhill then read a paper on "The Philosophy of Herbert Spencer." In order to obtain a first-hand knowledge of this, one of his writings had been read, though with little pleasure, the work of the reader being made difficult and wearing by his method of argumentation. "He constructs his opposition, conducts a debate, out-argues his adversary and establishes his point and makes the reader take part in all of it," thus leading us "through interminable links of logic, until the journey becomes an irksome toil," and "we reach the end weary and indifferent to its ultimate value. If you hope to gain inspiration it is vain. He is not an idealist to inspire you with a glowing vision," but the writer thought "that the mind that can thoroughly free itself from the influence of tradition, that can probe human conduct to its source and discover the law of moral growth in the conditions of existence, has a power and strength that we must admire and respect. The strong independence of the man seen through his lines inspires us when his thought, weighted down with language fails."

"Morality is right conduct," says Spencer, "and right conduct in the last anaylsis is conforming to the conditions of existence; the nearer the conformity the more complete the life." He persistently and fearlessly labored that truth, pure and unalloyed, might be established in the world. He bravely attacked the problem of life, assuming nothing that he could not prove, and when at last he reached the point where his critics charge him with inconsistency, he was strong and brave and true enough to admit that he could go no farther. He says on this point: "The absolute and unconditional existence which transcends human intelligence and in which the subject, object, spirit, matter of our finite consciousness merge and are united, is not mere zero—a negation of thought. It is a positive fact of the profoundest certitude; or rather let us say, it is the final fact sustaining all others—the fact which science finds at the back of its widest generalizations and beneath its deepest truths. And this final fact of science, this ultimate datum of consciousness, upon which all knowledge depends, this cause of all causes in the universe as it is revealed to us, is the permanent foundation of all religion as well. Here the ancient foes meet in complete reconciliation. Science must necessarily end in the mystery with which religion begins. That which persists unchanging in quantity, but ever changing in form," under the sensible appearances "which the universe presents to us," is an unknown and unknowable power, which we are obliged to recognize as without limit in space and without beginning or end in time, and this power of philosophy of which all phenomena are but manifestations, is the God of religion—the Infinite and Eternal Energy from which all things proceed.

The essayist seemed to doubt that his general philosophic writing had been of much value, but thought that "an observer of the school systems of the present day will see that their entire superstructure is built upon the principles of education which he formulated a generation ago. Pestalozzi and Froebel had spoken to Germany, Rosseau and others had appeared in France, but it was Herbert Spencer who interpreted the thought of the 'new education' to the English-speaking people in the language and in the mental method which they could most readily understand."

Referring to Spencer's well-known definition of life and "his formula for the theory of evolution," the essayist said: "An intellectual acrobatic exercise is invigorating, and may result in an increase of mental power, though it adds little to our store of knowledge. To those who are tolerably vigorous physically and mentally, and with leisure to indulge in such luxury," she would recommend a study of these.

Discussion—Several speakers said they had not found Spencer hard to read, but, on the contrary, interesting and profitable. Some thought the definitions referred to in the paper were simple in expression and clear in meaning.

Those who spoke agreed with much of Spencer's philosophy, but the discussion was not very general.

Percy Russell, Secretary.

Byberry, Pa.—The Friends' Association held its last meeting at the meeting house on the afternoon of the 1st instant with a full attendance. Joseph I. Knight gave the opening Scripture reading, taken from the 22d chapter of Proverbs. After the reading of the minutes, the report of the Executive Committee was given by the clerk, Rachel Johnson. In addition to the program for Sixth month, the committee suggested the appointment of a Current Topics Committee, which may consist of four members, one of whom shall once in three months give a paper at the Association meeting in which current topics shall be treated. This suggestion was approved, and the Executive Committee instructed to appoint such committee.

Caroline Ivins recited "God Knows," after which Joseph S. Walton, the speaker of the afternoon, was introduced and spoke very aceptably to a most attentive and appreciative audience on "The Religion of Authority." This was so full of good thought and suggestion it seems almost impossible to make selections, and can only hint at it. He felt it to be incumbent on the Young Friends' Associations to make known to the world what is meant by a religion of authority. "Our body has become weakened by a difference of opinion as to what was authority. We have at times a feeling of dependence that well nigh overpowers us, and it seems we must escape, but 'we're somebody's child always.' Barclay says 'man's religious and moral strength depends on the harmony of his inner and outer life.' The early Friends had a conception of the coming from dependence to freedom; and so they instituted the free gospel ministry; this had heretofore only been free to those in positions of command. As the spring and small stream receive from heaven and earth and freely give to the river, so must the river flow on freely to the ocean and give that which it has received, else it will become stagnant and impure." "There are three kinds of freedom, physical, spiritual and intellectual. A tree is free to drink in sunshine and rain, yet is fastened in the sod, but is free to do the work for which it was created. An engine is free when throbbing with power, yet it is a freedom in servitude, for off the track, or without the master hand on the throttle it would not do its proper work. The ocean greyhound only is free to do its specific work when held down by large freight."

"Moral sense is not to be despised, but only are we wholly free when spiritually so. The moral sense often deters from wrong action for fear of penalty attached. Children so governed are incapacitated to be a George Fox Quaker, for they must have a church which makes laws for them. As Kant says, 'our ought is no greater than our can.' The hour when we can legislate for ourselves marks the entrance upon the path of real freedom.

"Fellowship was what early Friends taught; so must young Friends teach. Develop the individual, yet bind the individuals in unity. Associations should re-plough and re-harrow old ground and sow old seed; Friends believe more in sowing seed than in pulling up tares. The reason young people have left the Society is because this seed has not been sown.

"Proper self-government means proper equation between freedom and responsibility; too many people want the maximum of liberty with a minimum of responsibility.

"The religion of authority is not every man a law unto himself, but a unity in individuality, and it may be the part of the Young Friends' Association to at least light a torch to show the way our fathers trod."

After appreciative remarks by Nathaniel Richardson, Russel Watson read a selection, "What Quakerism is Not," by John J. Cornell. Brief remarks by Arabella Carter concluded the meeting. A. C.

Newtown, Pa.—The Friends' Association convened at the home of Clara K. Atkinson on the evening of the 4th of Fifth month. About forty members were present. The president opened the meeting by reading the 12th chapter of Romans. A short synopsis of the life and character of that intrepid philanthropist friend and counsellor of the African slave, Isaac T. Hopper, as given by Lydia Maria Child, was selected by Sarah J. Reeder. The closing words of his biography told the story of his life: "No public buildings were hung in crape when news went forth that the good Samaritan was gone, but prisoners and poor creatures in dark and desolate corners wept when they heard the tidings." Some comments were indulged in as to the seeming inconsistency of Friends to the

avowed principles of our Society—as understood to-day—by his disownment. Representing the Discipline Committee, Elizabeth Packer read a most excellent article on the "Ordinances of Quakerism" by Dr. Robert E. Pretlow, of Wilmington.

A paper on American slavery, written by a friend in Lansdowne, giving an account of the African slave trade from its conception to the close of African slavery made by the Emancipation Proclamation, First month 1st, 1863, was read by Elizabeth G. Stapler. This paper led to quite a discussion upon the race problem, which perhaps as much as any other, confronts the American people to-day.

Lavinia B. Eyre read an extract from "Egypt as it is To-day," giving a description of the burial places of the Pharoahs lighted up in their most secret and darkest recesses by the wonderful discovery of the nineteenth century—the electric light.

The next meeting of the association will be at the home of Thomas W. and Elizabeth G. Stapler. S. J. R.

Woodlawn, Va.—The regular meeting of the Woodlawn Young Friends' Association met at the home of Francis H. Wilkinson, Fourth month 24th, 1904. The president opened the meeting by reading the 104th Psalm. After the reading of the minutes by the secretary, Sarah Anthony read extracts from the biography of Elizabeth Fry. Some of the touching incidents of her prison experiences show what an enthusiastic worker she was in that line.

Mary Lukens read an article from the Intelligencer, entitled, "Loyalty," and Reuben R. Gillingham read "Consideration for Others." Ellen Lukens had received a list of the persons who will address the Associations, a list of subjects suitable for consideration in the meetings, and of papers which have been prepared for such meetings and are available for other associations, all of which we hope will be a help to us in our meetings. The members answered to their names with sentiments, and the program for the next meeting was read.

After a short silence, the meeting adjourned, to meet Fifth month 29th, 1904, at the home of Warrington Gillingham.

Sarah E. Cox, Secretary.

Lincoln, Va.—The Young Friends' Association met First-day, Fourth month 24th, at 1.30 p.m.

After Scripture reading by Eli J. Nichols, the minutes of last meeting were read and approved.

A select reading and two recitations were acceptably given. Quotations from Whittier were given by several persons present, who were called upon.

The discussion of music was then taken up. Mary Gregg read a paper on "Music in the Home"; Agnes W. Gregg read another on "Music in Education in General," and Bertha J. Smith discussed the subject of "Music in First-day Schools and Other Young Friends' Organizations." Some ten or twelve of those present took part in a general discussion of the subject.

The trend of this discussion was favorable to music in these various relations when practiced in simplicity and when used to set forth appropriate and truthful sentiment and made to express the real feelings of those who sing or perform.

Some miscellaneous business was transacted, and the names of the officers for next year were reported from a committee and elected as follows: William T. Smith, president; Sara T. Shoemaker, vice-president; Estelle Nichols, secretary; Martha J. Brown and Harry T. Pancoast to act with these officers as the Executive Committee.

Three numbers were sung by some of the young people during the proceedings.

The Association adjourned for the summer. J. H. B.

Cincinnati, O.—The Cincinnati Friends' Association held the regular meeting for Fourth month on the afternoon of the 24th, at the home of Elizabeth Johnson. After the opening silence, the clerk read several scriptural selections bearing upon "Humility," the subject for the afternoon. Elsie Murray read extracts from an essay on "Humility," and also a sermon on "The Evolution of Conscience," by Savage. The writer brought out some new and valuable thoughts on the subject, and the discussion which followed the reading was quite general.

A feeling of sadness pervaded the meeting, because we missed from his accustomed place our friend, Andrew Cadwalader, who was taken from us by death since the last meeting. Sincere, kind-hearted, in every sense a true Friend, he rests, after a long and useful life, but the memory of his presence with us, and the messages he brought us, will still be a help and an inspiration.

The meeting closed in silence, after the reading by Esther Gallagher of selections from Tennyson's "In Memoriam."

Grace D. Hall, Assistant Clerk.

Cincinnati, Fifth month 1st, 1904.

Plainfield, N. J.—The Plainfield Young Friends' Association met Fifth month 4th, 1904. The meeting opened with silence; then the reading of the tenth chapter of Matthew. The subject for the evening, "A Study of Birds," by Cornelia A. Garrett, was very interesting and instructive. She gave the time when the various birds arrive here in the spring. She had several stuffed specimens and their nests on exhibition, and told us how we could tell the different birds by their habits and notes. From the bird life, so beautifully depicted by our friend, we can take as an association and individually very helpful lessons which may produce practical results. After roll-call and silence, we adjourned.

Manetta V. Adams, Cor. Sec.

Easton, Md.—A regular meeting of the Young Friends' Association was called to order by the vice-president, Helen C. Shreve, on the evening of Fourth month 27th, at Robert L. Kemp's.

After disposing of the business of the evening, the meeting listened with pleasure to Anna P. Kemp's reading of a beautiful poem, "The Angel Azrael," by Sarah Tenney.

In the absence of Frank A. White, to whom was assigned "Pertinent Current Topics," that part of the program was omitted. Selections from "Incidents and Reflections" were read by Anna Sherwood.

Henry Shreve read an historical sermon, "The Quakers as Makers of America," as delivered by Rev. Dr. David Gregg in a Brooklyn Presbyterian Church. Dr. Gregg pays a tribute to George Fox, who, he says, "is to Quakerism what Jesus Christ is to Christianity—the incarnation." And again, "George Fox was a magnificent freeman, and he introduced into the world of thought and life that genius of liberty which was calculated to make every other man a freeman like himself."

A poetical selection on "Boys" was read by Dwight Rowell, followed by a discussion on the questions and profits of the evening. By especial request, Elizabeth Tylor and Helen Shreve re-read original papers given at a previous meeting.

Sentiments were given by those present, after which, with a brief silence, the meeting was adjourned.

Anna White, Secretary.

BOOKS AND MAGAZINES.

The North American Review for Fifth month contains two articles which were written by men who are not only leaders in their different walks of life, but who have not written and signed an article in perhaps two decades. Probably one of the most important articles ever written on the public press of this country or any other opens the number, and is written by Joseph Pulitzer, the editor and proprietor of the New York *World*. Some time ago he offered to furnish the money for the perpetual endowment of a college of journalism. This offer has been accepted by President Butler, of Columbia College. At the moment the bequest was made, public criticism began to appear as to the advisability and possibility of such an institution. Joseph Pulitzer has been persuaded to take up the whole question, and, though intending originally only to answer his critics, he found that the article necessarily extended itself into a statement of his idea of the function of a journalist in this country; so that the article now makes a statement by the editor of one of our great New York dailies as to what he considers a journalist's work, how important such a profession must necessarily be in any country of free people, and what his whole life of experience has taught him in this profession. An article by Count Cassini, the Russian Ambassador to the United States, states in straightforward manner Russia's position in the Russo-Japanese war at the present moment. The Hon. Wayne MacVeagh, one of the leading lawyers in this country, a man who was counsel in the Venezuelan Commission at The Hague, has a paper in answer to some critics who have taken exception to the Peace Commission's decision on the Venezuelan episode. The Right Hon. James Bryce, member of the British Parliament and author of "The American Commonwealth," writes an exhaustive review of Lord Acton's

letters which is almost a biography of Lord Acton himself. Oscar J. Crosby, who has just returned from the Plains of Thibet, writes on the situation between England and Russia in that country at the present moment, apropos of Colonel Younghusband's expedition in command of British troops who are now invading Thibet. Prof. Goldwin Smith, the historian and author, writes on "The Immortality of the Soul." J. Arthur Hutton, Vice-Chairman of the British Cotton-Growing Association, discusses the epoch-making plan of the British Government to make it possible for Great Britain to grow all her own cotton in her own colonies. Flora McDonald Thompson contributes an article on "The Truth About Woman in Industry." Gertrude Atherton, the author of "The Conqueror" and "Rulers of Kings," asks in an interesting paper "Why is American Literature Bourgeois?" This number closes with the fifth installment of William Dean Howell's "The Son of Royal Langbrith."

In the *Review of Reviews* for Fifth month all the important topics of world interest at the present time receive treatment. In the Presidential year this magazine is indispensable. In this number the whole national political field is surveyed in the informing, interpretative way characteristic of Dr. Albert Shaw's editorial statements. Presidential issues and candidates are thoroughly discussed. The Louisiana Purchase Exposition is the other fact of national importance this year, and the *Review* handles it in a manner which will be of great service to those who intend to visit St. Louis. In an illustrated article entitled "The St. Louis Fair: What Everybody Will Wish to Know Before Going," William Flewellyn Saunders, of the St. Louis Business Men's League, which has been very active in pushing the great fair, gives a bird's-eye view of the exposition attractions. Halsey C. Ives, chief of the Department of Art, describes the art exhibition at St. Louis during the fair. The struggle between Russia and Japan is recognized in a number of articles. The semi-centennial of the New Japan, and what she has accomplished in the fifty years since Commodore Perry visited her shores in 1854, are treated in an illustrated article by Adachi Kinnosuke under the title "Fifty Years of Japan." There is also a description, with illustrations, of "What the People Read in Japan." There is a character sketch of "Verestchagin, Painter of War," with portrait reproductions of seven of his famous canvases. There is also a summary of Russian editorial opinion as to what effect the war is having on the internal affairs of the empire. In the "Leading Articles of the Month" department all the more important articles in the American and foreign magazines are condensed and presented in their proper perspective. In "The Progress of the World" Chicago's recent significant election, in which the municipal ownership of street railways was voted by the city, is considered in its political and social bearings by Victor S. Yarros, and the *Review* presents its usual yearly "round-up" of the conventions and other notable gatherings. There are also the regular departments: the "Record of Current Events," the "Foreign Cartoons on Current Topics," notes on topics in the American and foreign periodicals, science in the European magazines, new books, etc.

In *McClure's* for Fifth month Ray Stannard Baker has an article on the great labor conflict in Colorado, "The Reign of Lawlessness." The inside narrative of the Hayes-Tilden election contest, written from new sources of information and hitherto unpublished facts, is given by Joseph M. Rogers in a non-partisan manner. Thomas Nelson Page concludes his series of papers on the "Negro Problem." A new serial by the author of "Emmy Lou," George Madden Martin, entitled "The House of Fulfilment," begins in this number. Myra Kelly, a young author, who is coming forward as a writer of children's stories, has a comic sketch of New York East Side school life in "H. R. H. the Prince of Hester Street." "The Rogues of the Zoo" are described by A. W. Rolker, with illustrations by Charles R. Knight, the animal artist.

The frontispiece of *St. Nicholas* for Fifth month is a charming picturing of the glad "Merrily, merrily shall I live now, under the blossom that hangs on the bough." The first article, too, carries out the spirit of the month, being an interesting account, by Helen Dawes Brown, of "Magdalen Tower and May Morning." It tells how two American girls enjoyed Oxford's annual mid-air sunrise service, a service held also, but on Easter morning, at the Chapel of the Good Shepherd, New York city. "The Coming and the Going of Pete," by the late Noah Brooks, is a good dog story that will interest boys. Especially for the boys, too, is Meredith Nugent's account of "Tom's Sunshine Engine," with directions that will help other Toms to make similar clever contrivances. Then S. D. V. Burr tells about "The Building of the 'Black Hawk,'" giving minute measurements and instructions for those lads who want to build a canoe, and reproducing photographs of the "Black Hawk" at different stages of construction. "The Hero of San Benito" is a true story, told for readers of *St. Nicholas* by Charles M. Sheldon, author of "In His Steps." And "A Dutch Treat" is a pretty tale of a little New York girl's adventures in Holland.

Lectures are no more for me. If I could hear Shakespeare lecture on the Elizabethan drama and explain why he conceded the authorship of his works, I might go. But save for some such angelic opportunity in another world, I would hear no more lectures. The popular lecturer of to-day is of degenerate descent, and of third-rate intelligence, who aids himself with lantern slides. It is not worth while listening to a lecture by a man who cannot make his personality and mental powers felt.—*Dr. S. Weir Mitchell.*

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m., 7.30 p.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 11 a.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fairhill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m. First-day School, 9.30 a.m.

5th mo. 21 (7th-day).—Short Creek Quarterly Meeting, at Concord, O., at 11 a.m. Ministers and elders, day before, at 2 p.m.

5th mo. 21 (7th-day).—Nottingham First-day School Union, at Eastland, Pa., at 2 p.m. A cordial invitation to all.

5th mo. 22 (1st-day). — Quarterly Meeting's Committee to Visit Smaller Branches attends an appointed meeting at Radnor, at 3 p.m.

5th mo. 22 (1st-day).—Young Friends' Association of New York and Brooklyn, at 15th Street and Rutherfurd Place, N. Y., at 8 p.m. Address by Dr. Benjamin F. Battin, of Swarthmore College, on "Friends and Philosophy." Discussion to follow.

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 336.)

5th mo. 22 (1st-day).—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Salem, N. J.

5th mo. 22 (1st-day).—In Norristown Meeting House, a joint meeting of the Young Friends' Association and the Abington Philanthropic Committee, at 3 p.m. Joseph S. Walton, of George School, will speak on "Peace and Arbitration." All interested cordially invited.

5th mo. 22 (1st-day).—Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the Meeting House at Stanton, Del., at 2.30 p.m. Susanna M. Gaskill will give an address on "Scientific Temperance."

5th mo. 23 (2d-day).—Warrington Quarterly Meeting, at Pipe Creek, Md., at 10 a.m. Ministers and elders, 7th-day before, at 2 p.m.

5th mo. 23 (2d-day).—New York Yearly Meeting, at 15th Street and Rutherfurd Place, New York city. Business sessions begin at 10 a.m., in joint session. Ministers and elders, Seventh-day preceding, at 10 a.m.

Friends expecting to attend who wish lodging at the meeting house or outside should communicate early with Jennie C. Kitchin, 55 Park Street, Jersey City, N. J.

5th mo. 26 (5th-day). — Mansfield Young Friends' Association, at the home of Amos E. Harvey.

5th mo. 29 (1st-day).—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Greenwich, N. J.

GETTYSBURG AND WASHINGTON.

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For itineraries and full information apply to ticket agents; Tourist Agent, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; 789 Broad Street, Newark, N. J.; or address Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

Friends' Summer School of Religious History in 1904.

A second session of the Friends' Summer School of Religious History will be held at Haverford College from the afternoon of Sixth month 15th to Sixth month 25th, at noon, 1904. Courses of lectures will be given on the Life of Christ, on various aspects of truth as understood by Friends, on the application of Christianity to present-day problems, and on other topics.

Lectures will be given by George W. Knox, of New York; H. S. Nash, of Cambridge; George A. Coe, of Chicago; Catherine Albright, of England; Benjamin Trueblood, of Boston; Elbert Russell, of Indiana; T. Harvey Haines, of Ohio; Mary M. Hobbs, of North Carolina; W. E. Bayhardt DuBois, of Georgia; Amelia M. Gummere, Alfred C. Garrett, Joseph Elkinton, Allen C. Thomas, Seth K. Gifford, George A. Barton, Rufus M. Jones and Isaac Sharpless, of Pennsylvania, and others to be announced later.

A series of conferences on topics of vital interest to Quakerism will be held. Daily Bible classes and excursions to points of historic interest will be a part of the program.

There will be no charge for tuition. Board will be furnished in the College Halls at one dollar a day. Application should be made to

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When you find yourself, as I dare say you sometimes do, overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—John Keble.

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DALLAS, TEX.—General Assembly Cumberland Presbyterian Church, Fifth month 19th to 27th.

KNOXVILLE, TENN. — Summer School, Sixth month 28th to Eighth month 5th.

MOBILE, ALA.—General Assembly of the Presbyterian Church in United States, Fifth month 19th to 24th.

MONTEAGLE, TENN. — Monteagle Bible School, Seventh month 4th to Eighth month 4th.

MONTEAGLE, TENN.—Woman's Congress, Eighth month 1st to 7th.

MONTEAGLE, TENN. — Monteagle Sunday School Institute, Eighth month 15th to 30th.

NASHVILLE, TENN.—Annual Meeting Southern Baptist Convention, Fifth month 12th to 18th.

NASHVILLE, TENN.—Peabody Normal Summer School, Sixth month 8th to Eighth month 3d.

NASHVILLE, TENN.—United Confederate Veterans' Reunion, Sixth month 14th to 16th.

ST. LOUIS, MO.—Louisiana Purchase Exposition, Fifth month to Eleventh month.

TUSCALOOSA, ALA. — Summer School, Sixth month 14th to Seventh month 29th.

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As the children were out in the yard at play,
"I don't see how the little plants know
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"How do you know," he scornfully said,
"You should stand on your feet, and not on your head?"
—*Harriet Goodrich Martin, in Youth's Companion.*

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXII., ... 337
BUILD YOUR HEAVEN (Verse) 337
ALLEN FLITCRAFT, ... 337
NEW YORK YEARLY MEETING, ... 338
THE CHURCH AND YOUNG MEN, ... 340
OUR LIVES, ... 340
THE CHURCH AMONG THE GERMANS: Christian History Lesson, No. 21, . . . 341
EDITORIAL: The Conference Program, ... 342; The Work of the Society of Friends, . . 342; Note, ... 343
CURRENT EVENTS, ... 343
BIRTHS, MARRIAGES AND DEATHS, . . . 344
NOTES, ... 345
ANNUAL REPORT OF FRIENDS' BOOK ASSOCIATION, ... 345
COMMUNICATIONS: Magazines, etc., for Neighborhood Guild; Neglected Children; The Ministry, 345, 346
PROGRAM OF THE CONFERENCE, ... 346
TORONTO—III., Side Trips, ... 347
PHILADELPHIA YEARLY MEETING REPORTS: Report of George School Committee, . . 347
EDUCATIONAL: Swarthmore College Notes; Friends' Academy, Locust Valley, L. I.; George School Notes, ... 348, 349
PEACE CONFERENCE AT NORRISTOWN, . 349
YOUNG FRIENDS' ASSOCIATIONS, ... 349
BOOKS AND MAGAZINES 350
NORTHFIELD SUMMER CONFERENCE AND BIBLE SCHOOL, ... 351
MISCELLANY. A Letter to Settlement Workers; A Child's Sermon; Out of the Ghetto, 351, 352
CALENDAR OF MEETINGS, ... 351

It greatly facilitates the work of our office when Friends in paying their subscriptions do not omit to give the address to which the paper is sent. It is also important that when request is sent to change an address the old address as well as the new one be given.

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The Inn will open Seventh-day, Fifth month 28th. There will be quite a body of guests on hand. Trains will leave Broad Street Station at 12 o'clock noon and at 3.38 p.m. Fare for the round trip from Philadelphia, $5.36. Special rates from New York and points on the D., L. & W. R. R. of one fare for the round trip.

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WANTED.—A NORMAL GRADUATE AND a woman teacher of extended experience wants a position in a Friends' school. Excellent references. Address No. 80, this office.

WANTED.—A YOUNG WOMAN (FRIEND) student at Swarthmore College wishes employment during summer vacation. Address No. 81, this office.

WANTED.—IN RESPONSE TO OUR NOTICE in this column a file of FRIENDS' INTELLIGENCER has now been furnished to the Congressional Library at Washington, lacking only volumes 1, 7, 8, 9, and title page and index for volume 42. Can any Friend furnish these, bound or unbound? Several copies of the issue for Fourth month 16th, 1904, are wanted at this office.

WANTED.—COPIES OF THE "PENNSYLvania Freedman," published in Philadelphia. Either bound volumes or single copies. Cash will be paid for them. Address J. C., this Office.

WHITTIER BOOKS AND PRINTS.—I AM collecting first editions of all of Whittier's works, also autographs, portraits and souvenirs relating to him, especially in connection with anti-slavery times. I will be glad to purchase such articles as are no longer valued by their present owners. Charles F. Jenkins, 150 W. Washington Lane, Germantown.

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The Committee on Education of the

Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh-day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

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Transportation to General Conference at Toronto.

The Committee on Transportation have not been able to complete all arrangements, owing to the fact that but comparatively few responses have been received to the notice of Fourth month 2d. It is contemplated to arrange for special trains on the morning of Eighth month 10th, probably as follows, but cannot be definitely determined until a more general expression has been given. The routes under consideration are from New York, via the Erie Railroad; from Philadelphia, via the Pennsylvania Railroad, by Harrisburg and Emporium, and the Reading & Lehigh Valley; from Washington and Baltimore, via the Northern Central, connecting at Harrisburg with the Philadelphia train on the Pennsylvania Railroad. Stops will be made at all points on both roads to suit the convenience of Friends, and tickets can be purchased at all the local stations through to Toronto. Arrangements can also be made with the Delaware, Lackawanna & Western Railroad, via the Belvidere Branch of the Pennsylvania Railroad, which would be convenient for Friends at Trenton and Buck Hill Falls. Friends will remember in selecting their routes that arrangements can be made to run through trains on ANY OF THE ROUTES either to Niagara or Toronto without change; they will also remember that if they purchase the round-trip tickets at the special rates they MUST return by the same route, also that the ONLY stop allowed is at Niagara. In addition to the proposed morning trains, arrangements can be made ON ANY of the roads mentioned to run either a special train or special Pullman Sleepers on the evening of the 10th THROUGH TO Toronto. It is absolutely necessary that the chairman of the committee should know as soon as possible the wishes of Friends on these matters; therefore the appeal is again made to those interested to send immediately to the chairman of the committee, regardless of any other arrangements they may have in contemplation, specific brief answers, to the following queries:

1st. **State if prefer Special train,** or propose traveling independently, or with parties other than arranged for by the Committee.

2d. **Route preferred.**

3d. **Preference in starting**—morning or evening—it being understood that night trains will be Pullman Sleepers, and going through to Toronto; and day trains, first-class vestibuled coaches, but no Pullman cars, and going through to Niagara. (Friends desiring Pullman Chairs on day trains are advised to take the regular trains.)

4th. **If prefer to go through to Toronto** or stop over night at Niagara. (The cost of stopping at Niagara over night will be less than a berth in Sleepers.)

5th. **Preference of route from Niagara to Toronto,** either by rail or boat.

6th. **If prefer to return the day after Conference** by Special train, or return at pleasure before the 31st of 8th, the limit of the tickets. As soon as the Chairman receives sufficient answers to judge of the wishes of Friends, arrangements will be completed, and full details published.

JOHN WILLIAM HUTCHINSON,
Chairman of Committee on Transportation.
Hempstead, L. I.

PHILADELPHIA YOUNG FRIENDS' ASSOCIATION

will hold its regular meeting on

Second-day Evening, Sixth Month 6th, at 8 p. m., in the Young Friends' Association Building.

DR. BENJAMIN F. BATTIN, of Swarthmore College, will give an illustrated lecture, entitled

"The Music of the Birds,"

which will be accompanied by the whistling of musical bird-themes.

All Friends are cordially invited. Please note the change from the regular date.

CAROLINE F. COMLY, Sec.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, FIFTH MONTH 28, 1904.

Volume LXI. Number 22.

GOOD WORDS.—XXII.

There is a Spirit which I feel, that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end: its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself.

JAMES NAYLOR.

Words uttered just before his death in 1660.

BUILD YOUR HEAVEN.

Pilgrim passing through the world,
Here's a proverb you should know,
It will make your journey sweet,
"Build your heaven as you go."

Build it now of loving deeds,
Grateful heart, and cheerful mind;
Trusting, whatsoever comes,
Some true good therein to find.

Heaven begins by doing right,
Not in some dim, distant star;
Live to-day in saintly wise:
Heaven's about you where you are.

Here and now the light may shine
That on angel faces falls,
And the lowest blocks be laid
Of the alabaster walls.

—JAMES BUCKHAM.

ALLEN FLITCRAFT.

Allen Flitcraft, whose long and well-spent life closed on the fourth of Fifth month, 1904, was the son of Isaiah and Martha Reeves Flitcraft, who were earnest and consistent members of the Society of Friends. He was born First month 11th, 1825, in Salem County, N. J. He spent his boyhood days in the quietness of the surrounding neighborhood and in a small school house near his home he received his early education. He later entered Gwynedd Academy, Montgomery County, Pa., conducted by Joseph Foulke, where he received valuable training, especially in higher mathematics, which enabled him to make astronomical calculations for Friends' Almanac for several years.

After completing his education he became an instructor of excellent qualifications. He commenced his career as teacher in a district school, and at the age of thirty became principal of Eldridge's Hill Boarding School, near Woodstown, N. J. By close application and study he had qualified himself for instruction in all the English branches, also French and Latin. He was a good disciplinarian, a thorough, practical teacher, and fitted and qualified students from various sections of the Union, some of whom are now holding prominent and responsible positions.

Foreseeing the advantages of life insurance as a business, in 1866 he associated himself with the Provident Life and Trust Company, of Philadelphia, then a very small institution as compared with its present magnitude. At a recent memorial service of the Philadelphia agency of the company beautiful tributes were paid to his noble character and generous impulses, and the following resolutions on that occasion show in what esteem he was held by them:

"Resolved, That as a solicitor of the company for thirty-eight years in its day of infancy and struggle, he proved himself 'a workman needing not to be ashamed,' and one who helped to place the company upon the splendid vantage ground it now occupies.

"Resolved, That as a Christian man, he displayed those admirable characteristics which won for him our respect and esteem, and impressed all with his great sincerity and strong love for the truth as he believed it."

He was twice married. His first wife was Phebe Ann Zorn of Plymouth, Pa., and the second, Sarah Broomall Booth, of Chester, Pa. He had a large family of children, of whom three sons survive—William Zorn, Samuel Shipley and Allen J. Flitcraft.

Allen Flitcraft's birthright membership in the Society was highly valued by him, and being faithful as well as obedient to impressions received in youth, he was led at an early age to appear as a speaker, and about his fortieth year he became a recommended minister. A clear and concise thinker, possessed of a good voice, with an excellent command of language, he was a minister of force, and his addresses were remarkably effective and convincing.

With his wife he visited all the yearly meetings in the country, and attended nearly all the biennial conferences. He also appeared in lesser meetings on a great many occasions, making long journeys to attend various gatherings. In all these engagements he was faithful to the service required, whether in line of the ministry, participation in disciplinary affairs, or social mingling with Friends. He was equally faithful in his own particular meeting, where not only ministry of the spoken word, but all his services, were most highly appreciated. Unless attending meeting in some other part, he never missed his mid-week and First-day meetings when health permitted.

In his private life he was kind, genial and charitable, courteous and hospitable, but with the mind and the courage to denounce wrong and commend right. He exercised a wide influence over those with whom he came in contact, and he will be greatly missed by Friends and hundreds of others who were privileged

to call him friend, for he frequently mingled with those of other religious denominations.

His last illness was marked by a complete resignation to the will of God. His words were "to go or stay, according to the Divine ordering." As his life approached the close, the parting farewell to his devoted wife, with other relatives gathered in impressive silence of death, was heard, and the quiet, gentle spirit passed peacefully and triumphantly into the Beyond.

The funeral services were held at Chester Friends' Meeting House on the 7th instant. This was a solemn and impressive occasion. Feeling testimonies were offered by Ezra Fell, Samuel C. Sharp, Thomas Sheward, Oliver S. Fell, Alfred H. Love, Joseph Livezey, Sidney Yarnall, Elizabeth Newlin, Rachel Lippincott, Emmons T. Mockridge, and Philip H. Mowry, pastor of First Presbyterian Church. Interment was made in Chester Rural Cemetery.

NEW YORK YEARLY MEETING.

The Meeting of Ministers and Elders was held on Seventh-day, the twenty-first, with a morning and an afternoon session. Martha Townsend, of Baltimore, and Isaac Wilson, of Bloomfield, Ontario, were the visiting ministers present.

FIRST-DAY SCHOOL ASSOCIATION.

In the evening the First-day School Association held its annual meeting. Louise Haviland, of Purchase, N. Y., presided, and Charles F. Underhill, of Brooklyn, was appointed to act as assistant clerk for the session. From reports it appeared that there are fifteen First-day schools in the yearly meeting, with a total of 452 scholars and 68 officers and teachers. Three of the schools—Kakiat, N. Y., Jericho, N. Y., and Plainfield, N. J.—show an increase during the year. The other twelve show a decrease. The largest of the schools is that of Brooklyn, with an enrollment of 500. Two other schools, those of New York city and of Granville, N. Y., have libraries of 300 books or over. The others have from 25 to 80 books. There are fourteen traveling libraries. Six of the schools are open all the year, four from fall to summer, and the rest from spring till winter. About $300 is the amount appropriated for the use of the Association during the year.

The topic for discussion was "Graded Lessons for First-day Schools." Elizabeth Stover, of Brooklyn, introduced the subject. She gave an outline of the work of the Conference Committee, which has this matter under consideration, and gave a review of an excellent book on the subject, Burton & Matthews' "Principles and Ideals of the Sunday School" (published by the Chicago University Press), which was recently reviewed in the FRIENDS' INTELLIGENCER. Several chapters of this book were taken up and discussed in detail, particularly the one giving an outline of a suggested graded curriculum for a systematic study of the Bible and of ethics. An important report of the committee referred to is to be presented at the Conference in Eighth month in Toronto. It was suggested that Friends, and all who have the best interests of our First-day schools at heart, give this subject of graded lessons some careful study so that they may be the better prepared to take a helpful part in the discussions of the subject at Toronto. No better basis for such a study could be selected than this book of Burton & Matthews. The discussion was not taken up very generally by those present, showing that the subject has not yet taken hold of the great body of our First-day school teachers and workers.

It was asked whether the new plan would be of any benefit to the small schools, as most of our schools are where there are but few scholars, and it might seem that there could hardly be any need for grading. In answer it was said that the plan is equally as well adapted to the smaller as to the larger schools. To begin with the systematic study of the subject that is being done in this connection, and the carefully prepared course of study and lesson leaves and helps to be issued by the committee, will have the effect of clarifying the minds of our teachers in regard to religious teaching. It is for the first time putting our work on a sound basis; it is our first effort in our lesson leaf work to begin with the child and to adapt the lessons to the different ages and to the minds of the ones to be taught. But of course graded lessons will not be a specific for all ills. A Friend whose work has been with a small class in a small country school was emphatic in the opinion that the graded lessons and plan of study are just what is needed for those very schools.

It was pointed out that our First-day schools are passing through the stage that the secular schools passed through many years ago. In those days a school would be taught by a mathematician or a grammarian, a man who was a genius in his line, but not a trained teacher capable of adapting his teaching to different minds. The first effect of this present movement in First-day school methods will be to make it easier for teachers to prepare themselves for their work. Instead of the hit-or-miss work that long ago we ceased to tolerate in our day schools, we are now planning to put our religious teaching on a sound pedagogical basis.

A young Friend who is a professional teacher pointed out that the graded system will be of value, not only because it is graded, but it means systematic study and preparation for our work and a systematic handling of our materials and helps.

FIRST-DAY'S MEETINGS.

At 10 o'clock on First-day morning the Friends who are entertained on the meeting house and school premises, about 150 in number, joined with the New York Friends in their First-day school adult class. The introduction of ceremonial worship among the Israelites was the subject of the lesson. Arthur Smedley, superintendent of the New York First-day School led, and a few others joined in the discussion.

At 11 o'clock Friends assembled for public worship in the large meeting house on Fifteenth Street. The house was filled to its capacity, including the upper galleries, there being a great many present not

habitual attenders of Friends' meetings. The house holds about one thousand people.

The meeting, on the whole, in spite of its being so large, was a good Friends' meeting. There were periods of silence of five minutes and even longer duration, the addresses were brief, the longest being not over thirty-five minutes, and the meeting was not unduly prolonged, being brought to a close in about an hour and a quarter; but there was no speaking from the body of the meeting, only those recognized as ministers taking any part in the vocal utterance. Shortly after the meeting had settled Dr. Edward H. Magill spoke briefly, calling attention to the present-day liberal attitude toward questions of mere metaphysical or theological interest. After a considerable period of silence a woman Friend appeared in prayer. Isaac Wilson spoke from the words, "Keep thyself unspotted from the world," with which there had been associated in his mind the beatitude, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." The reason for this association, which might seem strange at first, became clear as the speaker proceeded. He pointed out the strange inconsistency of Christians, who, though they may look upon the Bible as the only book of instruction and authority in religion, yet question the possibility of man's full attainment in regard to keeping himself pure and unspotted. The Great Teacher bade us believe in the righteousness of man as we believe in the righteousness of God. The trouble has been that while we have had so high an idea of the righteousness of God we have had so low a conception of man, we have persisted in viewing him as incapable of being unspotted. But Jesus bade us be perfect as the Father is perfect, and he gave us the example of his perfect life. It is for us, too, to be about the Father's business. We are to believe, not merely say and think we believe, but believe to the extent of doing. If we really hunger, we shall be filled. God does not ask us what we cannot accomplish; in no part of his creation does he expect to find his image shine forth so brilliantly as in man.

After a brief period of silence a Friend appeared in prayer. One or two others spoke briefly.

In the afternoon, at 3 o'clock, the First-day Schools of the yearly meeting held their annual reunion. Louise Haviland, of Purchase, N. Y., presided. The subject was Prayer, and all the exercises, which consisted of concert recitations by different schools and groups of schools, bore upon this subject. The exercises opened with a Scripture reading from Matthew, followed by a concert recitation of the Lord's Prayer by the whole school. The other exercises were well planned and beautifully rendered by the different schools. Isaac Wilson made an informal address on Prayer. Several spoke briefly on the same theme, bringing out the Christian idea of prayer as a life, and not only stated times of uttering words of prayer.

At four o'clock there was a meeting for worship, which, while not so large as the morning meeting, was well attended. Among those who spoke were William Williams, of Plainfield, N. J.; Martha Townsend, of Baltimore; Henry Wilbur, of New York. The latter, speaking from the words, "With all thy getting get understanding," said in substance: "Understanding is that gift of divine grace that enables us to see things, to put things in their right place. Sand in the eyes prevents us from seeing things. Let us learn to put our sand in its right place. . . . The understanding we ought to get is a practical thing. If we could get it and use it socially, the clashing of industries, the wars of trades and classes would cease. For want of understanding we miss much of the delights of this world, the wonders of nature and art. The language of the scientist and the artist seems incomprehensible jargon because we do not understand it. We do not comprehend that we are connected with the Infinite, and that the angels are always ascending and descending, bearing messages to us and from us. Some cannot comprehend a ladder that they cannot see. A proper spiritual understanding would enable us to know that the angels are not such as can be seen or touched, but are those gentle influences that tricu-late through our whole being. The leadings of the spirit are not always toward great things, but to faithfulness in little things. It may not be given to us to take a commanding part in the world. We may not be called upon to lead great armies; God forbid. We may not be called upon to lead in statecraft; we need not mourn for that. We may not be called upon to be captains of industry; we need not mourn for that. But we are called upon to keep our lives in tune with the Infinite and be leaders in faithfulness in the little things. The value of a lighthouse is that it shines with its own light, and that its own light shall be understood. If the Brigantine light shone with the light that shines at Cape May it would mean shipwreck and loss of many a sailor's life.

"There are sounds that our physical ears cannot hear, and there are whispers even in this room that our spiritual ears cannot hear, but we have the power of training our spiritual ears to hear those sounds that now we neither hear nor heed, and when we hear we may also learn to consecrate our lives thereby."

In the evening the Young Friends' Association of New York and Brooklyn held its regular meeting, it being the last until next fall. Dr. Benjamin F. Battin, of Swarthmore College, was the speaker. His subject was "The Philosophy of Quakerism." A report of this address and the appreciative discussion which followed will be given under the head of "Young Friends' Associations."

(To be continued.)

It seems to me that all Christians should unite to voice their abhorrence of the great spectre of war. I think that this club (Episcopal Church Club) should have a committee ready to unite cordially with the great Peace Society to voice on every suitable occasion the abhorrence of the Christian Church of this brutal game. I think the Church Club should stand for the highest kind of civilization along every route of progress.—*Bishop Mackay-Smith.*

"THE CHURCH AND YOUNG MEN."

The past few years have been unusually prolific in helpful studies of the religious situation. The book* before us treats of one of the most difficult problems of present-day Christianity: How is the Church to deal with young men? It is estimated that there are over fourteen million men in the United States between the ages of 16 and 35. Of these about 36 per cent. are church members, leaving over nine millions outside. Doubtless there are many who are under religious influences, though not connected with any church; but these would probably be balanced by an equally large number whose membership is only nominal. Very many of these churchless young men "are leading lives of positive immorality and are under the influence of forces that are working their temporal and eternal ruin." On a recent Sunday evening over a thousand men, by actual count, entered a single Chicago saloon; and this a saloon connected with a vile theater. The great number of people engaged in pandering to evil appetites shows a vastly larger number who seek gratification of these appetites. It is estimated that in one large city one man in every twenty "is engaged in an occupation which tends to ruin young manhood."

These facts, while by no means discrediting the efforts now made by Christian churches on behalf of young men, constitute an earnest appeal for more and more effective work. To this end there is presented an exhaustive analysis of the ways and means now in use by religious bodies for the reaching and saving of young men. The topics presented in this analysis are the church proper, the Sunday School, the Young People's Society, the Brotherhood, the institutional church, the Young Men's Christian Association, the Salvation Army and the organizations of the Roman Catholic Church. In each case the discussion is frank and practical. In most instances specific examples are quoted, with statistics and suggestions.

Our own interests lead us especially to consider the first three of these topics. Summarizing replies from a large number of pastors on the one hand and young men on the other, the author concludes that the weaknesses of the Church include lack of virility, both in the pastors and in the church ideals, exclusiveness and ultra-conservatism. Other causes for the inefficiency of churches lie in the counter-attractions of "the world," and in the strain of modern business life.

The Sunday School partially fails because of deficient home training, the absence of adults, the separation of church and school, the "non-conversion" of boys, the lack of male teachers, and finally, chief of all, because of poor teaching. Much of the teaching is "wishy-washy," and fails altogether to reach the needs of young men. They need a straightforward, courageous dealing with the critical problems of their own lives; not abstract religion, but concrete religion. Another weakness is the lack of proper grading. "That a mere sentiment as to the beauty of millions of pupils studying the same lesson every Sunday, should be allowed to push aside this fundamental principle (that of adapting subject matter to the understanding of the pupil) is far from creditable to the leaders" in Sunday School work. "As well require that all . . . should eat the same thing for breakfast every Sunday morning." Such a position on the part of a special student of Sunday School problems is of particular interest to us at this time. Methods of teaching are discussed at length, and the history of various successful classes is given in detail.

Great differences of opinion have been developed of late as to the value of young people's societies for religious purposes. Some think they are destroying the Church, while others feel that they are its chief hope. Dr. Cressey makes many suggestions as to the aims of such societies, their dangers and the best means of making them effective. He feels that they are frequently too long and too dull; that they often lay too much stress on public confession and frequent public testimony. On the other hand, they should give scope for many kinds of activity—the seeking and welcoming of strangers, the raising of money for practical charities, the promotion of good citizenship, and many others.

It may be safely said that "The Church and Young Men" is an honest and able presentation of a great problem before present-day Christianity; and, if it does not present with the disease any patent cure-all, it is on that account the more worthy of our trust. Such remedial measures as it does suggest are sound and sensible; and if these are made use of, the effort will doubtless show the way to further progress. Throughout it is recognized that loyalty to the truth and enthusiasm for the spread of the kingdom are urgently needed everywhere. As a well-known author has said, "What Christianity needs more than anything else is Christians."

Jesse H. Holmes.

Swarthmore College.

* "The Church and Young Men." By Frank Graves Cressey, Ph.D. Fleming H. Revell Co.

OUR LIVES.

By our manner of living we make or mar our lives. Their beauty or ugliness depend upon how we live. If we are impure, sordid and selfish in our ways of living, we must not expect anything but misfortune, misery and unhappiness; if we are living pure, noble, unselfish and righteous lives, we will surely enjoy peace, joy, prosperity and happiness. This is the unchangeable law of God, and is rational, beneficent and divine. Reason as we may, we will find that the Divine law is the only law of true life, and is the exact result of how we have lived, of how we have used the talents which God has committed to us. We are the effect of our actions and thoughts. The important thing, then, is action—how we live. Thought alone is insufficient to develop the true life; we must live our thoughts. Many who think beautiful

thoughts are often unfortunate and unhappy, because they do not live them. God requires right conduct, useful service and right living, and happy are they who have come into such an experience.

San Jose, Cal. WILLIAM L. WALTON.

THE CHURCH AMONG THE GERMANS.

FRIENDS' CHRISTIAN HISTORY LESSON, NO. 21.

Read Romans, ii., 1-15.

God hath made of one blood all nations of men for to dwell on all the face of the earth.—Acts xvii., 26.

In the lesson on the spread of Christianity (18) we saw that most of the Teutonic peoples on the northern border of Rome were in some measure converted to Christianity before the fall of the empire. In the present lesson we will observe some of the movements of these peoples, which resulted in the transfer of the scepter of Rome from Romans to Teutons.

In the early part of the fourth century the Goths were situated in two regions. Those known as the Ostrogoths had their home north of the Black Sea in what is now Southern Russia; the Visigoths (or West Goths) were on the lower Danube. We do not certainly know the origin of these peoples; but a probable tradition indicates the shores of the Baltic Sea as their earlier home.

West of the Goths on the Danube were the ancestors of the modern Bavarians. Crossing, then, from the upper Danube to the upper Rhine, just north of what is now Switzerland, we enter the country of the Allemani, and lower down the Rhine was the land of the Franks. Still further north, on the shores of the North Sea, where the great German rivers meet the ocean, were the Saxons, and further east the Slavs, ancestors of the Russians, had already established themselves.

The Visigoths were the first to move. From the illimitable steppes of Asia, now the home of the Tartar and the Cossack, there burst forth an innumerable savage people, the Huns. They fell first upon the Ostrogoths and forced these to join with them in an attack upon their neighbors and relatives, the West Goths. The West Goths, in despair, petitioned the Roman emperor Valens to allow them to cross the Danube into the empire, hoping that the barrier would save them. The Romans admitted them on certain conditions, but soon a quarrel broke out, ending in the great battle of Adrianople (378), in which the Romans were beaten. The East was at the mercy of the Visigoths at this time, but they were kept quiet for a time by diplomacy, until there appeared among them a great military leader. Under Alaric, after victories in the east, the Visigoths overran Italy, sacked Rome (410 A.D.), and finally, after the death of their leader, settled permanently at the base of the Pyrenees in Southern Gaul (France) and Northern Spain.

The example and success of Alaric inspired other Teutonic tribes to imitation. The Vandals, who had been situated on the Danube above the Visigoths, marched westward, and not long after the settlement of the West Goths in Spain they crossed over into northern Africa (429), which in a few years they mastered. Soon they took to the sea and became pirates. In 455 they invaded Italy and sacked Rome. In the following century the Vandal kingdom was defeated by the Emperor Justinian. By their cruelty and destructiveness they have given a word—vandalism—to our language.

About the time when the Vandals began to move, another people, the Burgundians, who had settled on the upper Rhine, began to spread westward and southward into the valleys of the Rhone and Saone, in Gaul.

The period of these movements is marked by continued advance on the part of the Huns. At last, under their leader Attila, they overran Western Europe, and it seemed for a time that its future lay in their hands. But the wave of invasion reached its farthest limit in 451, after which the danger gradually disappeared.

By this time the Eastern Empire was distinct from the West, and we will henceforward leave it out of the account. In the West a great multitude of Teutons from many tribes, mercenaries in the pay of the empire, small groups separated from their own tribes, adventurers of every type, thronged into Rome and throughout Italy. The emperors were powerless to deal with them, and became more and more mere figureheads, the playthings of fortune. One after another of the Germans wielded the real power of the empire. Finally Theodoric, king of the Ostrogoths, became also king of Italy, where he restored order, made alliances with other Germanic peoples, and ruled wisely until his death (526).

The Ostrogoths, as we have seen, were Arians, and therefore heretics from the point of view of the Roman Church. That difference caused constant difficulty during the rule of Theodoric, and when his strong hand was removed matters became even worse. The Lombard kingdom (568), established by another German tribe from a district north of the Adriatic, was Arian also, and, unlike that of Theodoric, it was unjust, rude, or even barbarous. These were hard times for the Roman Church, and it took small part in affairs.

It was not until the conquest by the Franks that the Roman Church had opportunity for renewed strength, and the events connected with this must be left for another lesson.

Topics.—Attila and the Huns, The Teutonic Tribes, Alaric, The Christianity of the Germans.

References.—Tacitus, "The Germans"; Emerton; Gibbon; Milman.

Danger lies in the temptation to limit our lives to those companionships in which we can easily be first, and so losing the broader fields of action in which we should get the greatest exercise and growth, even though we were constantly outstripped.—*Phillips Brooks.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, FIFTH MONTH 28, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE CONFERENCE PROGRAM.

In another column we publish this week the program of Friends' General Conference to be held in Toronto in Eighth month. This will be of interest as giving us some idea of the feast we may look forward to. Those whose names appear on the program, it is understood, will have made special preparation so that they may make addresses of interest and profit to their hearers. Those also whose names are not on the program need to make careful preparation on the subjects that are to come up. Just as we take pains in arranging for our journey to Toronto and for homes during the week we are to be there, and make use of the information that is published on these matters, so we ought to take pains to be well prepared to do our part in the actual proceedings of the Conference. This, after all, is the thing of real importance, and yet it may be in danger of receiving less attention than the subsidiary matters of transportation and accommodations.

In the report of New York Yearly Meeting's First-day School Association, which appears in another column, there are suggestions as to some definite preparation that every interested Friend can make for one of the most important subjects that is to come before the Conference—that of the graded lessons. Another First-day school subject that is to come up is the period of adolescence, and how it may be best dealt with, both from a social and from a religious point of view, and nearly every school is facing the problem of retaining its older young people. Many must be vitally interested in this subject. Some important things have been written about it recently which ought to be known to those who are to take part in or to listen to the discussion of it at the Conference. The other subject that has to do with religious education is the teaching of the Bible in the family, the school and the First-day School. This subject we must think over somewhat if the Conference is to mean as much as it ought as far as we as individuals are concerned.

Some of the subjects, as the treatment of criminals, our duty to neglected children, the race problem, are to be presented by those who have made special studies of these subjects, and whose expert handling of them we ought to be as well prepared as possible to profit by.

Such a practical subject as "Opportunities of Young Friends of the Present Day" cannot but set many a one in every Friendly community thinking. We ought to set apart some time for serious thought upon some of these topics that touch us and our lives as members of a religious society so closely.

Some of us feel that we are not doing much in our neighborhoods for peace or temperance. We know that the work is to be done. We know some of the boys are smoking cigarettes, and are growing up under influences that make for war and wrangling and cheap, superficial lives. These subjects are to be taken up in a practical way. Let us, with a view to helping our own home communities, be prepared to listen to all that may be said.

These conferences are intended to be of vital importance in helping us to get on the right track in social and religious work, and in making us realize more the important work that lies ready to the hand of each one to do. Let us not allow them to degenerate into little more than Friendly excursions for us. Let us each one set about preparing ourselves for our part in the sessions, whether that part is to be as listener or as speaker. The excursion part has its importance, and arrangements for the success of the Conference in this respect are not to be left to chance. Let us prepare for the Conference itself at least as seriously as we do for the railroad and recreation side of it.

THE WORK OF THE SOCIETY OF FRIENDS.

In spite of the somewhat numerous efforts that have been made in recent years to explain by addresses and papers the mission of the Society of Friends, we every now and then hear the inquiry from the ranks of our younger members, "What is the real work of our Society?" We so readily become accustomed to regarding work as necessarily material in its character, such as maintaining schools, and endowing charities, that it is comparatively easy for the intangible but more fundamentally vital work of a religious body to measurably escape our knowledge.

A tangible expression of both individual and organized religious life is to be found in the works for human betterment which we either individually, or in a society capacity, help to institute and aid. But these

things are, to use a somewhat well-worn expression, "the outward and visible symbols of inward spiritual graces." Distinctively religious bodies primarily exist to foster and develop the inward spiritual grace which we call the Divine Immanence. Herein they radically differ from societies formed to do a specific material work such as the W. C. T. U., the Purity Alliance, and the Society for the Prevention of Cruelty to Animals. These bodies are expressions of the Christian spirit of brotherly kindness which must ever characterize religious lives, but differ essentially from the Society of Friends, or any other division of the Christian Church, in having a definite, limited, material mission.

The distinctive work of our Society has ever been, and is now, to call men to the inspeaking voice of God in the soul, and to teach them to live soberly and righteously among men according to its guidance. Its minor service to humanity has been, and is now, to protest against formalism in religious worship, and by precept and example insist upon simplicity of life.

Living soberly and righteously among men means much. We cannot live righteously without living helpfully, and hence as the natural outgrowth of our primary religious testimony, grows the need for us individually or collectively to aid in any work that we can, to make the men and women around us live better and happier lives.

The logical outcome of being Friends, concerned to make the work of the Spirit manifest in the flesh, is that some of us should labor to suppress capital punishment, to institute prison reform, to promote honest civic administration, as opportunity offers and our individual ability and leading directs. Men and women of other religious orders are at work in every direction that we are for the uplift of human kind; hence these things are not our Society's specific work, but the outcome of all life consecrated by the Spirit.

This, however, is no reason why we should leave the demands for service to others and seek a special field of human endeavor of our own. Our adherence to the injunction, "Mind the light," must lead us to some avenue of service. A body of people believing and walking by the light of revealed religion in the human soul must ever be a steady, momentous force toward right living. If we believe that

"No life can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby,"

we may fitly put a high estimate upon the distinctive religious profession that we hold, as a conserver of every-day righteousness.

Every avenue of human helpfulness we would have thronged with workers from the religious fold whose real work is to create workers, whose lives and service shall be inspired and directed by the Inner Light to which Fox called us. The declaration of this proposition carries with it the necessary corollary that we need to endeavor unceasingly to spread the knowledge of God's truth as we see it; that we strive to increase the number of workers who live and act in that freedom and sense of dependence and guidance, which we believe to be most helpful to the growth of the Spirit's power. The various sub-divisions of our Society's work at present include organizations for worship to gather renewed strength, for education of our children in the faith of their fathers, for the extension of our influence to others who may be helped thereby, and for applied Christianity in many fields of labor among the debased and unfortunate of our Father's children. A brief survey suggests that we have work enough; our need is for more workers.

It is due Dr. Wm. I. Hull, of Swarthmore, to state that the editors are responsible, and not the author, for the free translation of the Latin quotation with which he concluded his article reviewing Buell's "William Penn." Dr. Hull's rendering of the passage is, "I fear the Greeks even though they come bearing gifts."

CURRENT EVENTS.

The organized forces of labor and capital are now concentrating their energies upon a definite issue. Samuel Gompers, head of the American Federation of Labor, has thus voiced the position of those for whom he speaks:

"The open shop makes agreements with employers, arbitration and conciliation impossible. . . . It is a principle to which organized labor can never surrender, and to which it never will surrender. . . . . It is better to suffer bitterly now, to go to the death even, if necessary, than to be compelled to surrender your principles."

President Parry, of the National Association of Manufacturers, in his annual address at Pittsburg was equally emphatic in stating a diametrically opposite view. He said:

"The closed shop is against public policy and is of doubtful legality. The liberty of the individual will be impossible if he is debarred from the right to contract for his services because he does not belong to a union. . . Any set of men have a right to contract in a collective capacity for the sale of their labor, but they cannot be upheld in making contracts which exclude other labor from the right to contract."

Upon the issue thus squarely drawn the majority of the American people will probably endorse these words of President Roosevelt:

"Every man must be guaranteed his liberty and

his right to do as he likes with his property or his labor, so long as he does not infringe upon the rights of others."

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A new phase of the race question is developing in Southern Africa, where a semi-religious organization has taken for its watchword, "Africa for the Africans." The Ethiopian movement was started about twelve years ago by two native ministers who seceded from the Wesleyan body and started "The Church of Ethiopia," exclusively for blacks. One of the two, named Dwane, visited the United States and obtained for his organization the recognition of the powerful African Methodist Episcopal Church, the affiliation being confirmed when Bishop Turner visited Africa in 1898 and ordained a large number of Kaffir ministers.

Bishop Turner, in an address in Chicago, on the 18th, before one of the sessions of the Church's conference, is reported to have said:

"God never made a white man. In the beginning all men were black, but in their wanderings on the earth many of them have become bleached. And in their unnatural pallor many of these bleached men, all of whom were made black at the beginning, now look with contempt and indifference—often with prejudice and hate—upon their brothers, the negroes, who have retained the color that God gave them."

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The Women's Medical College of Pennsylvania, which was opened fifty-four years ago, and is the oldest institution of its kind in the world, held its annual commencement last week and conferred the degree of Doctor of Medicine upon forty-three women. The Alumni Association has placed in the gymnasium a mural bronze tablet bearing this inscription in relief:

In Memoriam.
DR. SUSAN P. STACKHOUSE,
To Whose Enthusiasm and Energy,
Aided by Her Generous Bequest,
This Gymnasium Owes Its Inception.

Dr. Stackhouse was born in Bucks County, Pa., and was a member of the Society of Friends. The latter years of her professional work were actively devoted to the study of preventive medicine.

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Wu Chao Chuou, son of former Chinese Minister Wu, who entered the high school at Atlantic City, N. J., when his parents were members of the summer colony there three years ago, has carried off the honors among thirty-six students in the recent examinations, and will be valedictorian of the class of 1904. In the fall the Chinese youth will enter the medical department of the University of Pennsylvania.

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The City Parks Association of Philadelphia is encouraging flower boxes before the windows of dwellings. Should these be generally adopted there would be a great amelioration of the ugliness and dreariness of the city streets. An especial effort will be made to urge upon the well-to-do-people who go to the country in the summer and leave their houses closed, that it is possible to provide for the continued care of the window boxes at an expenditure trifling in proportion to the boon conferred on those who remain in town.

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The Starr Garden, lying between Sixth and Seventh and Lombard and Rodman Streets, Philadelphia, has been turned into a public playground for children by the Board of Directors of the Starr Center. This playground has a small outdoor gymnastic plant, consisting of eight traveling rings, a jumping space with uprights, a punching bag and disc, parallel bars, etc. Besides this, it is fitted out with basket ball, tether ball, three sets of quoits, a fence for handball, six swings, and a good, large sand pen for the little children.

BIRTHS.

COATES.—Fifth month 8th, 1904, to Ethel G. and Robert L. Coates, a daughter, who is named Ethel Gates Coates.

JANNEY.—At Solebury, Bucks County, Pa., Fifth month, 9th, 1904, to Charles and Martha Reeder Janney, a son, who is named Watson R. Janney.

SAGER.—Third month 14th, 1904, at 3700 Hamilton Street, West Philadelphia, to John P. and Katherine H. Sager, a daughter, who is named Madeline Sager.

WOOLMAN.—At Elmer, Salem County, N. J., Third month 29th, 1904, to John Matlack and Minnie E. Woolman, a son, whose name is John Milton Woolman.

MARRIAGES.

CONCKLIN—MILLER.—At the home of the bride, Pomona, N. Y., Fourth-day Fifth month 18th, 1904, Ervin Raymond Concklin, son of Josiah and Mary L. Concklin (latter deceased), and Leah H. Miller, daughter of Joseph G. and Isabella T. Miller.

DEATHS.

CHADWICK.—At his brother's home, in Omaha, Neb., Fifth month 8th, 1904, William Chadwick, of Quaker Street, N. Y., in his 67th year. His health had been gradually failing for the last few months, and it was hoped the change would benefit him. His funeral was held Fifth month 11th, from the Friends' Meeting House in Quaker Street, and very largely attended. Charles Robinson, of Chappaqua, N. Y., spoke feelingly from the text, "Mark the perfect man, and behold the upright, for the end of that man is peace." Testimony was borne to his high moral character, his consistent life, his active participation in the affairs of society, having been an overseer and an elder in the meeting for many years; also clerk of the monthly meeting, for twelve years successively, and of Duanesburg Quarterly Meeting over thirty years, constantly serving the meeting in many and various ways, active in the First-day School, always and everywhere a useful and valuable Friend. Genial and kindly in his nature, he attracted many friends, and was loved and honored by old and young. While we are thankful for the influence of such a life, yet in our sad sense of loss we say, "How can we spare him?" But God knows best, and we must trust Him. H.

GARRETSON.—A dear friend, Dr. Eli Garretson, of Salem, Ohio, passed peacefully away on the evening of the 24th of Fourth month, 1904, aged nearly 87, after a lingering weakness and inactivity of four years and four months, caused by paralysis. At times his suffering was great, but he bore it with Christian fortitude, his mind being bright to the last.

HAINES.—At his home, near Sewell, N. J., on Fourth month 28th, 1904, John L. Haines, in his 85th year, a member of Woodbury Monthly Meeting, N. J.

LESTER.—At her home near Hazelhurst, Carroll County, Ill., Fifth month 17th, 1904, Mary Walters Lester, in the 78th year of her age. She was born at Goose Creek, Loudoun County, Va., and emigrated to Ohio with her parents, Mahlon and Elizabeth Walters, in 1832, where she grew up to womanhood. On the 16th of First month, 1851, she married Samuel W. Lester, of Knox County, Ohio, and moved with him to Illinois in 1867; they were among those who helped to establish East Jordan Monthly Meeting of Friends. When this meeting was laid down, their right, with that of all the other members, was transferred to Clear Creek Monthly Meeting, a part of Illinois Yearly Meeting.

Mary was the mother of six children, two of whom died in infancy; four sons, John, William, Benjamin and Howard survive.

We feel that so patient and saintly a life as hers deserves more than the mere chronicling of its passing away. She was known as "Aunt Mary Lester" among her neighbors and acquaintances, who had recognized in her unobtrusive, upright walk so many years in their midst a good woman, "a mother in Israel!" While speech was yet possible in her closing hours she remarked to her husband, her close companion for over one-half a century, "All is right, all is well!" There were no members of their denominational Society except herself and family within many miles of their home, so those who gathered for her funeral were unacquainted with the ways of Friends on such occasions. Therefore it seemed the more touching to see her neighbors settling into solemn silence for a season near the bier, upon which they had already placed lovely floral offerings. A Methodist brother spoke a few comforting words, after which the procession of mourners and friends drove to a nearby cemetery, where our beloved friend was laid to rest. It seemed appropriate in this month of blossoms that her grave should be lined with white, as it was, and beautified with a profusion of flowers to remove some of the sadness of a funeral.

TOMLIN.—At her home in Mickleton, N. J., on Fifth month 7th, 1904, Ella H. Tomlin, wife of Walter L. Tomlin, in her 36th year. Though not a member with Friends, she was one with us, and a subscriber to the INTELLIGENCER. John J. Cornell attended her funeral, and spoke impressively to her large circle of friends gathered on the occasion.

NOTES.

The United Evening Meeting in Philadelphia will be held next First-day, at 7.30 p.m., in West Philadelphia (Thirty-fifth Street and Lancaster Avenue), as usual the last First-day of the month. This will be the last of the evening meetings until autumn.

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At Philadelphia Monthly Meeting a committee was appointed to have oversight, jointly with the Green Street Friends, of an indulged meeting at Ocean City, N. J., during the summer months. Green Street Monthly Meeting decided not to unite with this action, taking the ground that an indulged meeting for worship can be set up by a monthly meeting, only with the approval of the quarterly meeting. This decision does not imply disapproval of a meeting for worship being held at Ocean City (or elsewhere) by concerned Friends; but if such a meeting is held it will not be under the care of the Philadelphia meetings.

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The Wrightstown Friends' First-day School opened for the summer season last First-day, Fifth month 15th, when they held their opening session in the Friends' Meeting House, at Wrightstown, at 9.15 a.m., before the regular meeting. Notwithstanding the threatening weather about thirty were in attendance. When the opening chapter and minutes had been read the school separated into the various classes to read and discuss the lesson for the day. After the study of the lesson and the roll call, the school reassembled. There being no appointments, many texts and sentiments were given, after which the school closed with a short silence.—*Doylestown Intelligencer.*

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Genesee Yearly Meeting is to be held this year at Coldstream, Ontario. Friends coming by train will be met on Sixth-day, Sixth month 10th, at Komoka Station, on G. T. R. R., ten miles west of the city of London, and carried by private conveyance to Coldstream. Those coming on any other day should send notice, stating time. The meeting of ministers and elders is held on Seventh-day, at 11 o'clock a.m.

S. P. ZAVITZ.

ANNUAL REPORT FRIENDS' BOOK ASSOCIATION.

In making this, the thirty-first annual report to the stockholders, the directors find little to remark beyond what has been already stated in former reports.

The business of the association has been conducted on the same lines as heretofore, and while a falling off in the demand for school supplies has somewhat diminished the amount of sales, the net profits for the year are slightly in excess of the expenses, so that the business may be reported as self-sustaining. This condition is about the same as has existed for some years past, and there seems little prospect of going beyond it. The store serves the needs of members of the Society of Friends in a measure that cannot be valued entirely by dollars and cents, but the hope of the founders of the Association, that the publication of literature appertaining to the doctrines and testimonies of the Society might become one of its most important objects has not yet been realized. The Association at one time had at its disposal a "Free Literature Fund," but the amount was so small that but little was accomplished with it. If, through increased patronage of the store or the liberality of interested Friends, a fund of this kind could be provided it would afford opportunity to enter upon this important part of our work.

An address by Isaac H. Hillborn, which was published in pamphlet form, has met with ready sale, and a second edition has been recently printed.

The trustees appointed by the Board have received from a Friend a certificate for five shares of Friends' Book Association stock, which he presents to the Association. The receipt of the donation has been properly acknowledged.

During the last year the Association has lost the valued services of Isaac H. Hillborn, who had filled the position of assistant superintendent from Second month 18th, 1902, until the time of his decease. We share with many others the regret which occasions the making of this record.

One vacancy exists in the Board, through the declination of Wm. Wright, who was elected a director at the last annual meeting.

Signed by direction of the Board,

SAMUEL B. CHAPMAN, Secretary.

COMMUNICATIONS.

MAGAZINES, ETC., FOR NEIGHBORHOOD GUILD.

Editors FRIENDS' INTELLIGENCER.

I want to make an appeal to the readers of this paper for reading matter for the children and grown people at Friends' Neighborhood Guild. So many families have old magazines, books and papers that are just in the way, and we could do so much with them. One friend sent a large box a week ago, and I had been gradually gathering together until I had over five hundred. I put a small notice on the door, and in less than two hours they were all gone. I wish you could have seen the eagerness with which they were taken, men and women sending the children in with the request for something solid to read; mothers asking for picture books to keep the children quiet while they finished their work. You will ask, what kind; almost anything can be used. The other day I had *Harper's, Scribner's, Everybody's, Outlook, Century, Atlantic Monthly, St. Nicholas, Youth's Companion, Children's Friend, Scattered Seeds, Puck, Judge,* FRIENDS' INTELLIGENCER, and many more; also some Sunday School papers for the very young children. All are welcome, and pictures melt away like dew before the morning sun. Then just now I want partly-worn clothing for girls from 9 to 14; discarded summer dresses are especially needed. The house is open at all times, and anything left for the Guild will reach me and be most gratefully welcomed. I wish you all could have seen the children begging for the magazines. We could use several thousand a week if we had them. Will not each one who reads this come to our help?

Very truly yours, EMILY WILBUR,

Supt. Friends' Mission, 151 Fairmount Ave., Philadelphia.

Fifth mo. 23, 1904.

NEGLECTED CHILDREN.

To Editor FRIENDS' INTELLIGENCER.

Dear Friend: As the subject of "neglected children" has a place upon the program of Friends' General Conference, the enclosed clipping may be of interest to readers of the INTELLIGENCER.

I may add that this is a regular department in our Ontario Government, Mr. Kelso being the superintendent.

Sincerely,

WILLIAM G. BROWN.

The clipping is as follows:

"The twelfth report of the Ontario Department of Neglected and Dependent Children gives a highly satisfactory account of the work that is being done for children in the various cities and towns. There are twenty-seven children's aid societies actively at work, in addition to a number of committees in rural sections. During the past year homes were found for 239 children from infancy up to ten years, and situations were found for older children. There is on the records now a total of 2,030 children who have been placed out in foster homes. These children are regularly visited by Mrs. L. J. Harvie and Mr. William O'Connor, the latter having special charge of the Catholic children, and they are reported to be making good progress and to be doing nicely in every way. A remarkable fact pointed out by Mr. Kelso is that of the two thousand children who have been taken in charge, many of them coming from the lowest surroundings, not one can be found in any prison or penitentiary."

THE MINISTRY.

A PERSONAL TESTIMONY.

My mind has been sweetly covered since I have been a shut-in, with a love that could rejoice and give thanks, for this trial has worked patience, and patience experience, and experience hope, a blessed and lively hope, which sustains and anchors the mind securely to that rock which cannot be moved by the storms and winds that may rage and roar without. The habitation of the believer is blessed by this security. "Salvation hath God appointed for him as the wall and the bulwark which shall afford him safety in the day of conflict. He need not fly from his place of refuge when the armies of the adversary encamp against him. He sees their banner, the glittering spear and the sword; but his heart does not fail, for he himself is clad; and the armor which he wears is sufficient," for "one can chase a thousand and two put ten thousand to flight."

This time of suffering and confinement has been attended with salutary effects, in giving me clearer views of the Christian religion, a manifestation of divine life and love brought forth in the soul through faith, obedience and patience.

Of late years I have endeavored to follow the leadings of the spirit when in meetings for divine worship; very seldom, if ever, rising to speak without a fervent silent prayer for divine aid, and have been careful not to extend my communications so as to be burdensome to the hearers.

Sometimes I have had the subject spread out before me in advance of my rising to speak, which enabled me to deliver a connected discourse; at other times only a few words or a Scripture text have been impressed on my mind, with such clearness as to require expression, and when I stood up to speak, more would be given.

In rightly authorized ministry, I think the ideas or emotions to be expressed are from impressions made on the mind by divine grace; the language or garb in which they are clothed may be attributed to the speaker, and will depend much on his natural or acquired endowments.

The effort of a gospel minister should be while waiting on God in a religious meeting, to withdraw his or her thoughts from all worldly concerns, watching unto prayer, and when the mind is impressed with a subject and moved to speak, they should express what they have to say in simplicity of language, adapted to the comprehension of all, seeking no ornament of style, going directly to the point, and not relying on their own powers of persuasion, but on the gift of God, the witness for truth in the hearts of those assembled.

JOSEPH POWELL.

A fact useful for temperance workers was brought out at the recent annual meeting of the Sceptre Life Assurance Company. The chairman stated that during the last twenty years the "expected" deaths in the temperance section were 1,440, of which only 792 had actually taken place, or 55 per cent. In the general section the number "expected" in the twenty years was 2,370, the actual deaths numbering 1,880, or 79.32 per cent. As is well known to statisticians, the experience of the United Kingdom Temperance and General Provident Institution is similar. What more cogent arguments could be educed as to the comparative longevity of abstainers?—*The Friend (London)*.

PROGRAM OF THE CONFERENCE.

FRIENDS' GENERAL CONFERENCE OF 1904, TO BE HELD AT TORONTO, CAN., EIGHTH MONTH 12TH TO 18TH.

Chairman, O. Edward Janney. Secretary, Leah H. Miller Concklin. Treasurer, Elisha H. Walker.

FIRST SESSION.

Sixth-day, Eighth month, 12th, 9.30 to 12 m.—Chairman, Herbert P. Worth, West Chester.

Address of welcome, William Greenwood Brown, of Toronto. General subject, "Teaching in the First-day Schools." Addresses, Mary H. Whitson, Philadelphia; Edward B. Rawson, New York. Topic, "A Graded Course for First-day Schools." Address, George L. Maris, Newtown. Topic, "The Teacher."

Sixth-day, Eighth month 12th, 2.30 p.m.—Chairman, J. Eugene Baker, Philadelphia.

Subject, "The First-day Schools." Topic, "The Period of Adolescence"—(a) "Social Influence," Bessie G. Haight, Ontario; (b) "Religious Influence," Jesse H. Holmes, Swarthmore.

OPENING SESSION OF THE GENERAL CONFERENCE.

Sixth-day, Eighth month 12th, 8 p.m.—Chairman, O. Edward Janney, Baltimore.

Address of welcome, Thomas Urquhart, Mayor of Toronto; G. W. Ross, Premier of Ontario. Address, Professor Goldwin Smith, M.A., LL.D., Toronto. Address, John William Graham, principal of Dalton Hall, Manchester, England. Topic, "The Friend and His Message."

Seventh-day, Eighth month 13th, 9.30 a.m.—Chairman, Edward Clarkson Wilson, Baltimore.

Subject, "Our Duty to Neglected Children." Address, Florence Kelley, New York, secretary of the Consumers' League.

Seventh-day, Eighth month 13th, 2.30 p.m.—General subject, "Temperance."

Address, Benjamin Hallowell Miller, Sandy Spring, Md. Topic, "Effective Temperance Organizations." Address, Henry W. Wilbur, New York. Topic, "The Problem: Its Solution." Discussion.

Reception in the evening.

Meetings on *First-day*, Eighth month 14th.—10 a.m.—Meetings for Worship. 2.30 p.m.—Religious Meeting under the auspices of the Young Friends' Association. Chairman, Arthur C. Smedley.

Addresses, Edw. Clarkson Wilson and others, 8 p.m.—Meetings for Worship.

Second-day, Eighth month 15th, 9.30 a.m.—Chairman, President Joseph Swain, Swarthmore College. Subject, "Education."

Address, William W. Birdsall, Philadelphia. Topic, "Education and the Religious Life." Discussion.

Second-day, Eighth month 15th, 2.30 p.m.—Chairman, Thomas W. Sidwell, Washington. Subject, "Education."

Address, Elizabeth Stover, New York. Topic, "Parental Responsibility in Education." Discussion.

Second-day, Eighth month 15th, 8 p.m.—Chairman, William M. Jackson, New York. Jointly in the interest of Education and First-day School work.

Address, Rufus M. Jones, Haverford, Pa. Topic, "Teaching the Bible"—(a) "In the Family," (b) "In School," (c) "In First-day School."

Third-day, Eighth month 16th, 9.30 a.m.—Chairman, John William Hutchinson, New York. General subject, "The Treatment of Criminals."

Address, Samuel J. Barrows, New York, American member of the International Prison Commission. Topic, "Abolition of the Death Penalty."

Third-day, Eighth month 16th, 2.30 p.m.—General subject, "The Race Problem."

Address, Anna M. Jackson, New York.

Third-day evening, 8 p.m.—Business session of the General Conference.

Fourth-day, Eighth month 17th, 9.30 a.m.—Subject, "Consecration and Service."

Address, John William Graham. The address to be the opening of a meeting for worship.

Fourth-day, Eighth month 17th, 2.30 p.m.—Under the care of Young Friends' Associations. Chairman, Margaret Eves.

Address, Joseph Beck Tyler. Topic, "Young Friends in the Early History of the Society." Address, Bertha L. Broomell, Wilmington, Del. Topic, "Opportunities of Young Friends of the Present Day." Discussion opened by William Taylor and Louise E. Haviland.

Fourth-day, Eighth month 17th, 8 p.m.—Chairman, William Greenwood Brown, Toronto. Subject, "Peace."
Introductory address, Jesse H. Holmes, Ph.D., Swarthmore, Pa. Address, J. F. McCurdy, M.A., Ph.D., Professor of Oriental Languages and Literature in the University of Toronto. Topic, "War and Religion." Address, A. Stevenson, B.A., Master of History and Literature, Stratford Collegiate Institute, Stratford, Canada. Topic, "The School Teacher in Relation to the Peace of the World."

Fifth-day, Eighth month 18th, 9.30 a.m.—Chairman, O. Edward Janney. General subject, "Purity."
Introductory address, Isaac Wilson, Bloomfield, Ontario. Subject, "The Pure in Heart." Symposium, "Factors That Make for Purity"—(a) "The Home," Emma J. Broomell, Baltimore; (b) "The School," Edward Clarkson Wilson, Baltimore; (c) "The Press," Caroline R. Hull, Baltimore; (d) "The Church," Mary Travilla, West Chester, Pa.

CLOSING SESSION.

Fifth-day, Eighth month 18th, 2.30 p.m.—Chairman, Charles F. Jenkins, Philadelphia.
Address, Adam Shortt, M.A., Professor of Political and Economical Science in Queen University, Kingston, Ontario. Topic, "Individuality in Spiritual and Social Life." Closing remarks, O. Edward Janney, Baltimore, chairman of the General Conference.
8 p.m.—In the evening the members of the Conference and their friends will gather for a social farewell occasion.

TORONTO.—III.

SIDE TRIPS.

Having briefly introduced your readers to the city of Toronto in two previous letters, I purpose now to make them acquainted with three of the principal side trips opening naturally from Toronto, using a short letter for each one. The Niagara Falls and Niagara River rushing through the wonders and beauties of the "gorge" may be left for the last letter of the three.

The rapids of the river St. Lawrence and the archipelago of the Thousand Islands will interest us through this letter and leave the Ten Thousand Islands of the Muskoka Lakes and Georgian Bay for the second letter.

THE ST. LAWRENCE ROUTE.

Those who prefer to make a summer trip from Toronto immediately after the Conference will find the return to New York or Philadelphia by the St. Lawrence and Hudson Rivers a delightful change from city or country life. The steamers can be taken at Toronto harbor and the passenger will be landed in Montreal without change. Some time can be saved, if necessary, by taking train through the night to Kingston and catching the steamer there.

Between six o'clock in the morning, when Kingston is left, and seven or eight o'clock in the evening, when Montreal is reached, there is a continuous feast of beauty and novelty. From Kingston to Brockville, a distance of fifty miles, the boat passes through the ever-changing picture of charming islands ornamented with the gay colors and varied architecture of summer residences.

All lines of steamers stop at Clayton, in the midst of the Thousand Islands, and connection is made there with Albany and New York.

Passing the Thousand Island Park, and threading the eye of the channel, we arrive at Alexandria Bay, a well-known and fashionable summer resort for Northern New York. We do not wonder that these Thousand Islands were called by the Indians "Manatoana," "The Garden of the Great Spirit."

After passing Brockville and Prescott, on the Canadian side, and Morristown and Ogdensburg, on the American side, the excitement of running the rapids begins. The turbulent waters of the Galops give the first experience, and then after shooting the du Plat rapid, the boat shuts off steam as the swift current of the Long Sault Rapid becomes the propelling power and carries the steamer at a speed of twenty miles an hour. The first passage of the Long Sault by steamer was made about 1840 under an Indian pilot named Terrorbriabera. The Coteau Rapids, the Cedar Rapids, the Split Rock Rapids, the Cascade Rapids, and the Lachine Rapids follow one another and provide variety of experience all the way to Montreal. Passing under the railway bridges that span the river at Lachine and Montreal in the swift current of the Lachine rapids is certainly impressive in a unique way. The trip may be extended to historic and quaint Quebec, or further down the river past Montmorency Falls, and the shrine of St. Anne de Beaupré, past Murray Bay and Cacouna, into the rugged grandeur of the Saguenay and under the shadows of Cape Eternity.

The return trip from the Saguenay to Montreal brings us again to familiar lines. By the Delaware and Hudson Railway the tourist skirts the shores of Lake Champlain and reaches Saratoga and Albany, nearing home, well pleased with one of the choicest of Canadian trips.

CANADIAN.

PHILADELPHIA YEARLY MEETING REPORT.

REPORT OF THE GEORGE SCHOOL COMMITTEE.

The additions to and changes in the school buildings, etc., assented to by the yearly meeting last spring were proceeded with promptly. The work was diligently and energetically pushed by the superintendent, but the opening of school in the fall had to be deferred a week because the main building, where many changes had been made, was not ready. The new dormitory was not ready for occupation until later, and a temporary arrangement had to be made for lodging the boys. This was done without any very serious inconvenience. The buildings are proving very satisfactory, and we feel assured that it is well to have the additional accommodations.

There have been but few cases of illness, and the general health of the school has been very good. In this connection we may say that it is found to be of great importance that the pupils shall not be deficient in taking exercise, and that much of the exercise shall be out of doors. The pressure of many things delayed work on the grounds for running and other athletic exercises, mentioned in our last report, but we hope they will soon be in good order.

The class graduated in Sixth month, 1903, consisted of nine young women and nine young men. The number of pupils enrolled during the present year is 206, of whom 166 have been boarders and 40 day pupils, as follows:

Boarders who are members of our Society	105
Boarders, not members, who have one parent a member	29
Boarders other than the above	32
Day pupils who are members of our Society	15
Day pupils, not members, who have one parent a member	4
Day pupils other than the above	21

Of the boarders, 80 are girls and 86 are boys, and of the day pupils 17 are girls and 23 are boys. The average age is a little over 16½ years.

There are 21 teachers, 16 of whom are members among Friends.

The accounts for the school year ending Eighth month 1st, 1903, show:

Net expenses of the school	$47,542.04
Receipts on account of pupils, etc.	25,431.02
Made up from income of endowment fund	$22,111.02

In this statement no receipts or payments on account of the farm, for permanent improvements, nor for furniture, are included.

It includes a charge of $1,603.80 for depreciation of furniture. An analysis of the expenses indicates that they amounted to $289.35 for each boarding pupil, and to $117.99 for each day pupil.

The following is an abstract of the accounts for the year ending with the Third month:

Balance in hand Fourth month 1st, 1903		$7,399.64
Received from the trustee, income	$28,000.00	
Received from the trustee, principal	25,000.00	
Received contributions for buildings	39,633.34	
Received for tuition, etc., net	27,644.20	
Received from farm, sales of produce, etc.	3,262.55	
		123,540.09
		$130,939.73
Paid on farm account	$3,781.49	
Paid on furnishing account	5,013.18	
Paid on insurance account	2,070.56	
Paid on Drayton Hall	42,718.65	
Paid on new kitchen	6,914.31	
Paid on sundry changes about main building, including enlargement of assembly room, many changes in class rooms, new boiler, engine and dynamo made needful by the additional dormitory, etc., etc.	11,898.87	
Paid on new sewer	678.74	
Paid on school account	51,483.07	
		124,558.87
Balance in hand Fourth month 1st, 1904		$6,380.86

There are a number of items in connection with the buildings that were not in order for settlement at the date to which the above account is made up. It is estimated that the cost of the new dormitory will be about $48,000, that of the new kitchen about $7,000, and of changes in the bain building, sewer, etc., about $12,675. We are assured of contributions for these purposes of whatever amount their aggregate cost shall exceed $25,000, which sum was appropriated by the yearly meeting.

The farm accounts show:

Stock, per inventory, Third month 27th, 1903	$3,856.75	
Payments, Fourth month 1st, 1903, to Third month 31st, 1904	3,781.49	
		$7,638.24
Receipts, Fourth month 1st, 1903, to Third month 31st, 1904	$3,262.55	
Stock, per inventory, Third month 30th, 1904	3,725.87	
		6,988.42
Loss in operating		$649.82

The outcome of the farm operations is a great disappointment. We are confident that better results will be reached.

It having seemed desirable to name several of the buildings, names have been selected which are those of places associated with the early history of our Society. The new dormitory is called Drayton Hall, from the birthplace of George Fox; the older dormitory Orton Hall, from the birthplace and apparently early home of George Whitehead, and the principal's house Sunny Bank, from a place mentioned very interestingly in George Whitehead's autobiography. He there first heard George Fox as a minister.

Charles N. Thompson is giving up the position of treasurer and superintendent, his resignation to take effect fully Eighth month 1st, and Francis C. Pyle has been appointed to the place.

We recommend that the yearly meeting shall authorize the trustee to pay over during the coming year $25,000 of the income of the funds.

On behalf of the committee,

WILLIAM P. BANCROFT, Clerk.

Fourth month 29th, 1904.

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

Dr. Edward H. Magill lectured in Parrish Hall on Fifth-day morning. His subject was "Victor Hugo and His Tragedy, Hernani." The extended study which Dr. Magill has given French literature rendered this lecture doubly interesting and instructive.

Seventh-day Dr. Spiers spoke to the class on Social Economy upon the subject of "Industrial Arbitration." Warden Buyers, of the State Penitentiary in Philadelphia, is expected on next Fifth-day to speak on "Prison Labor." These lectures are all valuable.

Dr. Holmes' Bible class held an unusually successful meeting on First-day morning. George Walton, president of the Y. M. C. A. of the University of Pennsylvania, was present.

In meeting Rufus M. Jones, of Haverford, preached. His text was "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

The last regular meeting of the Young Friends' Association was held First-day evening. Charlotte R. Bogert read an excellent paper on "Organization of Friends' Meetings," after which Prof. Beardsley talked on the "Friends' Historical Library." His subject was very interesting, and he showed some valuable and curious volumes and related some unusual facts. Of this library Prof. Beardsley is librarian. This meeting closes a very successful year. F. N. P.

FRIENDS' ACADEMY, LOCUST VALLEY, L. I.

Edward F. Bigelow, A.M., Ph.D., nature and science editor of *St. Nicholas Magazine*, director of the Bigelow Summer School of Nature Study, and associate editor of *Popular Educator*, visited Friends' Academy from First-day afternoon, Fifth month 15th, to Third-day morning, Fifth month 17th. First-day evening Professor Bigelow attended the Scripture reading and song service, and made a very appropriate short address, drawing a beautiful religious lesson from nature and her children. He was present at the evening exercises of school Second-day morning, and outlined his plans for the field and wood work of the day. In the forenoon the pupils of the lower intermediate department went for a ramble, and in the afternoon the higher classes went over about the same ground. On his previous visits Professor Bigelow took his parties to the uplands, and more attention was given to plants and birds. This year the swamp-lands received special attention, and the pupils were instructed in finding and securing specimens from the ponds and swamps. On both these walks cameras were used and interesting photographs secured. In the evening a large number of patrons and guests assembled with the pupils to enjoy an entertainment, "Nature's Little Things" being revealed to them in their highly-magnified activities. Professor Bigelow used a mediascope and projection microscope to project images of highly-magnified mounted specimens, and reflections of living creatures on the screen. The latter had been found and collected by the pupils during the day. The devices used to show the living specimens were invented by the lecturer himself, and have never been duplicated, we understand, and his work in this line not excelled, if equalled. An ordinary mosquito, magnified to about fifty feet in length, was shown on the screen in sections. A magnified mosquito larva, showing its heartbeats and breathing, was interesting. The living specimens of mosquito larvæ in the projectoscope made frequent trips to the surface of the water for air, and the audience readily saw how oil on the surface of ponds would exterminate the larvæ by suffocation.

The school was fortunate in securing the services of Professor Bigelow on this occasion, as the care and difficulties attendant upon such a lecture make it impossible for him to give it more than three or four times a year. It is scarcely necessary to say that Friend Bigelow's visits do much to stimulate interest and create enthusiasm in observation of nature and a greater love for all the little as well as large things in her realm, and rarely do we find a richer field than in this beautiful section of Long Island.

The next entertainment will be an illustrated lecture on "Central America, the Panama Canal and Commercial Routes to Asia," by Principal Jackson. Previous lectures and readings have been by Charles F. Underhill, with "Dr. Marigold," and selections from Mark Twain, Gay Zenola McLaren, in "Little Lord Fauntleroy," and Professor Vincent, of Glen Cove, in miscellaneous selections.

The last regular meeting of Friends' Academy Literary Society was held Fifth month 20th, when an interesting program was rendered.

An interesting feature this year has been the bringing to-

gether of the pupils of Friends' Seminary, of New York, and Friends' Academy in friendly contests. Teams from the two schools have several times competed in foot-ball, base-ball and basket-ball. The good feeling always manifested and spirit of friendly rivalry we trust will do much toward keeping the schools in closer touch.

The school has established a remarkable record for healthfulness for the year. Except for a case of appendicitis, the services of a physician have been required but thirteen times in thirty-four weeks for a household of seventy-five persons.

A set of President Roosevelt's works, in twelve volumes, has recently been added to the library, and also a complete set of Doubleday, Page & Co.'s "Nature Library," in nine volumes.

M.

GEORGE SCHOOL NOTES.

In the annual oratorical contest of preparatory schools held at Swarthmore College, Fifth month 7th, Bertha E. Pancoast, as representative of George School, won second place.

The Penn Literary Society held its last meeting for the school year Fifth month 14th. Louise Pancoast opened the program with a recitation entitled "The Joshua of 1776." Frederick Humphrey gave a short impersonation of Jewish character, after which Helen Stapler and Edward Wardell gave a duet, piano and violin. Anna Roberts's recitation, "Six Love Letters," preceded "The Gleanings of the Penn," by its editor, Elizabeth Large. Cornelia Thompson sang "The Sweetest Story Ever Told," and Vesta Haines gave a monologue, "Making Him Feel at Home." A play, "Turning the Tables," closed the program.

Miss Belle Vansant very pleasantly entertained the senior class at her home in Newtown Sixth-day evening, Fifth month 13th. The class was also given a picnic in the George School woods by Miss Sophie Lange, Second-day evening, Fifth month 16th.

Dr. Holmes gave the last lecture of his course, "The Prophets, Christianity and Quakerism," Second-day afternoon, Fifth month 16th.

The senior class was very delightfully entertained in the gymnasium Sixth-day evening, Fifth month 20th, by the junior class.

The Library Institute, held at George School on Seventh-day, 21st, under the auspices of the Keystone State Library Association, was largely attended, and it is hoped that some practical good may result from it. Soon after 11 o'clock Dr. Walton called the meeting to order and heartily welcomed the Association and friends to George School. Robert P. Bliss, chairman and librarian at the Crozier Theological Seminary, Chester, Pa., responded, and then called on John Thomson, librarian of the Free Library of Philadelphia, to open the discussion on "Libraries in Schools." Louis B. Ambler, superintendent of Friends' Schools, continued the discussion. Both speakers spoke of the great necessity of beginning with the children—provide them with suitable books, train them to form the habit of reading, create in them the desire to know more than is contained in the ordinary text book, and the future of the library will be assured. Emma R. Neisser, Free Library, Philadelphia, presented a very interesting paper on "Traveling Libraries" and spoke especially of the system in Pennsylvania established by the Free Library Commission in 1899. On application of twelve resident taxpayers to the Pennsylvania Library Commission, State Library, Harrisburg, any community without a free public library may receive the loan of a traveling library of fifty volumes, to be exchanged or returned at the end of six months.

At the opening of the afternoon session, at 2 o'clock, Jean Y. Middleton, librarian Apprentices' Library, Philadelphia, read a suggestive paper on "Libraries in Boroughs and Towns," and Theodore C. Search, George A. Jenks, A. S. Martin, superintendent of Bucks County Schools, and Rev. T. S. Elms took part in the discussion which followed.

After an interesting address by Thomas L. Montgomery, State librarian, Alice B. Kroeger, librarian at Drexel Institute and director of the Library School, read a paper on "Library Exhibits." A few remarks by Dr. Walton on the value of libraries closed the program.

F. B. S.

Be not afraid to pray—to pray is right;
Pray if thou canst with hope—but ever pray!
Tho' hope be weak, or sick with long delay,
Pray in the darkness, if there be no light.

PEACE CONFERENCE AT NORRISTOWN.

The Philanthropic Committee of Abington Quarterly Meeting, Pa., has arranged for a series of conferences on various subjects. Acting jointly with the Norristown Friends' Association, a conference on "Peace and Arbitration" was held on the 22d in Norristown Friends' Meeting House, with a large attendance.

John W. Harry presided and Margaret Blackfan was secretary.

Ellwood Roberts gave a reading, "Life a Railway Station." Charles F. Cloude read a paper prepared by another on "The Training of the Young." Mary C. Roberts gave a recitation and Mary R. Livezey read an editorial from FRIENDS' INTELLIGENCER on the recent yearly meeting. Dr. Joseph S. Walton, of George School, delivered the main address. He contended that if peace is to be maintained and international disputes settled by arbitration, there must be a training of individuals in that direction. He said that there are two forces in the world—a greater and a less—one being the divine element of love and the other that of violence. He illustrated the latter by the onward flow of the Schuylkill through the town, bearing to the sea the particles torn from the rocks and the mountains. There is a power in the world, however, as every parent is aware, that is better than force in securing obedience. He related an anecdote of a matron in charge of a public playground in Philadelphia, who was getting along well in maintaining order among several hundred boys until in an evil hour she consented to the presence of a half-dozen policemen to assist her, when the whole nature of the children seemed to change for the worse, and she was glad to dispense with their services.

Professor Walton earnestly controverted the saying of Bismarck just prior to his death that if any good work is to be accomplished in the world by the pen, it must be backed by the power of the sword, and that of Woodrow Wilson, of Princeton University, that it is only the policeman's club that preserves order in any community.

YOUNG FRIENDS' ASSOCIATIONS.

TORONTO.—The regular meeting for Fifth month was held on the 14th in the Y. M. C. A. Hall. The president, W. G. Brown, opened the meeting by reading the sixth chapter of Galatians, after which a period of silence was observed.

In the secretary's report on the month's work it was stated that correspondence had been carried on with representative men of the Christian Churches and with the Board of Trade, Toronto, in order to awaken interest in Peace and Arbitration, and with the purpose of forming public opinion in favor of a Treaty of Arbitration between Great Britain and the United States. All replies were favorable, and about ten were reported to the meeting.

The value of this correspondence was acknowledged, and it was ordered to be continued and extended to include labor organizations.

Prof. J. F. McCurdy, of Toronto University, reported his acceptance of the chairmanship of the department of Peace and Arbitration, and in his suggestions for work included one for the appointment of a committee to investigate thoroughly the subject of militarism in schools and colleges, and to report to a subsequent meeting. The committee was appointed.

The preparations for the General Conference in Eighth month were discussed.

The president reported a visit of the Conference workers from Philadelphia and New York to Toronto; also his own visit to Philadelphia; and reported progress on the following matters: Programs, badges, stenographic work, reports, hotels and boarding houses.

A period of silence was observed and the meeting adjourned.

A. C. C., Sec.

HOPEWELL.—The regular meeting of the Young Friends' Association was held Fifth month 22d.

The meeting was opened by the president reading the 22d chapter of the Proverbs. Jonah L. Rees read an interesting collection of current events from the INTELLIGENCER.

Edna Huyette recited the beautiful poem, "A Mother's Prayer."

The topic for discussion was, "What do individual members owe to the meeting?" Jonah L. Rees spoke of our duty in meetings for worship. He said we should come together to learn and get the gospel. The meeting is what we make it. God never fails, but man fails. Grace of the Spirit makes us free and gives us power. We owe to our meetings our very best, our whole week's gleaning. One member, speaking of the

silent meetings, said: "There must be spiritual communion from every one; each individual is responsible."

S. T. Pidgeon quoted the following extract from J. W. Rowntree: "Our meetings for worship must be the growing centers of our spiritual life, if we would keep and attract men, to satisfy their spiritual hunger."

Arthur Robinson said the first and most important duty of individual members is to attend meetings regularly, and then their part will be known.

One member spoke of the duty of each member giving expression to his thoughts, as we grow by the things we do.

E. L. Irish spoke of meeting a Methodist minister, who said he liked the way that Friends had of deciding questions, that they decided by the unit instead of the majority of the members.

Tacy Branson Doing spoke of "What do individual members owe to the meetings, in society?" She said plainness of speech might mean good, pure English, minus the many slang phrases in which Americans indulge. A Friend who lives up to our creed will never be foolishly frivolous. One can be jolly and entertaining, but always courteous and sincere. We need not dress as our great-grandparents did, but we can use good judgment regarding expense, extremes in fashion, and, above all, modesty. In our social life we should never forget our testimony against intoxicants, and should stand firm for the right. Promptness is another thing we must watch. She spoke of mingling with other denominations. We lack the true element of Christianity if we cannot mingle, socially and otherwise, with those who are but taking a different road to the same beautiful home behind the pearly gates.

Edward L. Irish spoke of "What individual members owe to the meeting, in a financial way." He said the strength of any organization is measured by its power. If they have the money they have the power; therefore, we must give all we are able to support our meetings. The discussion was continued for the next meeting, taking the other side, "What does the meeting owe to the individual members in sickness, in poverty, when isolated, in a social way?"

The members expressed their pleasure in having President Swain with us during our First-day School Quarterly Union.

After a few minutes' silence, the meeting adjourned.

CASSANDRA PIDGEON, Cor. Secy.

TRENTON, N. J.—The Fifth month meeting of Trenton Friends' Association, held in the usual place, was called to order by the president, Harvey Satterthwaite. The minutes of the Fourth month meeting were read and approved. The president then read the Executive Committee's report of program for next month, which is as follows: Recitation, "The Branded Hand," Samuel Taylor; "What is the Ideal Quaker?" Laura Fell; "Is it Necessary or Desirable to Have Paid First-day School Workers?" General discussion.

Some time ago we were advised to send for J. J. Cornell's book, "Principles of Friends," which have arrived, and it was arranged to have the librarian distribute them.

As next meeting is the time to appoint delegates to Conference at Toronto, the secretary was advised to say on postals that it will be an important meeting.

The story of "Hiawatha's Wooing," read by Louisa H. Dunn, was well received. A paper upon the question, "Is Preparation for War Conducive to Peace?" was read by Abel Mahan, who spoke of the many Sunday Schools that have classes of cadets that were regularly drilled as for war, and how this collides with the principles of Friends, who believe that we should settle all questions by arbitration rather than by battle. Many others gave interesting talks upon this question, after which silence prevailed and meeting closed.

MARY B. HENDRICKSON, Secretary.

PASADENA, CAL.—In the afternoon of Fifth month 7th, 1904, a regular meeting of the Pasadena Young Friends' Association was held at the home of Edward Taylor, Altadena. The meeting was opened by the reading of the 91st Psalm. After a little silence Frances Baright read Whittier's "The Meeting." Sarah Griest then read "A Dream of Truth." Caroline Ferris recited "Christ's Christianity." Nancy Gardner recited "The Western Immigrant." Mrs. Ferris read a very interesting selection from "The Mind of the Master," by Ian Maclaren. Anna May Birdsall gave a pathetic recitation, "Tommy's Prayer." We were glad to have with us Henry S. Kent and wife, of Swarthmore. The former quoted from Whittier's "Tauler."

The minutes of the last meeting were read and approved. The constitution and by-laws were again read. Frances Baright was made a representative to the Toronto Friends' Conference and to any Friends' Associations she may attend. Sentiments were given by many present. After a brief silence, the meeting adjourned, to meet again Fifth month 22d, in the vestry of the Universalist Church. A general social time with music and refreshments was then enjoyed.

M. S. H., Assistant Clerk.

BOOKS AND MAGAZINES.

THE CHINESE POINT OF VIEW.

The present political and military situation in the Far East focuses attention upon the Yellow races (especially China), their possible future and their relations with the West.

The publicists and religionists of Western countries are very free to discuss China, much as a group of vivisectionists might discuss a guinea pig in an experiment. But it is worth our attention to find out what the Chinaman thinks of the whole proceeding. The answer to the question has been furnished by "The Letters of a Chinese Official," dedicated to the English public, but also appearing in an American edition. In this small booklet a cultured representative of the race that we so often call "barbarian" tells us in unmistakable but beautiful English that his people have nothing to gain from taking over our ideas, ideals, and machines, along with our ill manners, our lack of reverence and our grinding poverty, which attends the unfair distribution of our machine-created and unsatisfying wealth.

Then he goes on to deal with the missionary point of view, and presents a startling comparison of Confucianism with Christianity, claiming that the Christian religion is less suitable for daily life than the Confucian.

The book is worth reading for its style. The English is pure (probably the result of years of Oxford culture), but it is cast in the figurative mould of an Oriental mind. His pictures of China and England are drawn with bold lines, which in the case of England spare nothing, but withal he makes his comparisons politely. His reasoning is artful, possibly subtle, but he at least makes one think, and is for that reason also worth reading.

J. RUSSELL SMITH.

Wharton School, University of Pennsylvania.

REBECCA OF SUNNY BROOK FARM.

Kate Douglas Wiggin is a student of child nature and child psychology. The results of her studies are embodied in books of two types rarely produced by the same mind.

Sober studies in psychology alternate with charming stories. In the latter class is her recent book, "Rebecca of Sunny Brook Farm." It is a natural and charming portrayal of village life in New England. The most prominent figure is a girl who passes through childhood and well into her teens, but does not reach the stage of sentimental romance. The book is full of the life, sprightliness and vivacity of childhood which is contagious, and is caught by the old aunts with whom Rebecca goes to live, and even the reader catches some of it. The story sparkles with natural humor, and is wholesome alike for young or old, and will usually interest both. It abounds also in passages from which a moral appears, not offensively, and these morals are not only for children, but also for those who are older and subject to the warping that comes of unbalanced virtues arising from the stress of life.

J. R. S.

NORTHFIELD SUMMER CONFERENCES AND BIBLE SCHOOL.

Twenty-three years of conferences has seen the little assembly of people who met at Northfield, first in 1880, steadily develop into an interminable series of religious gatherings, of which seven are to be held this summer. Already the advance inquiries concerning conference dates and speakers promises an unusually large attendance. As in past years the Northfield management have thrown open the Northfield Seminary buildings and arranged for other accommodations at "Camp Northfield" and "The Northfield," a neatly appointed hotel open the entire season, and in addition, several hundred tents will be located on the school campus. Reduced railroad rates have been secured and a graduated scale of living expenses is maintained, so that none may be debarred from sharing the helpful teaching of Northfield. Further details of this will be furnished by A. G. Moody, who has charge of the business end

of the Northfield work. Following is a list of the separate conferences and their speakers:

Student Conference, Seventh month 1st to 10th, inclusive. John R. Mott will preside. The speakers thus far secured are: Robert E. Speer, Johnston Ross, from England; Charles Cuthbert Hall, D.D., Prof. R. A. Falconer, George Sherwood Eddy, from India.

Northfield Summer Bible School, Seventh month 1st to 29th, inclusive. The purpose of this school is to provide longer and more consecutive courses in Bible study than can be obtained at the conferences. No tuition fees are charged.

Young Women's Conference, Seventh month 12th to 19th, inclusive. Meetings are held mornings and evenings, the afternoons being set aside for social times and recreation. Among the speakers already announced are: J. R. Miller, D.D., Robert E. Speer, G. Campbell Morgan, D.D., Dr. Wilton Merle Smith, Margaret M. Slattery, Margaret Sangster, Margaret Bottome.

Summer School for Women's Missionary Societies, Seventh month 12th to 19th, inclusive. This is an interdenominational conference of Women's Boards of Foreign Missions for the United States and Canada. Among the speakers who will be present at this conference are: Dr. Cline, Robert E. Speer, Dr. Gamewell, from China; Ellen Stone, Margaret Sangster.

Summer School for Sunday School Workers, Seventh month 16th to 25th, inclusive. This conference is planned with the idea of studying intelligently the problems confronting Sunday Schools, of systematizing the work and equipping the workers. A partial schedule of the speakers includes: G. Campbell Morgan, D.D., Margaret M. Slattery, Marion Thomas, E. P. St. John, Florence H. Darnell, Marion Lawrence.

General Conference of Christian Workers, Seventh month 29th to Eighth month 14th, inclusive. W. R. Moody will preside. Speakers expected are: Prebendary Webb-Peploe, from London, G. Campbell Morgan, D.D., Cleland B. McAfee, Howard W. Pope, Len G. Broughton.

Post Conference Addresses, Eighth month 15th to Ninth month 12th, inclusive. To be delivered by Prebendary Webb-Peploe and others.

A LETTER TO SETTLEMENT WORKERS.

The following letter was sent by some boys who live in the neighborhood of a University Settlement to the students of the University. It shows the spirit in which a settlement worker is received in a neighborhood, and gives a very broad hint as to the spirit in which a wise "settler" will approach his work:

"When you come down here and organize a class you have full charge, and when the boys don't do their part it is up to you to call them down.

"Let the boys pick their study and when they have picked it see that they live up to it.

"We want a student who comes down regular, and not every now and then; if you do not find your boys go and look them up.

"If you find the boys are successful in their studies shorten the class for an evening and take them over to see the Houston Club Trophy Room, the Wistar Institute, Chemical Laboratory and any other places of interest that's over there [meaning the University].

"When you come down butt right in and make yourself acquainted.

"Respectfully,

"MIKE BARRETT, JOHN FITZPATRICK, HENRY RANKIN,
"Committee."

FAREWELL.

(To Gerrit E. H. Weaver, Swarthmore, Class of 1882.)

Those who aright his spirit knew,
Esteemed him gentle, modest, true;
Content to follow quiet ways,
No seeker after noisy praise.
His work, his books, his well-tried friends,
His country walks,—these were the ends
That served to make the days complete,
The passing seasons full and sweet.

How oft he fled the surging crowd
To find in field and tree and cloud
Such friendship as can only be
In their august simplicity;—
For still his heart, as of a child,
Would call him to the woodlands wild.
Well could be read with subtle ken
Secrets denied to careless men;
Oft was he earliest to spy
The haunt of pale arbutus shy;
He loved to hear in leafy June
The dear wood-robin's silver tune,
Or mark October's tides of gold
Across our waving woodlands rolled.
Yes, well he loved through all the year
The country ways and country cheer;
And every Swarthmore field and hill
His heart with happiness could fill.

Gerrit, no more we'll share with thee
Quaint persiflage and drollery;
Silenced forever is the joy
That flowed from one still half a boy.
No more with thee we'll search the bowers
For loveliest of forest flowers;
No more we'll greet thee in the halls
Beneath these memory-haunted walls.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 11 a.m. First-day School, 10 a.m., 7.30 p.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fairhill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m. First-day School, 9.30 a.m.

5th mo. 28 (7th-day).—Blue River Quarterly Meeting, at Blue River (Highland Creek, near Salem), Ind., at 10 a.m. Ministers and elders, day before, at 2 p.m.

5th mo. 29 (1st-day).—The Visiting Committee of Salem Quarterly Meeting will attend the meeting at Greenwich, N. J.

5th mo. 29 (1st-day).—Friends' meeting at Home for Aged and Infirm Colored Persons, Forty-fourth Street and Lancaster Avenue, at 3 p.m.

5th mo. 30 (2d-day).—Canada Half-Yearly Meeting, at Pickering. Ministers and elders, day before, at 3 p.m.

5th mo. 31 (3d-day).—Burlington Quarterly Meeting, to be held at Cross-

(Continued on page 352.)

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Old friend,—ours yet,—though ours no more,
I see thee on some grander shore,
Working in some nobler sphere,
With ampler vision strong and clear;
Following thy dreams perchance
Amid serener circumstance,
And easily victorious
O'er problems that yet baffle us.

Farewell, old comrade, teacher, friend;
Early, too early, was thy end!
Farewell,—thy College grieves for thee,
Stainless in love and loyalty.
Farewell,—for thee Swarthmore hath tears,
Her son, so faithful through the years.

JOHN RUSSELL HAYES, in Swarthmore College *Phœnix*.

A CHILD'S SERMON.

"Do children teach theology?" exclaimed Henry Ward Beecher, one day. "I should say they do!"

"Why, one evening, when I was preaching down in Lawrenceville, Ind., for $300 a year, and we were too poor to keep a girl, mother and I [Beecher always called his wife mother] walked half a mile to church, leaving little Harry at home. When we got most there mother began to worry.

"'What makes you worry so, mother?' I said.

"'Why, Henry, we left little Harry at home all alone, and how is he going to say his prayers?'

"So when we got back," said Beecher, "mother hurried to the crib and asked: 'Harry, did you say your prayers last night?'

"'Yes, I sed 'em, mamma.'

"'Why, how could you say them, baby, when I was not at home and papa wasn't here?'

"'Well, mamma,' lisped Harry, 'when I dot ready to say my prayers—you wasn't here, an' papa wasn't here an' (his eyes filling with tears) I didn't know what to do! So I des knelt down and sed 'em to Dod. Did I do wrong?'

"'No, baby, you didn't do wrong,' I said, kissing his tears away, 'but you taught us theology, baby. You taught that when you want to say your prayers, Harry, you don't need your mamma, you don't need your papa, you don't need a clergyman, you don't need the Pope—say 'em straight to God and the blessing will come.'"

OUT OF THE GHETTO.

It is not more than twenty-five years since the first wave of Jewish immigration started towards America; since then hundreds of thousands of Jews, from Roumania, from Russia, and from Galicia, have followed, and are still coming. But the twenty years have not been years of inactivity. The first generation that came settled down to the economic struggle that confronted them; they lived, and many of them died, in the old Ghetto, while for the living America is a few blocks, above Chrystie, Forsyth and Allen Streets, with a centre on East Broadway. Within these limits they lived the life of Europe, their papers were Yiddish, their knowledge of English was limited, they were too old in the European to grasp the American habits.

But five years ago the close watchers of East Side conditions began to feel a new element in the Ghetto, a new vitality; suddenly they realized that a generation was rising that was not Jewish; it was American. The old race customs were breaking down before the test of American education; the public schools were making not educated Hebrews, but educated Americans. It was precisely at this point also that they began to observe the first signs of that migration. Not long ago a former resident of the University Settlement, situated in the heart of the Ghetto, and given up exclusively to work among the Jewish inhabitants of the district, made a brief visit to his former residence. To his surprise he found that all the old friends who had shared in the social life of the settlement were gone. To his query concerning one after another, the same answer was given, "Gone to Harlem."

What happened was this: The new generation, educated in American schools, perceiving that their own conditions in the congestion of the Ghetto caused by the tenement life were far away from the modern American notion of "sweetness and light," with almost their earliest conscious resolve determined to escape the Ghetto. The first generation lived together for mutual protection; the second saw in the segregation of the race many undesirable conditions. Then some more adventurous, having realized their first success, having by dint of long hours of study and work earned an income to match their ambition, turned their backs upon the old and set out on a new migration, a migration yet nearer to America. For, as an East Sider has phrased it:

"The Jewish people did not come first to America, but to a sort of purgatory in the Ghetto; later they will come to America."—*American Israelite.*

CALENDAR OF MEETINGS.

(Continued from page 351.)

wicks, N. J., at 10.30 a.m. Ministers and elders, the day before, at 10.30 a.m. Stages will meet the 9 a.m. train from Philadelphia, at Bordentown, both days, and Friends coming from Trenton also.

6th mo. 4 (7th-day).—New York Monthly Meeting, at Schermerhorn St., Brooklyn, at 2.30 p.m.

6th mo. 4 (7th-day).—Whitewater Quarterly Meeting, at Richmond, Ind.

6th mo. 4 (7th-day).—Prairie Grove Quarterly Meeting, at Prairie Grove.

6th mo. 5 (1st-day).—At Middletown, Delaware County, Pa., a circular meeting under care of a committee of Concord Quarterly Meeting, at 3 p.m. Walnut Street cars, Philadelphia, via Angora, connect at Washington and Orange Sts., Media, at 1.30 and 2 p.m., for Lima, one mile from meeting house. Carriages will meet these cars.

6th mo. 5 (1st-day).—Friends of White Plains, N. Y., will meet at the residence of William Moore, 78 Fisher Avenue.

6th mo. 5 (1st-day).—A conference under the care of Philanthropic Committees of the Yearly and Quarterly Meetings, in the Meeting House at Langhorne, Pa., at 3 p.m. Joseph S. Walton, of George School, will give an address on "Temperance."

6th mo. 6 (2d-day).—Centre Quarterly Meeting, at Fishertown, Pa., at 10 a.m. Ministers and elders, 7th-day preceding, at 3 p.m.

6th mo. 6 (2d-day).—Philadelphia Young Friends' Association, at 8 p.m., in the Y. F. A. Building. Dr. B. F. Battin, of Swarthmore, will give an illustrated lecture on "The Music of the Birds," accompanied by the whistling of musical bird themes.

6th mo. 9 (5th-day).—Salem Quarterly Meeting, at Salem, N. J., at 10 a.m. Ministers and elders, day before, at 3 p.m.

6th mo. 13 (2d-day).—Genesee Yearly Meeting, at Coldstream, Ontario. Ministers and elders, 7th-day before, at 11 a.m.

Friends will be met on Sixth-day, the 10th, at Komoka Station, on the Grand Trunk Railroad. Those coming any other day should send notice, stating time of expected arrival at Komoka.

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Friends' Summer School of Religious History in 1904.

A second session of the Friends' Summer School of Religious History will be held at Haverford College from the afternoon of Sixth month 15th to Sixth month 25th, at noon, 1904. Courses of lectures will be given on the Life of Christ, on various aspects of truth as understood by Friends, on the application of Christianity to present-day problems, and on other topics.

Lectures will be given by George W. Knox, of New York; H. S. Nash, of Cambridge; George A. Coe, of Chicago; Catherine Albright, of England; Benjamin Trueblood, of Boston; Elbert Russell, of Indiana; T. Harvey Haines, of Ohio; Mary M. Hobbs, of North Carolina; W. E. Burghardt DuBois, of Georgia; Amelia M. Gummere, Alfred C. Garrett, Joseph Elkinton, Allen C. Thomas, Seth K. Gifford, George A. Barton, Rufus M. Jones and Isaac Sharpless, of Pennsylvania, and others to be announced later.

A series of conferences on topics of vital interest to Quakerism will be held. Daily Bible classes and excursions to points of historic interest will be a part of the program.

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The May issue contains:
"Behold I Stand at the Door and Knock," by J. Wilhelm Rowntree.
"The Life of the Spirit, V.," by Dugald Macfadyen, M.A.
"Difficulties in the Gospels: Prayer"; "The Work of Booker T. Washington," and "A Broad Evangelicalism," by the Editor.
"Pages from an Old Diary." (John Grubb, of Clonmel, 1789.)

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Views and Testimonies of Friends

An address, by Isaac H. Hillborn, delivered at a meeting of Friends and others, held in the Girard Ave. Meeting-house, under the auspices of the Committee on Membership of the Monthly Meeting of Friends of Philadelphia. 32 pages, paper. 5c.; per dozen 50c.

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KNOXVILLE, TENN. — Summer School, Sixth month 28th to Eighth month 5th.

MONTEAGLE, TENN. — Monteagle Bible School, Seventh month 4th to Eighth month 4th.

MONTEAGLE, TENN.—Woman's Congress, Eighth month 1st to 7th.

MONTEAGLE, TENN. — Monteagle Sunday School Institute, Eighth month 15th to 30th.

NASHVILLE, TENN.—Peabody Normal Summer School, Sixth month 8th to Eighth month 3d.

NASHVILLE, TENN.—United Confederate Veterans' Reunion, Sixth month 14th to 16th.

ST. LOUIS, MO.—Louisiana Purchase Exposition, Fifth month to Eleventh month.

TUSCALOOSA, ALA. — Summer School, Sixth month 14th to Seventh month 29th.

WAYNESVILLE, N. C.—Annual Conference Y. M. C. A. and Y. W. C. A., Sixth month 10th to 20th.

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For the accommodation of those desiring to attend the Prohibition State Convention, to be held at Uniontown, Pa., Sixth month 7th to 9th, the Pennsylvania Railroad Company will sell round-trip tickets to Uniontown, Sixth month 6th and 7th, good to return until Sixth month 10th, inclusive, from all stations on its lines in the State of Pennsylvania at rate of single fare for the round trip (minimum rate, 25 cents).

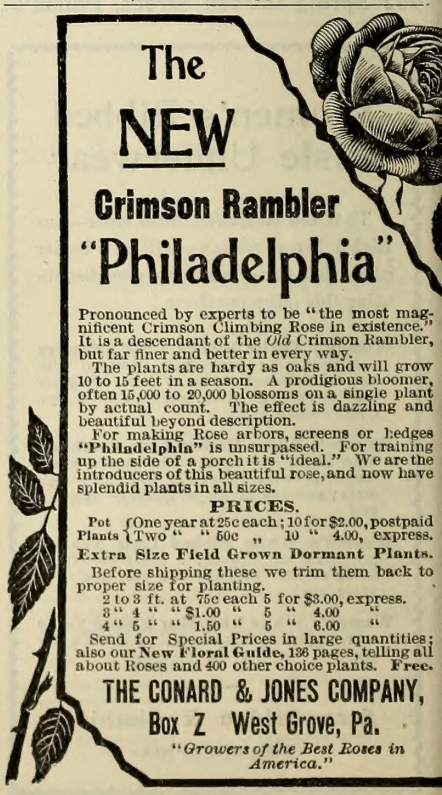
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For the benefit of those desiring to attend the Annual Encampment of the Grand Army of the Republic, Department of Pennsylvania, at Gettysburg, Sixth month 5th to 11th, the Pennsylvania Railroad Company will sell excursion tickets to Gettysburg from all stations on its line in the State of Pennsylvania, on June 4th, 5th, 6th, 7th and 8th, good to return until Sixth month 13th, inclusive, at rate of a single fare for the round trip. For specific rates, apply to local ticket agents.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SIXTH MONTH 4, 1904.

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WANTED.—BY A FRIENDS' FAMILY, adult boarders. Large, cheerful rooms. Pure water. Good table. $6 to $8. X., Media, Pa.

WANTED.—IN RESPONSE TO OUR NOTICE in this column a file of FRIENDS' INTELLIGENCER has now been furnished to the Congressional Library at Washington, lacking only volumes 1, 7, 8, 9, and title page and index for volume 42. Can any Friend furnish these, bound or unbound? Several copies of the issue for Fourth month 16th, 1904, are wanted at this office.

WANTED.—COPIES OF THE "PENNSYLvania Freedman," published in Philadelphia. Either bound volumes or single copies. Cash will be paid for them. Address J. C., this Office.

WHITTIER BOOKS AND PRINTS.—I AM collecting first editions of all of Whittier's works, also autographs, portraits and souvenirs relating to him, especially in connection with anti-slavery times. I will be glad to purchase such articles as are no longer valued by their present owners. Charles F. Jenkins, 150 W. Washington Lane, Germantown.

FOR SALE AND FOR RENT.

BUCK HILL FALLS.—"SWEET FERN Lodge" can be rented until July 15th and after September 15th. Six bedrooms, twelve single beds. Loggia for open-air sleeping above the tree tops. Furnished for housekeeping without servants. Rent, $25 per week; September, $20. A. M. Grahame, 1 Cresheim Road, Germantown.

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FOR RENT.—FOR SHORT PERIODS OR for season, furnished cottage at Bradley Beach, N. J. Three minutes' walk from ocean. Three bed rooms, bath, large attic. For particulars, address S. Raymond Roberts, Glen Ridge, N. J.

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BUCK HILL FALLS.

"For thou hast pined
And hungered after nature, many a year;
In the great city pent."
—*Coleridge.*

The "Opening" of the Inn for the season of 1904 was successfully accomplished on Seventh-day, the 28th. In all there were 108 guests for dinner at the Inn on First-day, about forty more than we had anticipated. Fifteen of the cottages were open and occupied.

The forest leaves have just about reached their full growth, spring wild flowers are in abundance and the wild honeysuckle is a flame of pink on every side.

All the improvements outlined last fall are not yet completed, but a few days will see the workmen out of the Inn. Fortunately we had plenty of rooms entirely finished.

The glen and woods, the paths and roads, the cottages, and the settlement generally have emerged from the severe winter with a minimum of wear and tear.

A number of guests are responding and engaging rooms for Sixth month.

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PHILADELPHIA YOUNG FRIENDS' ASSOCIATION

will hold its regular meeting on

Second-day Evening, Sixth Month 6th, at 8 p. m., in the Young Friends' Association Building.

DR. BENJAMIN F. BATTIN, of Swarthmore College, will give an illustrated lecture, entitled

"The Music of the Birds,"

which will be accompanied by the whistling of musical bird-themes.

All Friends are cordially invited. Please note the change from the regular date.

CAROLINE F. COMLY, Sec.

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*** TELEPHONE No. 1-33-55.

CONTENTS OF THIS ISSUE.

GOOD WORDS—XXIII., ... 353
INVOCATION (Verse), ... 353
MORDECAI T. BARTRAM, ... 353
NEW YORK YEARLY MEETING (Concluded), ... 354
ST. AUGUSTINE:
Christian History Lesson, No. 22, . . . 357
EDITORIAL:
Advancement of Friends' Principles and the Meeting of Ministers and Elders, . 358
DEATHS, ... 358
NOTES, ... 359
NOTICE TO FIRST-DAY SCHOOLS, ... 359
CONFERENCE INFORMATION, ... 359
TORONTO—IV., Side Trips; Muskoka Lakes, ... 361
BUCKS QUARTERLY MEETING, ... 362
FRIENDS IN NEBRASKA, ... 362
THE ENGLISH PEACE SOCIETY, ... 363
EDUCATIONAL, ... 364
YOUNG FRIENDS' ASSOCIATIONS, ... 364
BOOKS AND MAGAZINES 365
MISCELLANY.
Expressive Silence (verse); Blue-Eyed Grass (verse); The Silence of Butterflies; The Sense of Direction, . . 366, 367
CALENDAR OF MEETINGS, ... 367

It greatly facilitates the work of our office when Friends in paying their subscriptions do not omit to give the address to which the paper is sent. It is also important that when request is sent to change an address the old address as well as the new one be given.

CLEMENT A. WOODNUT

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TELEPHONE, POPLAR, 29-38 D

Transportation to General Conference at Toronto.

The Committee on Transportation have not been able to complete all arrangements, owing to the fact that but comparatively few responses have been received to the notice of Fourth month 2d. It is contemplated to arrange for special trains on the morning of Eighth month 10th, probably as follows, but cannot be definitely determined until a more general expression has been given. The routes under consideration are from New York, via the Erie Railroad; from Philadelphia, via the Pennsylvania Railroad, by Harrisburg and Emporium, and the Reading & Lehigh Valley; from Washington and Baltimore, via the Northern Central, connecting at Harrisburg with the Philadelphia train on the Pennsylvania Railroad. Stops will be made at all points on both roads to suit the convenience of Friends, and tickets can be purchased at all the local stations through to Toronto. Arrangements can also be made with the Delaware, Lackawanna & Western Railroad, via the Belvidere Branch of the Pennsylvania Railroad, which would be convenient for Friends at Trenton and Buck Hill Falls. Friends will remember in selecting their routes that arrangements can be made to run through trains on ANY OF THE ROUTES either to Niagara or Toronto without change; they will also remember that if they purchase the round-trip tickets at the special rates they MUST return by the same route, also that the ONLY stop allowed is at Niagara. In addition to the proposed morning trains, arrangements can be made ON ANY of the roads mentioned to run either a special train or special Pullman Sleepers on the evening of the 10th THROUGH TO Toronto. It is absolutely necessary that the chairman of the committee should know as soon as possible the wishes of Friends on these matters; therefore the appeal is again made to those interested to send immediately to the chairman of the committee, regardless of any other arrangements they may have in contemplation, specific brief answers, to the following queries:

1st. **State if prefer Special train,** or propose traveling independently, or with parties other than arranged for by the Committee.

2d. **Route preferred.**

3d. **Preference in starting**—morning or evening—it being understood that night trains will be Pullman Sleepers, and going through to Toronto; and day trains, first-class vestibuled coaches, but no Pullman cars, and going through to Niagara. (Friends desiring Pullman Chairs on day trains are advised to take the regular trains.)

4th. **If prefer to go through to Toronto** or stop over night at Niagara. (The cost of stopping at Niagara over night will be less than a berth in Sleepers.)

5th. **Preference of route from Niagara to Toronto,** either by rail or boat.

6th. **If prefer to return the day after Conference** by Special train, or return at pleasure before the 31st of 8th, the limit of the tickets. As soon as the Chairman receives sufficient answers to judge of the wishes of Friends, arrangements will be completed, and full details published.

JOHN WILLIAM HUTCHINSON,
Chairman of Committee on Transportation.
Hempstead, L. I.

Swarthmore College

SWARTHMORE, PENNA.

JOSEPH SWAIN, LL.D., President

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ARTHUR H. TOMLINSON, *Principal,*
Swarthmore, Pa.

The Committee on Education of the Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, SIXTH MONTH 4, 1904.

Volume LXI. Number 23.

GOOD WORDS.—XXIII.

We want our children to see the beauty of the simplicity of our worship, and our nearness to the Fountain of Life, and the way we look at the real things of life; and after all it is our actual living that is going to have the most lasting effect upon them. SARAH E. HUFF.

In a paper before Illinois Friends' Annual First-day School Conference.

INVOCATION.

Blown mist of rosy grasses,
Into my singing drift;
Kindle its cloven masses
With lights that sway and shift,
Between its dark impasses
Your fairy torches lift.

Brown rill through rushes wending,
Where red-wings flash and dip,
Lend me the rhythm bending
Each dark reed's yellowing tip—
The pause, the swift ascending,
The careless slide and slip.

Into my plodding measure
Your least enchantment fling,
Earth of the winds' wild pleasure
And leaves' soft jargoning:
Yield me but one hid treasure,
Then listen while I sing!

—*Gertrude Buck, in the Atlantic.*

MORDECAI T. BARTRAM.

"Let the whole world and thou only God speak unto my soul." Those of us who were privileged to dwell in spirit near to our beloved friend, Mordecai T. Bartram, can testify how he loved to quote from Thomas à Kempis the above words, and drink as he drank from the exhaustless fountain of God's love. Thus partaking and thus living, he was enabled to lead a life of usefulness that endeared him to those around him, and all will have a keen sense of personal bereavement, and realize the great loss to our Society and to the neighborhood in which he lived, in the death of one whose sympathies were so broad and whose activities so general. Nothing, it is true, can be said that will add one touch of beauty to such a life, yet, for the encouragement of others who are striving to reach a higher level, it is well to record our testimony to his worth.

Born of Christian parentage, amid scenes that, to the time of his death, bore to him deep reverence and respect, his young mind learned to submit to the leadings of the Master through a mother's love entwining around his heart an affection that ripened, as the years passed by, in those noble attributes of Christian character which endeared him to all. He loved to tell to his near friends of the lessons that mother taught him, not in rebuke, but in the close heart-to-heart talk, the silent aspiration and the refreshing tear that called forth the best there was in him, and left the sweet impress of love that, becoming more than human, touched the divine.

From off the hills of that early home he loved to breathe from nature her sweet, exhilarating power, and, refreshing his spirit in the sweet communion that comes in noble thoughts, grew in that stature of manhood as a tree that feeds upon good soil. As from the surrounding hills one is enabled to see the grace and beauty of a special tree of his own planting, so from the heights of our lives can we to-day see and feel there is a tree which is ever green in the sweet remembrance of that life, ever lifted up as a landmark of comfort and of hope. From his home you could readily see the light for miles around, its rays no brighter than many others, and yet associated with that light there was a warmth as of the heart, that all who knew it felt; it shone not for him alone, but, like the loving sympathy that came from his great, open spirit, it shone for all; the lamp he carried was not encompassed by any selfish shield, but "led on many others in this world's darkness, not to his own loss, but to their eternal gain."

His sympathies for those in affliction opened the way for many to seek him for comfort in their times of bereavement. A fitting instrument he proved to be to pour upon the wounded hearts the comforting balm that strengthens and sustains; his ministrations came from a deeply-concerned spirit, and oftimes at the close the flesh would give evidence of being overcome; yet amid it all the deep satisfaction he received for this faithfulness came to him in the comforting words he received from thankful and consoled ones. Loving the quiet waiting upon God for His guidance, he was ever wont on all solemn occasions to draw the people together, that the eternal power should not be smothered by aught that detracted from the dignity of the occasion. He was thus enabled to make of many occasions seasons not of mourning only, but times of spiritual refreshing long to be remembered, bringing to the minds of the bereaved the overshadowing of that Father's love, who careth for all his children. "Lo, I stand at the door and knock," came with that close invitation of the Master to "come, taste and see that the Lord is good, that his mercy endureth forever"; these were words that fell from his lips with a deep meaning, and, reaching the hearts of his hearers,

drew to the humble instrument that handed them forth a love that was manifested by the close attachment of his many friends. Surely such lights shall shine for the years that memory may linger; the visible form will indeed be missed, but unto us will come again and again the remembrance of the precious moments we have enjoyed in his love.

Nor was it alone in the home circle or the neighborly meeting that he found his spirit drawn. His broad sympathies led him early in life to share with the Indians his earnest zeal for the betterment of their condition, and for two years he labored in that work in the land of the Nohearts, under the superintendency of Thomas and Mary Lightfoot, for whom he formed a deep attachment, which ever proved a strength and support in all the good works he was afterwards enabled to perform. In his earnest, conscientious regard for the right there is little doubt that he left upon the minds of these neglected tribes an impression which proved to their eternal gain.

In connection with the work of the Philanthropic Committee of the yearly meeting, he found the cause of peace and arbitration appealed to him most strongly, and as clerk of the sub-committee having that matter in charge, he was instrumental in awakening in others a concern that in many instances proved of advantage.

Of his Christian character it may be said that, while firm in his convictions, he was generous and liberal in a marked degree toward all who differed from him, which was signally evinced by the large number of true mourners who followed him to his last resting place. He was ever earnest in the desire that there should be unity in the essentials of Christianity, embracing every opportunity to spread the gospel of the Fatherhood of God and the brotherhood of man, magnifying the points of common principles and dispelling the darkness of imagined differences. He loved the companionship of ministering friends, and many such may testify of the hours of close companionship spent in his family.

The message that his life has left us seems to be "Go and do thou likewise," and as we gazed for the last time upon that countenance in the place where for near half a century he had come in life to worship, it was indeed fitting that tears should moisten many eyes, and words of love and respect should fall from feeling lips, all combining to testify to the worth of the departed life. Though the light had gone from the eye, the smile and kindly greeting from the countenance, the warmth from the welcome hand pressure, yet we could turn with thankful hearts to the God that gave him to us, and bless him for the good we had thus received; and, recognizing the weakness of the flesh, thank Him again and again that the spirit flown shall rest in the eternal happiness we are enabled to believe is the part of those so faithful. Trusting that that spirit shall still minister to our needs, we ask, as he often asked at the grave of others:

"Fold him close, O Father, and let him henceforth be
A messenger of love between our human hearts and Thee."

L. V. S.

NEW YORK YEARLY MEETING.

(Continued from last week.)

The devotional meetings, held at nine o'clock each morning except Fourth-day, were attended by a good number of Friends. The communications were brief and came from many different Friends, both of the older and the younger. They were felt to be seasons of uplift and of preparation for the work of the day.

BUSINESS SESSIONS.

At ten o'clock on Second-day morning Friends assembled for the first business session of the two hundred and ninth New York Yearly Meeting. This was the second year of the meeting of men and women in joint session. On calling the roll of delegates all were found to be present except nine, one of whom had died since his appointment to the service, and reasons for the absence of four of the others were given. Emily P. Yeo, the assistant clerk, being absent (on account of illness), Jane C. Washburn, of Purchase, N. Y., was appointed for the session. The quarterly meetings represented in this yearly meeting are: Westbury, Purchase, and the half-yearly meetings of Nine Partners, Duanesburg, Easton and Granville, and Shrewsbury and Plainfield. Friends' Schools were reported in New York and in Brooklyn, with an attendance of 307 pupils in the two schools, 164 of whom are boys, 64 of them being members of meeting. There are 27 teachers, 10 of whom are members. There is also a Friends' boarding school at Locust Valley, Long Island. Within the limits of Purchase Quarterly Meeting there are two schools, the Chappaqua Mountain Institute, with an attendance of 64 pupils, and Purchase Preparative Meeting School, with 13 pupils. At this session epistles were read from three of the other yearly meetings.

At the afternoon session, which began at 3 p.m., William H. Willetts was re-appointed clerk, and Jane C. Washburn was appointed assistant clerk. An important report of the Committee on Records, of which John Cox, Jr., is chairman, was read. This committee, as Friends are aware, has done excellent work in gathering together into the fireproof safes in New York city all the records it has been able to lay hands on. During the past year many have been taken from places where they were in danger from fire and deposited in New York, but there are still some that are in danger of being wiped out of existence at any time, and the subordinate meetings were urged to put them in places of safety, preferably in the safes in New York. The part of the report, however, that was of especial interest this year was in regard to the progress that has been made toward bringing together into one place of safety all the records of the two branches of Friends. Having had conferences with a similar committee of the yearly meeting that meets (when in New York) at Twentieth Street, an agreement had been reached by which the records of both yearly meetings are to be deposited at the Fifteenth Street Meeting House. They are to be under the care of two committees, one from each yearly meeting, acting jointly. This arrangement was acceptable to Friends, not only because of the convenience of

having all the records together, but also as indicating right relation between the two bodies, and as showing that the time has come when co-operation between them in matters of common interest and common point of view is possible. Five hundred dollars was appropriated for the use of the committee in buying necessary safes and for the other expenses of the year.

In connection with the report of the Committee on Isolated Members the death of Charles Bushong was feelingly referred to, he having been especially concerned in this work. Appreciation of the work of Elizabeth Lloyd was expressed. It was urged that this is especially a work that we need not leave to one or two. It is one in which all, both old and young, can engage. We may well make it the basis of our missionary work. If there is anything in our experience and knowledge that makes life richer for us, this we may share with some distant one, with the possibility that a whole neighborhood may in this way be reached. Many of these isolated members have no idea of what a Friends' meeting is like at the present time. They do not know of the new life that is springing up among us. They think of our meetings as being such perhaps as their parents may have attended, some meeting in which the younger members had no direct part nor abiding interest. We ought to write to them and let them know that this is changing now and get them interested in the work in which our Society is now engaging itself.

At the opening of the morning session, on Third-day, Isaac Wilson appeared in prayer. During this session the Yearly Meeting's Committee on the Advancement of Friends' Principles made its report. The committee has held, during the year, twelve meetings. It has visited seventeen meetings outside of New York and Brooklyn, several of these having been visited more than once. For traveling expenses $93 have been spent, but this does not represent the whole expenditure for travel, as some Friends paid their own expenses, and in some cases those visited paid the expenses. Some inquiry had been made by correspondence as to the condition in the smaller meetings. They had been asked whether there had been any increase in interest during the year, (1) in the meeting for worship, (2) in the First-day school, (3) in the Young Friends' Association. Replies were received from seventeen meetings. Six reported an increase in interest; the rest reported no loss, so that the conclusion is fair that the point of vital decline has not been reached. In case of increase the cause of it was asked. In one case it was attributed to visits of Friends, in another to the Young Friends' Association, in another to a better understanding of our principles. For the most part the increase in the First-day school and the Young Friends' Association has been parallel with that of the meeting for worship. In answer to the question, What is the most pressing need toward making the meeting a better religious and moral force in the community? three answered that a good minister would meet the demand. Other answers were, "to be visited by concerned Friends," "a little broader view of our religion and every-day life," "a livelier interest in the cause of religion," "greater individual consecration and effort among many of our members," "continued faith and faithfulness, face the light and shine, urge others to do so," "a more strict attendance by our members and more aggressive work by our meetings," "some way of getting more in touch and sympathy with other denominations." The committee thought no more important work confronts us than the establishment of First-day schools and Friends' associations, and the better equipment of those we have. Growth and interest in our meetings must be from within and not from without. It was thought that to-day there is greater danger in the Society of Friends in a condition of drifting do-nothing-ness than in any probable or possible manner of activity we may find ourselves resorting to. For the most part the work of the committee had been in response to a desire for help on the part of local meetings. The demand for serviceable Friends was found to be far in excess of the existing supply. Two hundred dollars was appropriated for the use of the committee for the coming year. In the discussion of this report it was pointed out by one not a member of the committee that the report little indicates the amount of labor and of solicitude on the part of the Friends engaged in the work. Also that it is clear there is not lack of interest even on the part of our smallest meetings, but there is a lack of outward expression. A concern arose that the work this committee is doing might be taken up locally and eventually altogether by the meetings of ministers and elders. This is the work these meetings formerly did and what they are intended to do. Such a committee as this can do no more than give the stimulus. Nothing can be accomplished unless there be in each meeting some one to take up and carry on the work. Just the ones who are most interested and best fitted to take up this work ofttimes are not, under our present habit, members of the meeting of ministers and elders. The suggestion made in Philadelphia Yearly Meeting of Ministers and Elders that concerned young Friends be added to the number of the elders was mentioned, and the proposition made that the monthly meetings be advised to do this. The Friend who made this suggestion would look forward to the time when the meeting of ministers and elders will become the center in our Society of vital interest. Young Friends are working outside of the machinery of our organization. We need to bring them into touch with it and not to invent new machinery. There was much earnest expression on the subject, and the hour for adjournment having passed, it was decided to carry it over to the afternoon session. After further consideration at the beginning of the afternoon session the suggestion of the morning was adopted. Perhaps no action of any of our yearly meetings in recent times comes nearer to marking an epoch in the history of our Society than this. If carried out in the life it may make unnecessary the development of unwieldy machinery toward which there has seemed to be a tendency in some places. It will tend to swing

us back into the simplicity and beauty of the old order of Friends.

The report of the Philanthropic Committee next came up. Work in the different departments was reviewed. It was ordered that four delegates be appointed to represent the yearly meeting at the International Peace Congress to be held in Boston in Tenth month next. It was decided not to give $200 to each of the Southern schools for colored people in which Friends are interested as has been done each year heretofore. It was thought better that this money be raised by voluntary contributions, and Friends were urged to contribute liberally. In temperance Friends had co-operated with other organizations in opposition to certain bills. Reports from twelve subordinate meetings show no general activity among Friends in this field of philanthropic endeavor. All funds available for work in Indian affairs had been turned over to Joseph J. Janney, of Baltimore, his committee being in a position to make the best possible use of it. The department of equal rights reported little active work this year. Women have done some important work in visiting prisons, and it was pointed out that there is need of active work on the part of men in this field. Arrangements were made to organize a working committee of men for this work.

THIRD-DAY EVENING.

In the evening of Third-day there was a meeting under the care of the Yearly Meeting's Committee for the Advancement of Friends' Principles. Henry W. Wilbur presided. The address was made by Dr. Jesse H. Holmes, of Swarthmore College, his subject being "The Law and the Gospel." A symposium also had been arranged, some of the subjects taken up being: "Is the organization of the Society of Friends necessary to the advancement of Friends' principles?" "What Friends owe to the neighborhood in which they find themselves," "Does philanthropic work tend to increase the spiritual life of a meeting?" "Would a paid secretaryship help to advance the interests of our Society?" Among those who took part in this symposium were Dr. Edward H. Magill, Mary J. Hoag, Ella Willetts, Amy Miller, Isaac Wilson, Charles F. Underhill.

FOURTH-DAY.

On Fourth-day there was no session of the yearly meeting. In the morning, at 10 a.m., the public meeting for worship was held. In the afternoon there was a session of the First-day School Association. Louise Haviland presided and was reappointed clerk for the coming year. William Wilbur, son of Henry W. Wilbur, was appointed assistant clerk. The address was made by Dr. J. Russell Smith, of the University of Pennsylvania, his subject being "Preparation for Service." This address we hope to have for publication in full later on. Dr. Smith took as his text, "Add to your faith virtue, and to virtue knowledge." The discussion which followed was participated in by Elizabeth Stover, Anna M. Jackson, Edward H. Magill, John William Hutchinson, Henry M. Haviland, Arthur H. Smedley, William M. Jackson and others.

In the evening an educational meeting was held, Rachel Underhill presiding. No speaker from abroad had been invited and no set address arranged for. Several Friends had been asked to take part in an informal discussion of certain present-day problems in education.

The first Friend who spoke took up the question, Why have Friends' schools? and brought up some of the threadbare points against private schools and in favor of sending one's children to public schools and in every way using one's influence toward making the public schools the best possible. Anna M. Jackson followed, giving her experience in public schools, in private schools not under the care of Friends, and finally in a Friends' school. She spoke especially of the opportunity for growth in those things that are dear to Friends which came to her in the Friendly atmosphere, of the opportunity to grow toward the meeting. Her testimony was emphatically in favor of the Friends' school for our children if we wish them to grow up capable and interested for taking a part in the work Friends have to do in the world. Henry W. Wilbur said the democratic theory of those who would send their children to public school when they might send them to school under the care of Friends sounds very well, but that there really is little in it. The Friends' school is democratic also. Besides, dedication is of more importance than democracy. What the country needs now above all is dedication. For this the good Friends' school gives the opportunity.

William Walter Jackson, son of William M. and Anna M. Jackson, made an able and convincing plea for the kindergarten. Elizabeth Stover spoke of manual training and the danger just now because it is so popular, and also because of the tendency on the part of some to make it a practical preparation for earning a livelihood rather than a part of a broad foundation both for making our living and for the actual living itself. Arthur K. Smedley also spoke on this subject. Mary Willets quoted the thought of a public speaker who said that no teacher properly qualified for his work can be paid according to the real value of his work, and people of means must give their money and see that the man of brains is remunerated at least according to the scale of workers in the business world. Charles Underhill spoke of the value of an education when the young person pays for it, in part at least, by personal effort.

FIFTH-DAY.

At 10 a.m. the yearly meeting sessions were again resumed. The Committee for the Advancement of Friends' Principles was reappointed, with Henry W. Wilbur as chairman. The Friends' Home Association report was read. The Pennington, which is valued by its residents not only as a Friends' boarding place, but especially for the delightful family life that is enjoyed there, has now completed its seventh year. There is seldom a vacant room even for a short time. A number of Friends who cannot be accommodated have rooms in the neighborhood and take

(Continued on page 361.)

ST. AUGUSTINE.

FRIENDS' CHRISTIAN HISTORY LESSONS.—No. 22.

Read I. Cor., i., 23-30; II. Cor., v., 11-20.

So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.—I. Cor., iii., 7.

When the Vandals were conquering Northern Africa there died in the city of Hippo an old man who more than almost any other organized and fixed the doctrines of the Roman Church. This was St. Augustine. He was born in Numidia in the year 354, and received from Monica, his mother, who was a Christian, a religious education. His father's influence was in quite an opposite direction, and at an early age he fell into habits of dissipation. From these he was in part recovered by earnest study, especially of Cicero, and soon after he allied himself with that group of Gnostics known as Manichæans. This sect took its name from Mani, and was a paganized Christianity, as distinguished from the Judaized Christianity of another branch of the Gnostics. Mani's doctrines were drawn partly from Parseeism and partly from Buddhism, and led to his execution as a heretic some time in the second century; his sect, however, endured for a considerable time, degenerating into a system of astrology and magic.

Augustine became dissatisfied with the Manichæans soon after his removal to Rome in the year 383, coming instead under the influence of the Platonists. Meantime he had become a teacher of rhetoric, and in his professional career he was established at Milan, where he was converted to Christianity, though it should be stated that the philosophy of Plato continued to influence his thought throughout his whole life. He gave up teaching and in 388 returned to Africa, where he soon established himself in a convent at Hippo, where he was first made presbyter and finally bishop.

He wrote a great many books, some against the heresies which had influenced his early life, interpretations of the Scriptures, discussions of doctrine, etc. His most famous books are his "Confessions," in which he tells the story of his life and "The City of God," written to show that the fall of Rome (see preceding lesson) did not mean the fall of the Church, as many believed.

Augustine explains the relations of the "persons" of the Trinity as being analagous to the relations of reason, will and emotion in the human being. He believes that the world was created by God by a free act at a definite point of time; and that the human soul is also a definite creation, not having existence prior to birth. The soul receives a certain endowment of ideas when created and owes its knowledge of heavenly things to a light within which comes from God.

In the later development of his thought he "elevates God by debasing man." He comes to lay more emphasis on the fall of man; the conception of the inner light fades away as he becomes convinced of the corruption of human nature. Eventually he reaches the theories which are especially looked upon as characteristic of his doctrine and which came to be of extreme importance in Christian theology, being still taught by large sections of the Church—those of predestination and election. All things, including all actions of men, are foreseen and predestined by God—creation, fall and universal corruption. All men are evil and wholly lost. God has chosen (or elected) a few for salvation, not for any deserving on their part, but for his own glory. An antagonist of Augustinian fatalism was Pelagius, a British monk, who taught human freedom and denied original sin.

Augustine's example and teaching increased the tendency to monasticism, or withdrawal from the world, which was more and more to distinguish the Western Church.

Important contemporaries of Augustine were Chrysostom, Jerome, and Pope Leo the Great. Chrysostom was especially noted as a preacher and writer on doctrine. Although a good man, with much spiritual insight, he yet "gave countenance to the worst superstitions of his times, urging them forward with all the force of his eloquence. Asceticism is commended; extravagant views of the priesthood, and superstitions concerning the eucharist find support in his teachings; while he also urges sincerity in worship and righteousness in life. Jerome is especially noted for his great work in translating the Scriptures into Latin. The most important part of the Latin Vulgate still used in the Roman Church is his work. The older Latin version was a translation of the Greek Septuagint; Jerome went to the original Hebrew and presented a version vastly superior to that previously in use.

Leo the Great, Bishop of Rome, 440-461, did more than any predecessor to strengthen the power of the papacy and to give direction to its future policy. The acceptance of his decisions on one of the Arian disputes, by the Council of Chalcedon in 451 marks a definite advance in the recognition of the power of the Roman bishop.

Topics.—The Latin Vulgate, Predestination and Election, Jerome, Leo the Great, Church Councils of the Fifth Century.

References.—Backhouse and Tyler's "Witnesses for Christ," Emerton's "Introduction to the Middle Ages," Gibbons' "Decline and Fall of the Roman Empire," Milman's "History of Latin Christianity."

Bear in mind that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a clean conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come.—*T. L. Cuyler.*

* *

General Grant began his civil career as President of the nation with the famous words: "Let us have peace."

* *

"To live a life of childlike confidence in God is a duty that each man owes to himself."

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SIXTH MONTH 4, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

ADVANCEMENT OF FRIENDS' PRINCIPLES AND THE MEETINGS OF MINISTERS AND ELDERS.

IN the recent Philadelphia Yearly Meeting of Ministers and Elders regret was expressed that there were no young members in this meeting, and the suggestion was made that monthly meetings should each add two or more young Friends to the number of elders already appointed. This concern came up also in New York Yearly Meeting, first in the Meeting of Ministers and Elders and afterward in the yearly meeting. Coming up toward the end of a session so live an interest was manifested that it was carried over to another session. After earnest and very general expression on the part of both older and younger Friends, the following minute was adopted:

"The yearly meeting, feeling that the meeting of ministers and elders should be a center of spiritual activity from which should radiate the inspiration for the promotion of the principles and activities of the Society, recommends that monthly and executive meetings add, as way opens, interested younger Friends as members of their meetings of ministers and elders, feeling that by such additions strength will be given not only to the meetings of ministers and elders, but to the whole Society."

It is significant that this subject came up in New York in connection with the report of the Yearly Meeting's Committee for the Advancement of Friends' Principles. It was noted that the work this committee has been doing is just the work that formerly, when our Society was more active, was done by the Meeting of Ministers and Elders. It was felt that there is no need to add to the machinery of our organization when we have excellent machinery lying more or less idle and rusting for want of use.

A fear was expressed that young people would be unwilling to serve under so serious a name as elder, and there was a suggestion in favor of some such plan as is now under consideration among English Friends. The York Conference on the ministry suggested the appointment of ministry committees in each monthly meeting, the members of these committees to be such as are concerned for the ministry, and they to become by their appointment members of the meeting of "ministry and oversight." The New York plan, however, has the advantage of being less cumbrous and of requiring no change in our discipline. As to the unwillingness of young Friends to serve, it may be noted that there is often, on the part of young Friends, earnest thought and even expression on the ministry, both by way of approval and of criticism. Sometimes this expression is altogether irresponsible, and it is not brought to bear in making the ministry and the meeting more helpful to the younger members. It is not desirable that young people, when they are made elders, should immediately be transformed into such serious folk as they might shrink from becoming. They are needed just as they are, the only difference being that they should feel a responsibility and so be a help in making our meetings what they are intended to be both for old and for young.

It was the thought of the yearly meeting that monthly meetings should not wait until the usual time for the triennial revision of the list of elders, but should at once, if way seemed clear, add to the number already appointed. It only remains now for concerned Friends to carry the matter home with them and to act as best wisdom may direct.

DEATHS.

CLOTHIER.—Fifth month 25th, 1904, Sallie A. Clothier, daughter of the late Caleb and Hannah F. Clothier. Interred at Friends' Burying Ground, Fair Hill, Fifth month 27th.

ROBERTS.—On Seventh-day, Fourth month 9th, 1904, Susanna Malin Havard, widow of the late William Roberts, of Tredyffrin Township, Chester County, Pa. She was born on the original Havard homestead, now Chesterbrook Farm, on Tenth month 16th, 1817, and lived during almost her entire life after her marriage on the farm which had descended to her from the Havards and which was a portion of about 1,000 acres her forefathers bought between 1680 and 1690. Her home was on the north side of the old Swedesford Road, near New Centreville, midway between the Valley Hills, and is today probably the most beautiful location in the great Chester Valley.

The more than four score years spent in this locality and her acquaintance with people and events during that long period made the later years of her life both instructive and entertaining to all her friends.

SHARPLESS.—On Fifth month 27th, 1904, Frances M., widow of the late Nathan H. Sharpless, in her 69th year. Interment at Laurel Hill from their former residence, West Washington Square, Philadelphia, Pa.

VANSKIVER.—At her home, near Camden, Ohio, on Fifth month 9th, 1904, Susan Vanskiver, in her 82d year; a member of Westfield Monthly Meeting, Preble County, Ohio.

ELI GARRETSON, OF SALEM, O.

Dr. Eli Garretson, for many years a leading citizen and practicing physician of Salem, died at the home of his son-in-law, Harding Bailey, two miles south of Sebring, O. He had been in failing health for four years past, due largely to his advanced age, and had been spending his summers in Salem with

his daughter and the winters with his son-in-law, near Sebring. A general breaking down of the system, supplemented by a severe bilious attack several days ago, was the cause of death.

The deceased, who was for years a leading resident of this community, was a native of York County, Pa. The son of John and Ann Garretson, he was born on Fifth month 12th, 1817. He moved to Ohio with his parents when but 13 years of age, settling on a farm some distance west of Salem. Later the family moved to a farm two miles west of Salem, on the Damascus Road, where the early life of the youth was spent. About 1844 he was united in marriage with Sarah Cook, of near Salem. They went to housekeeping near Damascus, and occupied for a number of years a farm located eight miles west of Salem.

Eli Garretson, however, was inclined toward a professional career, and found his way clear to take up the study of medicine in a Philadelphia medical college. There he graduated after a complete course in the study of medicine, and returned to this section. He located in Salem, and began the practice of medicine in 1864, and from that date practiced continuously in Salem until about ten years ago, when advancing age compelled him to retire from active work at his profession. During the thirty years of his professional career in Salem, he became widely known in the city and throughout the community.

The death of his first wife occurred here in 1869. Five children were born of this marriage, as follows (but at present only one, Anna M. Hutcheson, of Salem, survives): John R., Elma, Lucretia Bailey, Ellwood and Anna M. Hutcheson. Lucretia Bailey died eight years ago, and the two sons died in infancy. In 1876 Dr. Garretson was married to Margaret Seymour, of near Rochester, N. Y., and she survives, with the daughter above referred to. No brothers or sisters are living.

He was a member of the Society of Friends all his life, was a very regular attender of meeting as long as health permitted, and took great interest in the affairs of the meeting.

—*Salem Daily News.*

NOTES.

Nancy T. Gardner, whose home has long been headquarters for Friends in Pasadena, Cal., has come East to spend the summer with her sister, near Valley Forge, Pa.

Prof. George A. Barton, of Bryn Mawr College, will address the First-day School organization at Fifteenth and Race Streets, Sixth month 8th, 1904. Topic, "Teaching the Bible in Different Grades."

Joseph Powell met with a second accident on the 23d ultimo. He fell down stairs, bruising his head and hurting the leg that had been broken. He has so far recovered as to be able to go about again, with the aid of his crutches.

In our report of New York Yearly Meeting last week the enrollment of Brooklyn First-day School was given as 500, which is incorrect, the figures having been intended to apply to the library, which contains 500 volumes. The enrollment is about 70 or 80.

Dr. Benjamin F. Battin, of Swarthmore College, will address the Young Friends' Association of Philadelphia on Second-day next, the 6th, at 8 p.m. Friends will note the change from the usual date. The subject will be "The Music of the Birds." The meeting will be in the Auditorium at Fifteenth and Cherry Streets.

A religious meeting will be held at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, Sixth month 5th, 1904, at 3 o'clock p.m.

This is the closing meeting of the season, which will be resumed in Tenth month next. All interested persons are cordially invited to attend. S. T. R. Eavenson, M.D.

The Southern Quarterly Meeting of Friends convened in Easton, Md., this week, and was attended by a number of representatives from the monthly meetings reporting to it. Sarah T. Linvill, of Philadelphia, was also in attendance, and spoke most acceptably upon the duties of life as required at the hands of all. Among others present were Governor Hunn, of Delaware, and family.—*Easton Gazette.*

Pipe Creek Monthly Meeting will be held hereafter the First-day preceding the third Second-day, at 9.30 a.m. Select meeting at 9 a.m. on Monthly Meeting day preceding Quarterly Meeting.

Warrington Quarterly Meeting of Ministers and Elders will be held Seventh-day preceding the Quarterly Meeting, at 3 p.m.

Pipe Creek Preparative Meeting has been temporarily discontinued. Jesse Smith.

The Committee on Philanthropic Labor of Philadelphia Yearly Meeting of Friends will meet in the meeting house, Fifteenth and Race Streets, Philadelphia, Seventh-day, Sixth month 11th, 1904, at 1.30 o'clock p.m. The sub-committees will meet as follows: The Indian, in Room No. 5, at 10.30 a.m.; Peace and Arbitration, in Room No. 3, at 10 a.m.; Colored People, in Race Street Meeting House, at 9.30 a.m.; Improper Publications, in Room No. 4, at 10 a.m.; Purity, in Room No. 2, at 9 a.m.; Women and Children, in Room No. 5, at 12.15 p.m.; Equal Rights for Women, in Room No. 6, at 10.45 a.m.; Temperance and Tobacco, in Room No. 1, at 11 a.m.; Educational and Publication Committee, in Room No. 1, at 9.30 a.m.; Legislation Committee, in Race Street Parlor, at 10.30 a.m.

James H. Atkinson,
Eleanor K. Richards,
Clerks.

The following is from the *Fairhill Weekly* (Philadelphia) for Fifth month 24th:

"What a beautiful spot is the Friends' Fairhill Burial Ground at this season of the year? What a wholesome contrast to other cemeteries? Thousands who will flock to the other cities of the dead during the next few days will have an opportunity to draw their own comparisons.

"There in the great cemeteries are seen all evidences of the emotions and passions of the living and little respect for the dead. There we see reflected evidences of wealth and poverty, pride and modesty, vulgar rivalry and wanton neglect. High sculptured shafts rise over the graves of many whose lives were evil, while the resting places of many humble heroes go unmarked. All these are but futile efforts of the living to hide the fact that death is a great leveler.

"All is truth in the beautiful Friends' burial place we have spoken of. There lie the remains of the very wealthy beside the poor and lowly, eminent philanthropists beside the graves of little children—all marked alike, plainly, but truthfully. God's green verdure in tree, plant and sward, and the blooming plants forming a blessed monument over all alike. How thankful we should be for such a breathing place in the midst of our bustling city life?"

NOTICE TO FIRST-DAY SCHOOLS.

Schools desiring change in the number of lesson leaves to be sent, or to make changes from one series to another should address Eliza H. Worrell, 140 North Fifteenth Street, Philadelphia, not later than Sixth month 10th. The last quarter there were so many changes after the lesson leaves were mailed that the supply ran short, besides making much extra trouble and expense.

CONFERENCE INFORMATION.

TORONTO STREETS.

The streets cross each other for the most part at right angles.

Yonge Street runs from the Yonge Street docks, at the south, where all boat passengers land, about due north, dividing the city, streets running across Yonge Street being numbered from Yonge east and west on the north side with even numbers. North and south streets are numbered from the south end or water front, even numbers on west side. The street running along the water front and crossing Yonge is the Esplanade. Next above to be remembered is Front, then Wellington, King, Adelaide, Richmond, Queen, Shuter. On this latter, Shuter Street, is situated Massey Hall, a few steps east of Yonge Street. Then Carleton and College and Bloor. Beginning at the west, say at Spadina Avenue, and going east towards Yonge Street, the principal streets to remember are Simcoe, York, Bay, Yonge, and going on east, Victoria, Toronto Street, Church, Jarvis and Sherbourne.

STREET CARS.

The principal street car lines are the Belt Line, in either direction, running on King, Sherbourne, Bloor and Spadina Avenue; the King Street line; the Queen Street line, connecting High Park on the west, and Monroe Park, Kew Beach and Bulong Beach on the east side.

The Yonge Street line, which circles at the station, passing the Grand Union, Daly House, Walker House and Queen's Hotel, along Front to Yonge, then up Yonge Street, three miles to North Toronto.

Winchester line, from the station up Yonge to Carleton and East to Riverdale Park, the Necropolis and St. James' Cemetery on the banks of the Don and its ravines.

College and Yonge Street cars, up Yonge to College, then west past Sick Children's Hospital, Dental College, Bible Training School, University Avenue, Queen's Park, with its residences; Parliament buildings, Toronto University and various affiliated colleges of theology, arts and sciences; College of Music, Technical College, etc., Grace Hospital, crossing St. George, a fashionable residential street; Spadina Avenue, and on four miles further west to High Park and the town of Toronto Junction, near Humber Bay and River.

Church Street line, through what is left of the wholesale district, up Church, past St. James' Cathedral on King Street, past the Public Library, Metropolitan Church, St. Patrick's, St. James' Square and Normal School, with its museums and galleries, where Friends' social reception will be held; on up to Bloor, and over the ravines into Rosedale, one of the beauty spots of Toronto, with its numerous handsome residences.

The Avenue Road car runs into the upper section west of Yonge Street, and a handsome residential section.

LIST OF HOTELS.

The following is a list of hotels available for delegates to Friends' General Conference, with prices and particulars:

King Edward Hotel, King Street. Sumptuous, the finest; six minutes' walk from Massey Hall. Central in business section and convenient to all car lines. Terms: European plan—single room, $1.50 per day; double room, $2.50 per day. American plan—single room, $3.50 per day; double room, $6.50 per day. Arrangements must be made very early by the individuals themselves who wish to stay at this hotel. Only that accommodation is guaranteed which is arranged for some time beforehand by correspondence.

Rossin House, King Street. A first-class hotel, central and convenient to all street car lines: twelve minutes' walk from Massey Hall. Terms: American plan only—single or double rooms, $2 per day; room with bath, $2.50 per day. Two hundred can be accommodated.

Queen's Hotel, Front Street. Ranked first until the King Edward opened. Well patronized and favorably known for years; fifteen minutes' walk from Massey Hall. Convenient to all street car lines. Terms: European plan, $2.50, $3, $3.50. Must arrange a week or so beforehand if any considerable number require accommodation.

Walker House, corner of Front and York. A commercial hotel, much used by commercial travelers; east side depot; fifteen minutes' walk from Massey Hall. Convenient to all street car lines. American plan only. Ordinary room, $2 per day; lower and larger rooms, $2.50 per day; room with bath, $3 per day. One hundred and eighty can be accommodated.

The Palmer House, corner King and York. Very comfortable and central; twelve minutes' walk from Massey Hall. Convenient to all street car lines. Terms: American plan only, first and second floors, $2 per day; third and fourth floors, $1.50 per day. Arrangements should be made beforehand in order that accommodation may be secured. One hundred can be accommodated.

The Arlington Hotel, King Street, W. A family hotel, central and comfortable: twenty minutes' walk from Massey Hall. Terms: American plan only, single or double rooms, $2 per day; room with bath, $2.50 per day. Fifty or sixty can be accommodated.

Iroquois Hotel, corner King and York. Central and comfortable; twelve minutes' walk from Massey Hall. Terms: American plan only, single or double rooms, $2 per day; room with bath, $2.50 per day.

The Grand Union, corner of Front and Simcoe Streets. A first-class commercial hotel, near depot and convenient to all street car lines; seventeen minutes' walk from Massey Hall. New and up-to-date in every particular. Telephones and baths in most of rooms. Special rates: American plan, $1.50 per day; $2 with bath; single or double; European plan, 75 cents double, $1 single; with bath, $1 double, $1.25 single. From seventy-five to one hundred may be accommodated.

The Grand Central, corner of Wellington and Simcoe Streets. A commercial hotel, near depot and one block from street car lines; seventeen minutes' walk from Massey Hall. Quiet, closed promptly at 12 p.m. An ordinary place. Terms: American plan only; $1 and $1.50 per day. Thirty might be accommodated.

The Daly House, corner of Front and Simcoe Streets. A commercial hotel, clean and comfortable; west side depot and convenient to all street car lines. Opposite Grand Union. Terms: American plan only; $1.50 per day. Twenty-five persons may be accommodated.

The Tremont, 163 Yonge Street. Very near to Massey Hall. Terms: European plan, 50 cents per day and up; American plan, $10 per week. Accommodation for one hundred. Two weeks' notice required.

The Empress Hotel, 335-339 Yonge Street, near Massey Hall. Terms: American plan—double room, $1.25 per day; single room, $1.50 per day. Accommodation for fifty.

The Richardson House, corner King and Spadina. Comfortable and quiet; convenient to street cars in all directions; twenty-five minutes' walk from Massey Hall. Terms: American plan only; double rooms, each person, $1.25 per day. Accommodation for fifty persons.

The Power House, corner of King and Spadina. Opposite Richardson House. Terms: $1.50 per day or $10 per week, single or double rooms.

The Lakeview House, corner of Winchester and Parliament Streets. A quiet hotel, up town. On Winchester Street Car line; twenty-five minutes' walk from Massey Hall. Terms: Rooms—One in a room, 75 cents per day; two in a room, $1.00 per day; four in a room, $1.50 per day. Meals—breakfast, 25 cents; dinner, 35 cents; supper, 25 cents. Accommodation for twenty-five.

The Lucas House, 60 Teraulay Street. Temperance house. American plan; $1.25 per day. A very fair house, with a number of nice rooms for the price; three blocks from Massey Hall, but in a poor district. Fifty or sixty can be accommodated.

Kerby House, 194 and 196 Queen, W. Room, 50 cents; room and breakfast, 75 cents. Meals, 25 cents each.

Willard House, 175 Teraulay Street. Double rooms, $1.50 per day, room and meals. Rooms rather small, but neat and clean; within easy distance of Massey Hall; one block west of Yonge Street, in ordinary locality. Accommodation for twenty persons, two in room.

Grosvenor Hotel, 491 Yonge Street. European plan; single room, 75 cents per day; meals, 25 cents each. Twelve minutes from Massey Hall. Good rooms. Café adjoining.

The Elliott House, corner Church and Shuter Streets. Two blocks from Massey Hall. Special rate of $1.50. Fair rooms and good meals. A good place for the money. Will take fifty or sixty if arranged two weeks ahead.

Somerset House, corner Church and Carleton, is a very good $2 house, about eight blocks from Massey Hall.

Russell House, Yonge Street, close to Massey Hall. American plan only; $1.25 per day, two in room. Accommodates sixty; very convenient. An ordinary hotel, with fair bed rooms. Good for the money.

BOARDING IN PRIVATE HOUSES.

These are plentiful and obtainable within reasonable distance of Massey Hall. The student section is in the vicinity of Queen's Park. Some of the more desirable places accommodate a class of Toronto people, many of whom spend a month or two out of the city, but it cannot be ascertained to just what extent these will be available until about the middle of Sixth month or near the 1st of Seventh month.

Friends are advised, so far as this class of accommodation goes, to not be in too great a hurry to arrange. There will be very ample provision, and it will, we are convinced, be very satisfactory in character and price.

The city has accommodated 20,000 at one time, and Friends need not be in slightest doubt as to the accommodation for those who attend the Conference. There will not be many places outside of hotels to receive as many as fifty people, but several places close together may be obtained.

Intending visitors should communicate with a member of the House Committee belonging to their yearly meeting, if it is desirable to get into large groups or if special requirements are sought.

A list of places will be shortly furnished and printed in the INTELLIGENCER. Our local committee in Toronto will visit all

of these before reporting them. It appears to be the decision of the committee that instead of the Toronto Committee assigning delegates to the places, the delegates make their own arrangements with these houses independently after the list is published. The prices will range for rooms from 35 cents to $1 each per day; for rooms and board, from $4.50 to $10 per week. Meals alone may be had from 15 cents to 50 cents; the average good meal, 15 cents to 25 cents in private houses.

In some, breakfast and supper only will be included in board and lodging.

The committee has secured an experienced caterer to provide at Massey Hall a midday meal, at two prices—one 25 cents, soup, fish, choice of two hot meats, two vegetables and dessert, tea or coffee or milk; for 15 cents, cold meats and dessert, tea and coffee. Tea, coffee, sandwiches, ice cream, etc., at any time. For breakfast and supper at Massey Hall, if there is sufficient demand, we will be, I think, able to arrange.

If Friends wish sumptuous living they can have it by paying for it. We think they will get at 15 cents and 25 cents their money's worth—a good, substantial meal. If something extraordinary is expected for the money, there will probably be disappointment.

From what I have seen in Canada and in the United States, I believe Friends who visit Toronto in Eighth month next will receive, educationally and physically, strength, and that their presence there will impart strength to a cause which has been lying comparatively dormant in Canada, but capable of glorious fruition. WILLIAM G. BROWN.

TORONTO.—IV.

SIDE TRIPS: MUSKOKA LAKES.

Some Friends who are planning to attend the General Conference at Toronto in Eighth month may desire to leave the ordinary lines of tourist travel and go away back in the woods, where nature has been undisturbed. It is increasingly difficult to get away from railroads and street cars and bustling crowds of people. The comforts of civilization without the crowding and hurrying, and the charms of nature in a most attractive form are to be found about one hundred and twelve miles north from Toronto in a region one thousand feet above the sea level, with eight hundred lakes and rivers within its boundaries and thousands of islands. The Thousand Islands have their charms, and so have the Adirondacks, but the Muskoka Lakes and Rivers and Forests are beautiful and invigorating in a way that is all their own. It is the bather's paradise, for the water of the lakes is soft and warm. The islands are wooded mostly with cedar, balsam and pine, and the air moves over thousands of acres of these balm-producing trees. Dust is unknown. The waterways between the islands take the place of roads, wheeled vehicles are supplanted by canoes and boats of all descriptions, and the grocery and provision launch calls at your wharf instead of the delivery wagon at your door.

On the three larger lakes, Lake Muskoka, Lake Rosseau and Lake Joseph, which are connected, there is a continuous steamboat trip of more than fifty miles. Comfortable hotels are conveniently located, and guides can be had for canoe trips up or down the rivers, where fishing is good and the forest stands in primeval grandeur. Sufferers from hay fever find great relief in the rocky islands and lakes of Muskoka, because the flowers and grasses whose pollen aggravate the disease do not grow there.

The shadow effects in these still waters are most remarkable, and may be found in hundreds of places under suitable conditions. The most notable, perhaps, are found in Shadow River, at the head of Lake Rosseau. Nature holds the mirror to nature, and all that is above the water level is beautifully reproduced below.

In the Georgian Bay, which is near by, and into which the water of the Muskoka Lakes flows, there are estimated to be more than thirty thousand islands, and a round trip can be arranged, combining the water trip of both the bay and the lakes and a stage drive of eight miles. The toiler in the city or in the country will find this trip into the Canadian lakes and forests a complete, restful and exhilarating change.

CANADIAN.

NEW YORK YEARLY MEETING.

(Continued from page 356.)

their meals there. There are 45 house boarders and 46 table boarders.

The Committee on Education reported having held a conference in New York city in Third month last. The intention is to hold several of these at different places during the coming year. William M. Jackson withdrew from the committee, and his son, William Walter Jackson, was appointed in his place.

The remaining epistles from the yearly meetings were read at this session. The minutes of the Representative Committee showed two meetings during the year and reported the death of several of its members. Besides this these minutes brought up no other business.

At the afternoon session, which began at 3 o'clock, and was the last session of the yearly meeting, the queries were taken up. The nine queries were read with the answers from the quarterly meetings and summary answers adopted, just 45 minutes being consumed in this business. There then followed remarks upon the subjects suggested by the queries and their answers. Among those who spoke in this connection were Sarah Haviland, Isaac Wilson, Anna Morris Jackson, Henry W. Wilbur.

The clerk, William H. Willets, expressed a concern in regard to the summary answers. He felt that the time had come when the meeting might dispense with them, simply reading the answers sent up by the quarterly meetings. These summaries are necessarily so general that they give no idea of the real condition of society. Besides, it is not the custom in this yearly meeting to print them with the proceedings. The meeting expressed its hearty approval of adopting this course.

After adopting a draft of an epistle to other yearly meetings, and a minute of the exercises of the sessions, the meeting closed with loving words from Martha Townsend, Isaac Wilson, Elias Underhill and William Ingram.

The truest politeness comes of sincerity.—*Samuel Smiles.*

BUCKS QUARTERLY MEETING.

Friends' Quarterly Meeting for Fifth month was held at Buckingham, on Fifth-day, the 26th, with a good attendance. The silence was broken by Samuel S. Ash, who said: "We have only to look over the beautiful country and study nature to see God and His goodness to His children. Everything teaches the lesson of future life."

Elizabeth Lloyd spoke from the text, "He leadeth me." She said that sometimes God leads us over rough paths and through stormy waters, but at last He gives His peace to all who continue patiently in well doing.

In the business meeting a report of the philanthropic committee was read, showing that ten conferences had been held during the year upon temperance, purity, peace and kindred subjects.

The committee in charge of the Friends' Boarding Home, at Newtown, Pa., reported that the Home had been quite well filled with permanent boarders, and had also accommodated a number of transients. The balance in the treasury was over $600. The home was built by Edward M. Paxson and given to the quarterly meeting, with the understanding that the meeting raise an endowment fund of $10,000; this amount has now been raised.

Elizabeth Lloyd reported that the minute to visit isolated Friends in the West, endorsed by the quarterly meeting in Eleventh month, had been returned to Buckingham Monthly Meeting. She had accomplished the work proposed, and had been much impressed by the faithfulness to Friends' testimonies shown by many who have been away for years from Friendly influences.

FRIENDS IN NEBRASKA.

[An account of Nebraska Half-Yearly Meeting, held Fourth month 23d to 25th, has been given in these columns. The following exercises of that meeting, prepared by a committee appointed for the service, reached us too late to be published with the account of the meeting.]

The meeting for ministers and elders convened Seventh-day afternoon, the 23d. Owing to a severe rain storm but few were in attendance.

Abel Mills, from Illinois, was present with a message of cheer, encouraging us to be careful to keep our minds in a state of thankfulness for the blessings which we are enjoying, giving less thought to petitioning for what we feel that we lack.

This was the example set by Jesus, whose mission was to bear witness to the truth. This he felt was his mission also, as well as that of each individual.

A very tender interest was expressed for the welfare of our membership, especially the younger portion.

After the transaction of the usual business the meeting adjourned.

First-day morning came gray and rainy, increasing the obstacles to be overcome by those living out of the city. But we forgot the mud-bespattered garments when we reached the place of meeting, and were met by grateful warmth and were cheered by the beauty of large bouquets of roses and lilies, which latter were the gift of B. H. Shoemaker, who has for so many years looked after our comfort and convenience so carefully.

The silence into which the meeting settled was soon broken by Abel Mills. In early life he had felt that it was the work or duty of the ministry to prepare the minds of the people to receive the divine blessing. Later he had come to realize that this was an individual work, to be accomplished simply by turning the thoughts inward, striving to bring ourselves into harmony with all good, casting out everything that in any way conflicted, thus opening the door. The blessing to the unprepared would simply be pearls before swine. Thus each is a minister. But all are not expected to be orators.

The speaker emphasized the thought that we are born to live, to live joyously and justly. Loving mercy and walking humbly with God. In working out our own souls' salvation we will be helping those around us to do the same, by making their surrounding conditions most favorable. Verily, if we live consistently we shall not enter the kingdom of heaven alone. It is through faithfulness that we shall enter into the joy of our Lord.

Isaiah Lightner had entered the room without a message for the people, but with the feeling that it would be pleasant to silently commune with God in the company of other Friends. The words "The spirit of the Lord is as a candle in the soul of man" had been impressed upon his mind in such a way that he wished to bear testimony to the fact that he felt that light in his soul and realized that it was necessary to watch, pray and walk humbly before God in the path of life, that this light might be exemplified. Although this sounds simple, it is often one of the hardest things to do. For, in the language of Paul, often "When we would do good evil is at the door."

When we think that we have reached a state of sanctified holiness we are apt to become bigotted in a spiritual way. Forgetting to keep oil in the vessel, our light grows dim, and we stumble and fall and are obliged to begin anew at the foot of the ladder. Our only safety lies in keeping our lives entirely under the control of the loving Father, who dwells in our souls. Having created us for a grand and noble purpose, he simply requires an earnest endeavor to obey. Let us at this time seek for new truths and practical suggestions. letting them, like good seed, bear fruit, making us stronger and the world better for our having thus gathered together.

Charles Sargent stated that he had first been attracted to Friends because of the spirit of religious democracy that seemed to pervade their beliefs and practices.

The morning session closed with a prayer of thankfulness for the presence of God in this gathering and an earnest petition that the oil of His peace and gladness might descend and bring unto each of us the staff, having which we need no other.

First-day afternoon a program of recitations, readings and papers was carried out, after which some time was given to the discussion of the following

topics: "What do you consider are three of the most vital testimonies which Friends at present should stand for?" and "How may we distinguish between innocent recreations and unprofitable diversions?"

On Second-day morning, the 25th, the business meeting opened with Helen M. Sargent, the assistant clerk, at the desk, the clerk, William Webster, being absent, Hamptonetta Burgess was selected to take his place.

The reading of the First Query brought out the importance of frequently meeting together for divine worship. To neglect to do so is to lose valuable opportunities. Nevertheless, we, in common with other denominations, find ourselves confronted by the fact that there is a tendency to indulge in needed physical recreation on the Sabbath, rather than to attend religious worship even for a few hours.

Friend Sargent called our attention to the fact that we are apt to over-estimate the value of forms and methods too long followed, until the shell is confounded with the germ itself.

A feeling of satisfaction was expressed that we are now able to answer the Third Query with so few qualifications.

The discussion following the Fifth Query brought out the thought that the young people of to-day must be furnished better educational advantages than in the past if they are to do their part of the world's work, religiously, socially and commercially.

Friends were encouraged to use all practical means to bring about the settlement of differences between individuals by means of arbitration. For we must co-operate among ourselves and with the Heavenly Father to overcome the war spirit locally, nationally and internationally.

Grateful appreciation was expressed for the beautiful floral gift from B. H. Shoemaker.

The morning session closed with prayer.

Early in the afternoon session an epistle from Prairie Grove Quarterly Meeting was read, in which the earnest zeal of our older members was warmly commended. As they are passing away from us, it was thought that our future would be bright with promise if we were to more closely emulate their example in this respect.

Loving reference was also made to the loss we have sustained in the deaths of our friends, Joshua L. Mills and Isaac Vale.

A feeling of loving sympathy went out to Margaret Brinton, whose infirmities have prevented her being with us for several years past. And to our aged friend, Mercy K. Hoopes, in her far Western home.

The meeting expressed an appreciation of and a peculiar satisfaction in that Abel Mills and his compaion, John Swaney, were with us at this time, the former a brother, the latter a personal friend of our dear friend Joshua L. Mills, who has filled no small place in our little meeting for many years.

The meeting closed with the feeling that perhaps the darkest hour for our little meeting, especially Lincoln Executive Meeting, had passed.

THE ENGLISH PEACE SOCIETY.

ABSTRACT OF REPORT, 1903-04.

The annual report of the Peace Society, 47 New Broad Street, London, E. C., records a year of great activity. It deplores existing and recent wars, and calls attention to the Anglo-French agreements, the signing of arbitration treaties, and seventeen particular instances of arbitration. It refers to the loss the Society has sustained by the death of its late president (Sir J. W. Pease, Bart., M.P.), and announces that his place has been filled by a worthy successor, Dr. R. Spence Watson. The Rev. Dr. Horton has also become a vice-president. The Society's lecturers and agents have given 600 addresses on Peace and International Arbitration. The observance of "Peace Sunday" was even more successful than on previous occasions, about 6,000 sermons having been delivered, and 326,000 papers and pamphlets distributed in connection with it. The Society's invitation was also addressed to 1,426 Protestant pastors in France. A large amount of other literature has been published by the Society. The children's paper, the *Olive Leaf*, now in the second year of its publication, continues to be appreciated. The autumnal meeting was held this year in London, the Queen's Hall being taken for the purpose. The secretary, in addition to meetings in this country, attended the Peace Congress in Rouen and Havre, and the meetings of the International Law Association in Antwerp. Addresses were presented to President Loubet on the occasion of his visit, and more recently in appreciation of the Anglo-French Agreement, and to the King of Italy, when he visited this country, and received a deputation at Windsor.

A special appeal was made to all the clergy and ministers of the land at the beginning of the present war, urging them to use their influence to promote a peaceable spirit and to prevent the spread of hostilities. A second appeal was circulated through the press. The report acknowledges the assistance of the press on this and other occasions, and, after references to the *Herald of Peace*, the organ of the Society, and the lantern lectures, which have been added to within the year, and which are placed gratuitously at the disposal of members, concludes with a reminder that the character of the times demands still greater activity. "The signal successes which have been gained on behalf of Peace ought to furnish a mighty stimulus to increased effort."

"They say that there are no such things as fairies, or that there are fairies no longer, but they know not what they say. The original of the fairies sung by poets was found, and is still, among those amiable mortals who knead bread with energy, mend rents with cheerfulness, nurse the sick with smiles, put witchery into a ribbon and genius into a stew."—*From The Simple Life.*

* *

Unless we learn to feel our lives essential, we shall never live them well.—*Phillips Brooks.*

EDUCATIONAL.

SWARTHMORE COLLEGE NOTES.

Warden Beyers, of the Eastern Penitentiary, spoke to the class on social science on the subject "Prison Reform." The speaker showed an exhaustive knowledge of prison laws and social systems of reform and correction. It was quite instructive to have the various methods explained. The personality of the lecturer gave much to the interest.

The final examinations are on now for seniors. Next week all examinations are given. The year closing has been greatly productive of good results. The year to come, judging from plans, will be a new departure, with a new dormitory, chemistry building and several entirely new courses of study, such as law and economy.

The managers of Swarthmore College have decided to offer next year a course of three lectures per week in the principles of law. Profssor Franklin Spencer Edmonds, of Philadelphia, has been selected for this work. Mr. Edmonds was born in Philadelphia in 1874, and was educated in the public schools, being prepared for the high school in the George G. Meade Grammar School, in the Twenty-ninth Section. In 1887 he was admitted to the Central High School, and was graduated in 1891 with the first honors of his class. He was class valedictorian and was awarded a scholarship in the University of Pennsylvania, entering the junior class of the Wharton School of Finance and Economy, being awarded the Joseph Warner Yardley prize for the best essay on some subject in political economy. During 1893-4 he was assistant secretary for the American Society for the Extension of University Teaching. In 1894 he was elected Andrew D. White Fellow in Political and Social Science to Cornell University, where he spent one year in post-graduate study under the direction of Professors Jenks, Burr, Hull and Willcox. In 1895 he was elected instructor in history at the Central High School, and in 1897 assistant professor of political economy. In 1902 he was advanced to a full professorship in that subject. In 1903 he was elected principal of the Evening High School, and under the direction of the Committee on Night Schools he planned and put in successful operation a complete re-organization of the courses of study in that institution. During this period Professor Edmonds has been active in the work of the Associate Alumni of the Central High School, and has served for several years as Master of Archives. In 1902 he wrote a history of the Central High School, which was published by the J. B. Lippincott Company. He served also as secretary of the committee on the dedication of the new buildings of the Central High School.

In general educational work he was in 1898 associated with George H. Cliff, then principal of the Philadelphia Normal School, in founding *The Teacher*, which has since become the educational journal of the city.

In 1901, 1902, 1903 he was president of the Educational Club of Philadelphia. Last year he served as president of the Philadelphia Teachers' Association, which was organized for the purpose of furthering a campaign for the revision of the salary schedule of the teachers.

Last year Mr. Edmonds was vice-president of the Association of the Teachers of History of the Middle States and Maryland, and was also appointed by Dr. William H. Maxwell, superintendent of schools of New York city, on the Committee of the National Municipal League to consider the Study of Municipal Government in the Public Schools, and he served for some time as chairman of the sub-committee upon the High School Course of Study in this subject.

In 1903 he was graduated from the Law School of the University of Pennsylvania, and soon after he was offered an associate professorship in the Law School of the Leland Stanford Junior University at Palo Alto, Cal. He declined this offer, however, and a few months ago tendered his resignation from the faculty of the Central High School, with a view to engaging in the general practice of the law in the city of Philadelphia.

Mr. Edmonds is the author of a number of educational articles, which have appeared in the various magazines of the country, and is also widely known as an educational lecturer. He has, however, withdrawn from these educational activities to engage in the general practice of the law, and during the coming year his only educational work will be in connection with Swarthmore College, where he will give a course of lectures upon the general principles of law, which will count as one of the undergraduate courses in the college.

Regular meetings of the Somerville and Eunomian Literary Societies were held Sixth-day evening, the 27th. The reading of "Phrenaskia," the Somerville paper, formed the interesting Somerville program. Eunomian closed a year of good literary endeavor with a most entertaining Riley evening. Eunomian has for months past been steadily on the increase in literary strength, and should feel assured of success yet to come.

First-day Matilda Janney spoke in meeting. The subject of her sermon was a "Plea for Faith." Her thoughts appealed to all those present. As a part of the exercises before meeting Lydia H. Hall read a paper, "Quakerism, and What It Stands For."

YOUNG FRIENDS' ASSOCIATIONS.

New York City.—The Young Friends Association of New York and Brooklyn met at the meeting house in New York Fifth month 22d.

The attendance, as is usual during yearly meeting week, was quite large. After the reading and adoption of the minutes of last meeting, all routine business being omitted, Professor B. F. Battin, of Swarthmore, read his paper on the "Philosophy of Quakerism."

After referring to the philosophy of religion in general, he considered one by one the most important beliefs of Friends—God, the "Inner Light," etc. The latter is characteristic of Friends, as is also the doctrine of "immediate revelation."

From these come our ideas of individual freedom and responsibility which have gradually become prominent both in our theory and practice.

He thought the chief characteristics of the religion of Friends to be that it is capable of development and has developed very greatly since the early days. Some of our testimonies have been insisted upon too strongly, and others are no longer considered vital, showing that we are developing still further.

Several expressed appreciation of the paper—one for the reason that it covered the ground thoroughly; another because it showed that we occupy a more dignified position in the world than we had thought. Several thought that the persistent falling off in attendance at our meetings shows that there is something vitally wrong among us; that something in human nature is back of our lack of faithfulness; that the idea of responsibility has not kept pace with that of freedom.

One member thought some of us would not agree with all the writer's definitions nor foundation principles, but he liked the paper in general because it sounded a note of hope instead of the note of despair which is too often heard. We all agree that there is much of great value among us. Then let us do all we can to encourage and inspire one another.

This is the last meeting of the season.

Percy Russell, Secretary.

Pasadena, Cal.—At 2.30 p.m., Fifth month 22d, 1904, a regular meeting of the Young Friends' Association was held in the vestry of the Universalist Church. The meeting was opened by the reading of the 15th Psalm. After a short silence, Martha Haines read an address by Beatrice Magill, delivered before the students at Swarthmore College. Whittier's "Tauler" was read by Edith Hopkins. Helen Taylor read a portion of the Discipline of the Philadelphia Yearly Meeting, and it was decided to read parts of it at each meeting. The minutes of the last meeting were read and adopted. A letter of advice and encouragement from Edward Coale was read. Edith Hopkins was appointed on the Executive Committee in the place of France Baright, who is East. Sentiments were given and after a silence Friends adjourned to meet again Sixth month 5th, in the same place, No. 160 South Madison Avenue, Pasadena Cal.

Mary S. Howell, Assistant Clerk.

Langhorne, Pa.—The last regular meeting of the Langhorne Young Friends held at Sorosis club-house was devoted to the early life and character of William Penn, and proved a delightfully instructive evening, notwithstanding this old well-known Friend has been so often discussed.

Esther B. Justice read an able paper, telling us of the great disappointment he was to his father because of his serious thoughtful tendency, instead of launching in the world as a great social light, with all the pomp and polish that the old Admiral's position warranted.

Louisa P. Osmond, in speaking of the writings of Penn, said he deserved a place among the early writers. His principal work, "No Cross, No Crown," was remarkable from the literary view from the short time in writing, and the circumstances under which it was produced, but whether we regard

him as a religious writer, minister of the Gospel, or wise legislator, we must all consider him as a benefactor.

A very scholarly treatise was then given by William Ivins on "Penn's Holy Experiment."

Samuel C. Eastburn spoke of several old deeds in his possession with signatures of Penn's nephews, John and Richard, and his son Thomas, for a large tract of land known as the "Manor." Also another deed signed by the owner, an Indian. It may be interesting to know the first president of the Assembly was Christopher Taylor, a man from these parts, whose descendant, Benjamin Taylor, we all know. Showing the scarcity of money in those days in transfers of land, instead of $1 consideration, we have one pepper, corn, one dozen bear skins yearly, or similar considerations.

Much interesting discussion followed, and upon motion it was decided to have the pleasing innovation of music at the meetings next year, so as to keep apace with the march of progress and interest the young, for whom the meetings are intended.

After roll call, which is always entertaining because of the diverse expression of sentiment, the meeting adjourned until fall.—*Doylestown Intelligencer.*

QUAKERTOWN, PA.—The Young Friends' Association met at the home of Dr. W. H. Meredith, Fifth month 19th. Meeting was opened by the vice-president, and the 13th chapter of 1 Corinthians read. History Committee was represented by Phebe R. Bewley, who read of the "Life of Benjamin Hallowell." Discipline was represented by Emma Shaw, and that portion read pertaining to Overseers. Lizzie M. Strawn read a poem, "What is Worth While."

"It matters not what all the world may say,
Or looks upon us with approving smile;
If we but live in nearness to our God,
And let Him guide our steps, that is worth while."

A reading was given by Anna E. Jordan, "Praying for Shoes." Another by Hannah M. Penrose, "Having and Praying." Sentiments were then given. We adjourned to meet at the home of Eleanor Foulke, Sixth month 16th, 1904.

A. B. R., Cor. Sec.

BOOKS AND MAGAZINES.

A COMPLETE MANUAL ON THE "TRUSTS."

John Moody's new book, "The Truth about the Trusts," although intended especially for the information of investors, is invaluable to public men of every shade of opinion on the trust question; for it is precisely what it purports to be, a complete and trustworthy story, partly narrative and partly statistical, of the whole American trust movement, with all its ramifications, from its inception to the present time. The book (which is published by the Moody Publishing Co., 35 Nassau St., New York, and 79 Dearborn St., Chicago), is an expensive one (five dollars); for it is a fine piece of the bookmakers' art, and is intended primarily for persons to whom accuracy and completeness are of supreme financial importance. It is chiefly a technical reference book for such persons, and its comments are all written in conservative strain. But for those very reasons it must be a welcome addition to the libraries of speakers, writers and professional men, who are more and more clashing with or puzzled by trust interests, maneuverings and sentiment.

It appears from Moody's book that the American trusts now number 440, with a total floating capital of $20,379,162,511—an average of over $40,000,000 each. Among the greater trusts of which a full financial history is given in the book, are the Copper Trust, the Smelters' Trust, the Sugar Trust, the Shipping Trust, the Oil Trust, the Steel Trust and the Telegraph, the Telephone and the Railway Trusts. Mr. Moody has indicated his special fitness for the preparation of such a book, by classifying industrial trusts in one general category and franchise trusts in another. His explanation of the futility of mere repressive laws is significant of a point of view to which the people themselves must come if they would really kill off the trust evil. "The weakness of all this legislation," he writes, "lies in the fact that while it pretends to aim at the 'regulation' of monopoly, it really never touches the monopoly." . . . The *Wall Street Journal* is probably not far wrong in its expectation when it says of Moody's book, "a book that is opened by the Standard Oil view of the trust movement as voiced by Mr. S. C. T. Dodd, solicitor of that company, and which concludes with an extract from an article written by Thomas F. Ryan, vice-president of the Consolidated Tobacco Company, cannot be regarded as an anti-trust campaign document, although it is likely that scores of the opponents of the trust will consult this volume for information which they may use in their political crusade against them." The *Journal* adds, and in this every candid reader of the book must agree, that "in publishing the facts as he has so fearlessly Mr. Moody has performed a public service."—Editorial in *The Public* (Chicago).

St. Nicholas for this month is a vacation number, with a base-ball article for boys, and for the girls a charming end-of-the year story of school life. "A Sparrow's Nest in a Lion's Mouth" is an account of an actual incident in New York city. There is a rich abundance of merry verse and pretty or funny pictures for the entertainment of the younger children.

McClure's contains an editorial review of Lincoln Steffens's book, "The Shame of the Cities," which includes the articles on particular cities written from time to time for this magazine. That a large number of the American people are not satisfied with the municipal corruption now existing is proven by extracts from a number of letters endorsing the work of the magazine in its exposure of political, industrial and financial corruption, and giving evidence of moral support in efforts for better conditions, which is encouraging to all who are still hoping and trying. These letters come from all walks of life, and are certainly indicative at least of a reassuring and healthy public interest in what makes for good in our land.

In the *Atlantic Monthly* John H. Denison replies to the assertions of Jack London and Brooks Adams, that all men are "scabs" by turns, and that "the evolution of human society must be along lines of pitless warfare." He says that those who are working to-day for the interests of righteousness and peace and human brotherhood bring to the task a broader scientific knowledge than the workers of past generations, a profounder sympathy for human conditions, a greater willingness to look at all sides. "They have one supreme authority—it is moral perception, assisted by science." His conclusion of the matter is: "Every great leader of men, whose trumpet note has rallied the army of righteousness, and led it to victory, has been face to face with the power that makes for righteousness, so that he could say, with one of old, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

The leading article in the *Century* for this month is "The Vitality of Mormonism," by Ray Stannard Baker. He says that law has not stifled polygamy in Utah, and that the Mormon Church is stronger and more ambitious to-day than ever before. According to Mormon authorities, two thousand missionaries are constantly in the field. Politically the Mormons control Utah, hold the balance of power in Idaho, Nevada and possibly in Wyoming and Colorado, with a strong following in Arizona, Washington and other States. The Mormons encourage education, but seek to direct it, having Mormon teachers everywhere. Yet the higher education which many of the young men are seeking at Ann Arbor, Cornell and Chicago, has a strong tendency to modify their faith in the heads of the church as inspired agents of God.

The sweetness, simplicity and beauty that we enjoy in the running brook, the singing bird, and the budding flower, command our interest in Margaret Sherwood's "Story of King Sylvain and Queen Aimée" (Macmillan Co.). Its great lesson, told with a touch of quaintness in the language, is that they only know true happiness, who, leaving the formalism and ceremonials of life, throw themselves into intimate contact with nature and nature's ways.

The pleasure of working with their own hands, hewing the trees, building their own home, fashioning their own garments, making their garden and watching all that therein grew, was more genuine than any they had known in their former state. One can only imagine how Thoreau would have enjoyed it, for it preaches the lesson of being, not seeming; of doing, not droning.

The story holds true to the end. When the King and Queen, out of love for the little Prince whom they would defraud of naught, return to their court, their spirits droop. "My roses have need of water and I must back." "The lad needeth the forest." So they leave the kingdom in the hands of him that had ruled it, till the Prince should come to manhood, and as they "go forward on the road that led to the forest, all were half minded to follow."

The story seems very simple, but the softness of its poetic atmosphere, and the suggestion of allegorical subtlety, make it a pleasant book to read. E. W.

EXPRESSIVE SILENCE.

[Repeated by a Friend in the Fourth-day meeting at Race Street, Philadelphia, the scholars of Friends' Central School being present.]

Sacred silence! All Thy power
Have we ever known?
No, we lavish upon language—
Praise that is thine own.

Thought is silent, in its dwelling
Deep within the breast
Speech is but the outward clothing
In which thought is dressed.

Speech is but the upper current
Of a deep, deep sea!
Far below in sacred silence
Must the treasure be.

Calmness, coolness, dwell with silence,
Silent falls the dew,
Silent roll the stars above us
In the unfathomed blue.

Silent worship, 'tis not merely
Found by sitting still.
This is but the outward symbol
Of the silent will.

What can still the voice of slander
Like the mute reply;
Love to slanderer and slandered,
Speaking in the eye.

Is the spirit moved to anger
By another's speech?
Silent mastery of passion
Best his heart will reach.

Silent suffering! loud lamenting
Never had thy power;
Silent sympathy! no other
Fits the darkest hour.

Silent gratitude when language
Vainly strives to tell,
All its sense of good accepted,
Silence speaks it well!

Silent vigils, silent prayers,
Oh, how they ascend!
From the sad and anxious watchers,
By the couch they tend.

Till, like vapor, heavenward tending,
They will fall in showers,
Making parched and barren deserts
Cheerful with spring flowers.

Mingling with the crowd around us,
As we pass them by,
We can give but friendly greeting,
Or the kind reply.

But the hand-in-hand companions,
Journeying side by side,
To the one eternal city,
Loving, true and tried,

Why need these be ever feeding
Upon words alone,
When the heart's most precious feeling
Is to each unknown?

Oh, how many social gatherings
Were we simply true
Would enrich and bless our spirits
More than now they do.

Thought and speech would flow together,
And when these were not,
Silence, like the heavenly manna,
Feed again the thought.

We should often find at parting
That a heavenly guest,
Known by breaking bread among us,
Had our gathering blest.

BLUE-EYED GRASS.

Blue-eyed grass in the meadow
And yarrow-blooms on the hill,
Cattails that rustle and whisper,
And winds that are never still;

Blue-eyed grass in the meadow,
A linnet's nest near by,
Blackbirds caroling clearly
Somewhere between earth and sky;

Blue-eyed grass in the meadow,
And the laden bee's low hum,
Milkweeds all by the roadside,
To tell us summer is come.

—*Mary Austin, in St. Nicholas.*

THE SILENCE OF BUTTERFLIES.

After all, the chief charm of this race of winged flowers does not lie in their varied and brilliant beauty, nor yet in their wonderful series of transformations, in their long and sordid caterpillar life, their long slumber in the chrysalis, or the very brief period which comprises their beauty, their love-making, their parentage, and their death. Nor does it lie in the fact that we do not yet certainly know whether they have in the caterpillar shape the faculty of sight, or not, and do not even know the precise use of their most conspicuous organ in maturity, the antennæ. Nor does it consist in this, that they of all created things have furnished man with the symbol of his own immortality. It rather lies in the fact that, with all their varied life and activity, they represent an absolutely silent world. . . .

All the vast array of modern knowledge has found no butterfly which murmurs with an audible voice, and only a very few species which can even audibly click or rustle with their wings; Darwin first observing these in South America, and others recording them at long intervals of years in Europe, and, finally, in the United States. Mr. Scudder has not only detected a soft sound in one or two cases, proceeding from the wings, and sounding like the faint rustling of sandpaper, but he hazards the opinion that many of the quivering or waving motions of the wings of these bright creatures, although inaudible to us, may be accompanied by sounds which the butterflies themselves or their kindred might hear.—*T. W. Higginson, in the Atlantic.*

THE SENSE OF DIRECTION.

Stewart Edward White, in his new serial, "The Mountains," which begins in *The Outlook's* Recreation Number (the Magazine Number for Sixth month), discusses among other things the "strange sixth sense." He says:

"By it you always know about where you are. It is to some degree a memory for back-tracks and landmarks, but to a greater extent an instinct for the lay of the country, for relative bearings, by which you are able to make your way across-lots back to your starting-place. It is not an uncommon faculty, yet some lack it utterly. If you are one of the latter class, do not venture, for you will get lost as sure as shooting, and being lost in the mountains is no joke.

"Some men possess it; others do not. The distinction seems to be almost arbitrary. It can be largely developed, but only in those with whom original endowment of the faculty makes development possible. No matter how long a direction-blind man frequents the wilderness, he is never sure of himself. Nor is the lack any reflection on the intelligence. I once traveled in the Black Hills with a young fellow who himself frankly confessed that, after much experiment, he had come to the conclusion that he could not 'find himself.' He asked me to keep near him, and this I did as well as I could; but even then, three times during the course of ten days he lost himself completely in the tumultuous upheavals and canons of that badly-mixed region. Another, an old grouse-hunter, walked twice in a circle within the confines of a thick swamp about two miles square. On the other hand, many exhibit almost marvelous skill in striking a bee-line for their objective point, and can always tell you, even after an engrossing and wandering hunt, exactly where camp lies."

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 11 a.m. First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m. First-day School, 9.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m. First-day School, 9.25 a.m.

Fairhill.
Meeting for worship, 3.30 p.m. First-day School, 2 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting.

Seventeenth Street and Girard Avenue.
Meeting for worship, 11 a.m. First-day School, 9.30 a.m.

6th mo. 4 (7th-day). — New York Monthly Meeting, at Schermerhorn St., Brooklyn, at 2.30 p.m.

6th mo. 4 (7th-day).—Whitewater Quarterly Meeting, at Richmond, Ind.

6th mo. 4 (7th-day).—Prairie Grove Quarterly Meeting, at Prairie Grove.

6th mo. 5 (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen Street, West Philadelphia, at 3 p.m.; the closing meeting until Tenth month.

6th mo. 5 (1st-day).—Friends' Association, Pasadena, Cal., in vestry of Universalist Church, at 2.30 p.m.

6th mo. 5 (1st-day).—A conference under the care of Philanthropic Committees of the Yearly and Quarterly Meetings, in the Meeting House at Langhorne, Pa., at 3 p.m. Joseph S. Walton, of George School, will give an address on "Temperance."

6th mo. 5 (1st-day).—At Middletown, Delaware County, Pa., a circular meeting under care of a committee of Concord Quarterly Meeting, at 3 p.m. Walnut Street cars, Philadelphia, via Angora, connect at Washington and Orange Sts., Media, at 1.30 and 2 p.m., for Lima, one mile from meeting house. Carriages will meet these cars.

6th mo. 5 (1st-day). — Friends of White Plains, N. Y., will meet at the residence of William Moore, 78 Fisher Avenue.

6th mo. 5 (1st-day).—Visiting Committee of Abington Union will attend Upper Dublin First-day School. Carriages will meet trolley or steam cars at Fort Washington Station.

6th mo. 6 (2d-day). — Philadelphia Young Friends' Association, at 8 p.m., in the Y. F. A. Building. Dr. B. F. Battin, of Swarthmore, will give an illustrated lecture on "The Music of the Birds," accompanied by the whistling of musical bird themes.

6th mo. 6 (2d-day).—Young Friends' Association of Philadelphia, regular meeting at 8 p.m., in Young Friends' Association Building, Fifteenth and Cherry Streets. Illustrated lecture by Dr. Benjamin F. Battin, of Swarthmore College, on "The Music of the Birds."

6th mo. 9 (5th-day).—Salem Quarterly Meeting, at Salem, N. J., at 10 a.m. Ministers and elders, day before, at 3 p.m.

6th mo. 11 (7th-day). — Burlington First-day School Union, at West Branch Meeting House, N. J., at 10.30 a.m. Daniel Willets and Anna R. Waln, Clerks.

6th mo. 12 (1st-day).—Circular meeting under care of Western Quarterly Meeting, at Kennett Square, Pa., at 3 p.m.

6th mo. 13 (2d-day).—Genesee Yearly Meeting, at Coldstream, Ontario. Ministers and elders, 7th-day before, at 11 a.m.

Friends will be met on Sixth-day, the 10th, at Komoka Station, on the Grand Trunk Railroad. Those coming any other day should send notice, stating time of expected arrival at Komoka.

6th mo. 13 (2d-day). — Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a.m. Ministers and elders, 7th-day before, at 3 p.m.

6th mo. 16 (5th-day).—Haddonfield Quarterly Meeting, at Medford, N. J., at 10 a.m. Ministers and elders, day before, at 3 p.m.

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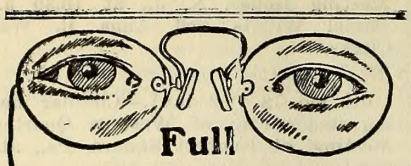
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The Pennsylvania Railroad 1904 Summer Excursion Route Book.

On Sixth month 1st the Passenger Department of the Pennsylvania Railroad Company published the 1904 edition of the Summer Excursion Route Book. This work is designed to provide the public with descriptive notes of the principal summer resorts of Eastern America, with the best routes for reaching them, and the rates of fare. It contains all the principal seashore and mountain resorts of the East, and over seventeen hundred different routes or combinations of routes. The book has been compiled with the greatest care, and altogether is the most complete and comprehensive handbook of summer travel ever offered to the public.

The cover is handsome and striking, printed in colors, and the book contains several maps, presenting the exact routes over which tickets are sold. The book is profusely illustrated with fine half-tone cuts of scenery at the various resorts and along the lines of the Pennsylvania Railroad.

On and after Sixth month 1st this very interesting book may be procured at any Pennsylvania Railroad ticket office at the nominal price of ten cents, or, upon application to George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa., by mail for twenty cents.

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"How unfortunate," bewailed Secretary Shaw, in a recent address, "it is for so many of us that opportunities never present themselves in our time. Those who lived before us had, and those who will come after us will have, great opportunities," and then recited Ben King's lines to sharpen the point:

"Jane Jones keeps talkin' to me all the time,
An' says you must make it a rule
To study your lessons 'nd work hard 'nd learn,
An' never be absent from school.
Remember the story of Elihu Burritt,
An' how he clum up to the top,
Got all the knowledge 'at he ever had
Down in a blacksmithing shop?
Jane Jones she honestly said it was so!
Mebbe he did—
I dunno!
O' course what's a keepin' me 'way from the top
Is not never havin' no blacksmithing shop.

"She said 'at Columbus was out at the knees
When he first thought up his big scheme,
An' told all the Spaniards an' Italians too,
An' all of 'em said 'twas a dream.
But Queen Isabella jest listened to him,
'Nd pawned all her jewels o' worth,
'Nn bought him the Santa Maria 'nd said,
'Go hunt up the rest of the earth!'
Jane Jones she honestly said it was so!
Mebbe he did—
I dunno!
O' course that may be, but then you must allow
They ain't no land to discover jest now!"

The requests we make of God interpret our character.—*T. L. Cuyler, D.D.*

WORLD'S FAIR.

Great Coach Excursions via Pennsylvania Railroad.

Sixth month 9th, 16th, 23d and 30th are the next dates for great coach excursions to St. Louis via Pennsylvania Railroad, on account of the Louisiana Purchase Exposition. The rates for these excursions have been fixed at such a low figure that they afford those of limited means an opportunity of seeing the World's Fair at an exceptionally small cost. The unusual success attending the first Pennsylvania Railroad excursion indicates that these will be very popular.

Special trains of standard Pennsylvania Railroad coaches of the most modern pattern will be run on the abovementioned dates from New York, Philadelphia, Harrisburg, Altoona and Pittsburg, directly through to St. Louis, with ample stops for meals at convenient hours. Each train will be in charge of a Tourist Agent of the Pennsylvania Railroad. The rates will be the same as for the first excursion, Fifth month 10th, $20.00 from New York, $18.50 from Philadelphia, and proportionate rates from other stations.

Specific information regarding time of special train and connections, and rates from principal stations east of Pittsburg, will be announced shortly.

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With many people charity is a garment that fits everybody but themselves.

Five hundred Greeley potatoes, which will weigh one ton, will be one of the Colorado exhibits at the World's Fair in St. Louis. Another fine collection of tubers, four of which, placed lengthwise, cover a space the length of a yard-stick, will be sent from that State to St. Louis. As curiosities these potatoes would be worth looking at, but they have no practical use.—*Gathered.*

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ASHEVILLE, N. C.—Annual Conference Y. W. C. A., Sixth month 10th to 20th.

KNOXVILLE, TENN. — Summer School, Sixth month 28th to Eighth month 5th.

MONTEAGLE, TENN. — Monteagle Bible School, Seventh month 4th to Eighth month 4th.

MONTEAGLE, TENN.—Woman's Congress, Eighth month 1st to 7th.

MONTEAGLE, TENN. — Monteagle Sunday School Institute, Eighth month 15th to 30th.

NASHVILLE, TENN.—Peabody Normal Summer School, Sixth month 8th to Eighth month 3d.

NASHVILLE, TENN.—United Confederate Veterans' Reunion, Sixth month 14th to 16th.

ST. LOUIS, MO.—Louisiana Purchase Exposition, Fifth month to Eleventh month.

TUSCALOOSA, ALA. — Summer School, Sixth month 14th to Seventh month 29th.

WAYNESVILLE, N. C.—Annual Conference Y. M. C. A. and Y. W. C. A., Sixth month 10th to 20th.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will take pleasure in furnishing all information.

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WANTED.—IN RESPONSE TO OUR NOTICE in this column a file of FRIENDS' INTELLIGENCER has now been furnished to the Congressional Library at Washington, lacking only volumes 1, 7, 8, 9, and title page and index for volume 42. Can any Friend furnish these, bound or unbound? Several copies of the issue for Fourth month 16th, 1904, are wanted at this office.

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These dreams of summer come to bid me find
The forest's shade, the wild bird's melody,
While summer's rosy wreaths for me are twined,
While summer's fragrance lingers on the wind,
And green fields wait for me.
—*George Arnold.*

The spell of extreme hot weather has turned the thoughts of many to the breezes and cool dry air of the Poconos. And some are coming earlier than they had originally planned. "General Humidity" is an infrequent visitor at Buck Hill Falls.

Over fifty guests are enjoying the delights which Sixth Month has in store in the mountains, and this number will be increased to about one hundred by the end of this week.

About half the cottages are open and occupied. A two weeks' house party of fourteen, expected from New Jersey in a few days, will fill one cottage to overflowing.

The laurel is just coming into bloom. The rhododendron follows on its heels.

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXIV., ... 369
THE MOTHER (Verse), ... 369
JANE P. GRAHAME, ... 369
WHAT QUAKERISM STANDS FOR, ... 370
THE SCHOLAR'S IDEAL (Verse), ... 370
THE BIBLE; ITS ADEQUACY IN DEALING WITH THE CRISES AND EMERGENCIES OF LIFE, ... 371
A UNIFORM MARRIAGE AND DIVORCE LAW, ... 372
WHERE IT LISTETH, ... 373
CLERKS VERSUS CHAIRMEN, ... 373
EDITORIAL:
Our Conference, ... 374
CURRENT EVENTS, ... 375
BIRTHS, MARRIAGES, DEATHS, ... 376
NOTES, ... 377
A NEW MOVE FOR PHILIPPINE INDEPENDENCE, ... 377
THE TWO BRANCHES OF FRIENDS IN PHILADELPHIA, ... 378
COMMUNICATIONS:
Appeal of the Universal Peace Union, 378
TORONTO—V., ... 378
CANADA HALF-YEARLY MEETING, 379
ARCH STREET MEETING HOUSE, PHILADELPHIA 379
TO FIRST-DAY SCHOOL TEACHERS, 380
SOME REMARKABLE FISHES, ... 380
EDUCATIONAL:
Jane P. Grahame; Swarthmore College Notes, ... 382
FRIENDS' ASSOCIATIONS, ... 383
BOOKS AND MAGAZINES 383
METEOROLOGICAL SUMMARY FOR FIFTH MONTH, 1904 384
MISCELLANY.
Faith and Reason (Verse); June (Verse), 384
CALENDAR OF MEETINGS, ... iii

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The Committee on Education of the Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

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Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, SIXTH MONTH 11, 1904.

Volume LXI. Number 24.

GOOD WORDS.—XXIV.

I find one thing very hard to overcome, which is pride and vanity in outward religious matters. True religion, I believe, will not admit of pride and vanity. ELIZABETH GURNEY FRY.

From her Journal.

THE MOTHER.

She was so tired of toil, of everything,
Save loving those who needed all her love.
Her heart was like the golden heart of spring
When white clouds sail above.

Autumn of life and tears were hers, and yet
She sang and loved and gladdened us the while,
Nor storms, nor snow could make her once forget
Young April's radiant smile.

She was so weary; but we never guessed
How weary, till she smiled at set of sun,
And whispered, as she drifted into rest—
"My loving now is done."

"Tired of all save loving." Let this be
The epitaph inscribed where now she lies,
Time shall not hide the words, nor memory
The love-look of her eyes.

JANE P. GRAHAME.

Jane P. Grahame died at her own home, Cresheim Road, Germantown, surrounded by her own devoted ones, on the last day of the Fifth month, 1904.

Full of years and full of honor, yet she seemed not old. Her speaking eye had not grown dim, nor had the soft brown hair been whitened by Time.

The months of suffering incident to the taking down of the earthly tabernacle were marked by the same sweet gentleness and fortitude which had characterized her manifold life, trials and severe testings.

A native of Maryland, and descendant of the Foulke family, her early married life was passed in Baltimore, as the wife of Israel J. Grahame, then a leading druggist in that city. Later on the two were united in conducting—ably and efficiently—a boarding school at Attleboro, Bucks County, Pa., the fame of which spread throughout the Society of Friends, and through successive years many choice maidens flocked thither to receive from the principal her incomparable instruction, combined with the truest home faithfulness, and every wise measure, which should be enforced in a well-regulated household.

In cases of sickness, when the season's ailments, or some epidemic might spread through the ranks, what motherly solicitude through the days and nights! herself managing the diet kitchen and tempting trays, while her husband's skilled attentions from the ready laboratory soon caused reappearance in the recitation rooms.

What memories hover about this full measure they gave of conscientious devotion to those entrusted to their care! "Heaped up, pressed down, running over."

How can the pen leave unnoticed that phase of her buoyant nature which ever gleamed forth—that phase so enjoyable to those having intercourse with her through voice or pen. We allude to her keen sense of truest humor, her quick intentions, her inimitable witticisms, which lightened us up by their sudden sparkling as brightest scintillations!

Those gathered in the meeting house, on this third day of the opening summer, constituted four classes of bereaved ones—her immediate family, children and children's children, who have received through all their years such ministrations from mother as only can be likened unto the workings of the Holy Spirit, in and for God's children—watchful care, readiness to guide, untiring efforts to warn, shield and counsel, ready to comfort and encourage, unfailing in expenditure of every energy and faculty, and, through all, as from an inexhaustible source, an outflowing of love, of patience and of sympathy.

Next were those with whom she had long been associated in positions of trust, oversight and responsibility for the best welfare of the Society, whose precepts and principles had been from her childhood wrought through and through her character as its warp and woof. As those performing these obligations laid upon them shall hereafter assemble in conference and deliberations, they shall long feel the loss which Race Street Meeting has sustained; also a large circle of relatives and close friends unto whom her ready sympathies and affections, and her genial social interests, had refreshingly ministered, sat in great bereavement.

And yet another class who came to spend the last hour with her had been members of her classes in the boarding school, and had through succeeding years availed themselves of the annual opportunity to assemble in the Philadelphia home, keeping fresh and strong the cemented ties.

Still had they continued learning lessons from their two instructors as he, so loved by them all, passed through nineteen years of speechless privation, and she failed not in unparalleled devotion and performance of duty. They were here in mute sorrow. Sacred memories floated back in the soft cadence of her voice in reverent sweetness as she read daily the Holy Scriptures to her pupils, awakening an interest and cultivating a love in the youthful minds for them, as each sentence fell impressively from her lips. And have not many felt, at the present day, the persuasiveness of that voice in its utterances from the gallery?

Does it seem to some who never were privileged to come in contact with her that we have lauded her? By no means. Not lauding *her*, but exalting the abounding grace which caused her life to be all, and far more than has herein been set forth.

M. B. C.

Philadelphia, Sixth month 3d, 1904.

WHAT QUAKERISM STANDS FOR.*

In this brief time given for sentiments and papers, prior to that silence which always forms the basis of a truly-gathered Friends' meeting, I have a few thoughts I should like to leave with you.

In the spring-time of 1895, a former student of our college, who had for several years been engaged in active work in the world, and whose earnest spirit had been greatly disturbed by some of the weaknesses and corruptions of modern society life, queried with me as to what Quakerism stood for. My reply was given in writing.

In these intervening years I have had no reason to change my definition of Quakerism, so I repeat it here, as it may possibly supply the need of some other inquirer:

Quakerism stands for what is right; not what is expedient. For courage and conviction; not a weak submission to incipient evil. For love and forbearance; not hatred and strife. For cheerful obedience to those in authority; not rebellion against wholesome rule. For good taste and simplicity; not dead conformity or display. For neat, tasteful homes; not ostentatious mansions. For wholesome recreations; not corrupting diversions. For cordial hospitality; not elaborate entertainments. For honesty and fair dealing; not injustice and avarice. For moderation in all things; not extravagance in many things. For pure every-day living; not spasmodic goodness. For broad, cultured minds and warm hearts; not selfish intellectualism and coldness. For self-respecting aid to the needy; not demoralizing charity. For simplicity in worship; not formality and grandeur. For sincerity and freedom in belief; not cant and narrowness. For toleration; not assuming judgment. For the inward revelation of truth; not dependence upon dogmatic theology. For faith in God and the divine Christ in men; not faith alone, or works alone, but both combined.

And even though many of us who profess to be Friends may fall short of this ideal, it is the goal we aim to reach.

Charles Kingsley has said: "Worship is a life"; so in striving to conform the order of our lives to this standard, we feel we are worshiping the Father "in spirit and in truth," as Jesus commanded his followers to worship God when he said, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for such doth the Father seek to be his worshipers. God is a spirit, and they that worship him must worship in spirit and truth" (John 4: 23, 24).

* Read before the students of Swarthmore College during the exercises preceding the meeting for worship, First-day, Fifth month 29th, 1904, by Lydia H. Hall.

THE SCHOLAR'S IDEAL.

[Read before the Society of the Phi Beta Kappa, Swarthmore College, Fifth month 6th, 1904.]

I.

Homer, chanting of immortal battles,
Sounding still across immortal years;
Virgil, the august, the melancholy,
Virgil, mournful over human tears;

Plato, whose sublime and pure abstractions
Mould men's deeper thought unto this hour;
Pindar, pouring his tumultuous measures;
Cicero, that voice of golden power;

Sophocles, with godlike calm surveying
Life through most serene of human eyes;
Horace, kindly pagan, wreathed with roses,
Horace, still the wisest of the wise;

Moschus, singing those last songs of Hellas
In soft meadows by Sicilian seas:—
Poets and philosophers and dreamers,—
Comrades mine, do ye not cherish these?

Cherish and remember with affection
Like great friendships that must honored be,
Or like rich and melancholy music
Echoing through the halls of memory!

II.

What must be the scholar's great ideal,
What must be the scholar's guiding star,
Teaching him aright to spend the treasure
Brought to him from down the ages far?

This, I think,—to coin in living service
All the garnered gold of happy years,
Spending freely for his yearning brothers,
For his sisters worn with wistful tears.

Let him turn great Plato's love of Beauty,
Plato's love of Harmony Divine,
Into gracious courtesy and friendship,
Into loving-kindness sweet and fine;

Challenging the shallow slaves of fashion
With his life of ordered days serene,
Days of fruitful joys and noble pleasures
'Mid their selfish joys and pleasures mean.

He who holds a privileged communion
Daily with the masters of the soul,
Surely he can set before his vision
Naught but some superb and splendid goal.

He, I think, wherever life may lead him,
Still must cherish a divine unrest,
Still must hold inviolate the vision,
Still inviolate the starry quest.

What availeth Burke's impassioned pleading,
What availeth Milton's heavenly song,
If they stir him not to gird his armor
'Gainst the hydra-headed beasts of wrong!

In the sweet and wondrous songs of Shelley
He must find an uplift toward the light,
Find a splendid ardor of renewal
In the pæans of that spirit bright.

Mystery and Beauty must enthrall him
While he sails on Wonder's chartless seas,
Mystery and Beauty keep his spirit
Open to the eternal harmonies.

Let him greatly venture with Columbus,
Turn his keel toward islands fair and far,
Seek Utopias on strange horizons,
New Republics 'neath the sunset star.

Let him dream with mighty Alexander
Of fresh conquests here beneath the blue,
Praying not to Ares but Athena
For a godly strength and courage true.

Let him brave again with Galileo
Superstition's hate and jailor's bar,
Until wakened Truth and Right shall beacon
From the heavens like star on flaming star.

Not with fevered impulse let him labor,
Not with scattered aims that wear and waste;
Nay, the forest and the sea must teach him
God's slow purpose, Heaven's great unhaste.

Happy if he stir to high endeavor
Here and there a band of ardent youth,
Knighting them with some fine consecration
Hero-hearts and champions of Truth;

Leading them against the baleful dragons
That infest our highways,—Fraud and Hate,
Pride and Greed, Hypocrisy and Cunning,
Threatening still the fabric of the state.

'Gainst those subtle and insidious monsters
He must long and tireless warfare wage,
Even as Luther hurled a hot defiance
At the mightiest Evil of his age.

They will greatly strive, those young crusaders,
Strong of heart and eloquent of tongue,
Greatly strive until the People welcome
That Equality which Shelley sung;

Welcome Tennyson's World-Federation
Which the nations have awaited long,
Welcome Brotherhood whose golden advent
Thrills the pulse of Markham's ringing song.

Bearing helpfulness and holy friendship
To the world's unhappy and untaught,
To the blinded and the broken-hearted
Bearing still the light of noblest thought,—

This must be the scholar's great ideal
This must be the scholar's guiding star,
Teaching him aright to spend the treasure
Brought to him from down the ages far.

III.

Golden years thou gavest, Alma Mater;
Golden lore we garnered in thy halls.
I would dedicate to Truth and Beauty
All I dreamed beside thy pensive walls,

Dreamed of godly men and holy sages,
Dreamed of poets filled with fire divine,
Martyrs dying that God's truth might prosper,
Heroes splendid in the battle-line.

O that I might tell in woven measures
All thy blessings to thy yearning child,—
But my lips have naught but broken music
And my numbers falter strange and wild.

Yet if word of mine might be remembered
Still untrodden 'neath oblivion's feet,
I would say unto my glad young brothers,
To my sisters great of heart and sweet;

Every noble dream, O cherish, cherish!
Fix your fervent eyes on some high goal;
Keep inviolate and still unvanquished
The eternal hunger of the soul.

Leave a memory that cannot perish
With the flowing and forgetful years;
Leave a memory that men shall honor
While they bless your names through happy tears.

"Be ye perfect even as your Father,"—
Surely 'tis a heartening command!
Shape your days and deeds, O Swarthmore's children,
After that ideal sweet and grand.

JOHN RUSSELL HAYES.

THE BIBLE—ITS ADEQUACY IN DEALING WITH THE CRISES AND EMERGENCIES OF LIFE.

[A paper read by Alexona Rohr at Western First-day School Union, Fourth month 16th, 1904.]

The Bible is the record of the teaching of God to the Jewish people and to the early Christians through their wise men and their prophets. It is a collection of books on varied subjects—historical, biographical, poetical and moral—of different degrees of value, but mostly with a religious bearing and purpose. The Old Testament is the literature of the Jewish people; the New Testament is the early Christian literature.

The inspiration we find in the Bible is an inspiration of the men whose story is told. We prize it for the ideas which it holds and the truth it contains, for the lessons it teaches and the precious promises it makes.

Henry Drummond tells us that the Bible "came out of religion, not religion out of the Bible." Away back in the distant past there flowed among the nations of heathendom a small stream of religion, and now and then at intervals men carried along by this stream uttered themselves in words. The historical books came out of facts, the devotional books are the results of experiences, the letters are the products of circumstances, and the gospels are the resultant of all three. In this choice library of sixty-six volumes, written at intervals of hundreds of years, collected long after the writers were dead, dealing with the facts and experiences and circumstances in the history and development of a people led and taught by God, there must be something adequate to our needs, something that will help us to meet the crises and emergencies of life and to withstand the encounter, for, though centuries have elapsed since those records were made, life remains the same in its essentials. The same God is over all; the same immutable laws rule the universe. Man is born into the world, lives his little life and dies as did his predecessors. The same emotions pervade the human heart as when the Lord wrote the law on the tables of stone and gave them to Moses—love, hate, envy, idolatry—and these must be met and reckoned with. Man has his moments of exaltation to-day as did Habakkuk of old, when that beautiful prayer to the majesty of God trembled on his lips. "He stood and measured the earth, he beheld and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow, his ways are everlasting." Our lives are filled with the same physical afflictions as were the lame and the halt and the blind who went to Jesus to be healed. Is it not just possible that had we the beautiful faith of her who "touched the hem of His garment, believing," we would have less need of drugs and potions, and our lives would be lightened of some of that heavy load known as ill-health?

We have our moments of grief and despair, as did those to whom Jesus said, "Let not your heart be troubled"; we have the enemies whom He bade His disciples to love; we have moments of weakness, which He said should be overcome; and lastly we have

temptations to wrestle with as did the Great Teacher himself, when after that bitter struggle, he commanded, "Get thee behind me, Satan."

Yes, everywhere life is the same, in castle or in cottage, among high and low, rich and poor, for the Lord is the maker of them all. Nothing in the way of a crisis or an emergency can possibly happen to us that has not already happened to some one else; the joys and sorrows that surprise and prostrate us are but the experiences of others gone before us, and we meet them better or worse just in the measure we have learned of them. For ages man has recognized in the Bible a lamp to guide his feet, a guide-post on life's intricate journey, a balm of Gilead to his sore heart, a song of praise for his religious fervor. All the questions of life are answered therein; minutest directions are given to lead us safely and triumphantly from the cradle to the sky.

The law statutes of every civilized country are based upon the ten commandments; all prayer, "uttered or unexpressed," that ascends to the throne of God is after the manner of "Our Father who art in heaven." "Know ye not that your body is the temple of the Holy Ghost?" calls attention to the righteousness of a wholesome, abstemious life, and bids us reverently regard and care for the house we live in.

The brief, practical and pertinent rules by which Solomon gained his immense wealth and worldly successes are set forth by him in the book of Proverbs, and are as applicable this afternoon to a business career as when the glorious kingdom flourished in the East.

"A false balance is an abomination to the Lord." "A soft answer turneth away wrath." "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "A good name is rather to be chosen than great riches." "Seest thou a man diligent in his business, he shall stand before kings." "Be thou diligent to know the state of thy flocks, and look well to thy herds." Honesty, tactfulness, sobriety, a favorable reputation, industry, watchfulness and a host of others are enjoined upon the man who would succeed in his worldly career.

Do we need a stimulus to our spiritual growth? Turn to the Sermon on the Mount, and we find it therein. Do we need a spur to our flagging ambitions, an incentive to renewed activity? Turn again to Solomon; it is there. Do we fear death and the great beyond? Turn to Revelation and read of the glorious visions of heaven.

The Bible is a very human book, because it lays open the hearts and lives of real people, and for this reason there is a close and sweet intimacy between it and the reader. It never tells me what others shall do, but suggests to me in language so simple that a child may understand what I must do if I would be perfect, even as the Father in heaven is perfect, and when I turn its pages for a conclusion of this matter of living I find it in these words, "Thou shalt love thy neighbor as thyself." And when my weakening faith asks for a sign that the Lord loves and cares for me, one of the least of his children, I find it here. "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father."

A UNIFORM MARRIAGE AND DIVORCE LAW.

The home is the bed-rock of modern civilization. Whatever interferes with or demoralizes the home-building disposition is the foe of society and a menace to progress. The race labored long and deviously while learning the art of home building, and even now making a home is often a slow and gradual process of service and sacrifice.

It is impossible to build a home, with all its precious interests, without the long and loyal co-operation of the two people, who in the relation of marriage, made the solemn compact to love each other, not whimsically and spasmodically, but wisely and for life. What is more, society cannot be held together on the passionate and promiscuous relation of the sexes.

For these reasons monogamic marriage is the handmaid of civilization, and every individual lapse from the straight line in this matter should be discouraged, and every effort which personal testimony or public law can make to uphold the sanctity of marriage should be employed.

Under existing laws it is possible for social pariahs to violate the marriage contract, and by perambulating from State to State outrage our ideals, and bring nearly every statute designed to promote social safety into contempt. Divorces may be obtained in Dakota, on the most trivial and even ludicrous grounds, and a new marriage be consummated almost before the ink on the easy divorce is cold. To be sure, the courts in some of the States have decided that a Dakota divorce is not valid within their borders. But even that does not prevent the careless or the criminal from disregarding their social obligations, and even escaping them.

Last winter a well-known citizen of New York city secured a Dakota divorce from his wife, a refined woman of nearly seventy, on the ground of "cruelty." With indecent haste he married the object of a passional attraction. He could not legally live with wife number two in New York, so moved his business and his residence to Washington. As the District of Columbia seems to be a sort of "no man's land," or rather everybody's land, who wants to dodge obligations in the States, this New Yorker remains a safe and unmolested bigamist in Washington. This is only one of a multitude of similar cases which might be cited.

Existing conditions intensify a demand which many have felt for years, that the only legal remedy is a uniform marriage and divorce law passed by the United States Government, and really superseding the contradictory and conflicting State statutes. It is probable that the Constitution would have to be amended to give validity to such a statute, but even in that case the end justifies the means.

There is not very much consistency or even justice in abusing the Mormon polygamists while we tolerate practices that in their effect on society are no better. At the worst the Mormon takes care of his wives, or makes a show of doing so, and provides for the children that may be born of his many marriages. That is more than can be said of most men that seek more than one wife by way of the divorce court.

The Society of Friends has long maintained a high standard for the relation of the sexes, and it therefore may consistently seek to influence legislation and public conduct in behalf of social betterment. Indeed, it would seem that this is its duty. Having become sufficient unto itself, it may seek to make the standard of social ethics higher both in theory and practice.

What may be the writer's notion as to the proper ground of divorce is not germane to the purpose of this article. Our present contention is that when the consensus of the competent has fixed the proper ground, it shall be enacted into law by Congress for all of the States, so that a common standard of social order may take the place of that literal confusion of tongues which now characterizes the marriage and divorce laws of the forty-five States of the Union.

The struggle for this reform may be long and laborious, but it will be victorious if a proper effort is made to educate the public conscience, and I am persuaded that Friends should become an influential part of that effort.

New York City. HENRY W. WILBUR.

WHERE IT LISTETH.

The wind was out yesterday at play on the hillsides circling the sweltering city, and it was the wonder of the day—as lovely on those cooled slopes as a day could be—to feel and watch its magic.

It smote the heat and scattered it. It rippled the grass with the rhythmic modulations of a song. It tossed the young leaves of the maple till their silvered sides glinted in the eye like scales of armor on a restless champion. It was a gleeful wind; it shook the locust blossoms out of perfumed trees on the delighted faces of children playing beneath. Bumble bees and busy building birds went careening with it. Grateful and well-remembered smells came upon it—essences of spicebush, fern and sweetbriar, of willow and poplar buds, and a thousand modest herbs and flowers in shady nooks.

You watched it, and it made aisles down the woods, and passed through like a lord between the bowed heads of his people, and then it forgot its dignity to scamper across a valley and start a riot in fields and boscages on the other side.

Slopes unvisited lay lifeless in the heat; where its whimsies led the wind all was a-pulse with life; a miracle of vitality was breathing in the air; the tree-tops were plainly the haunt of a spirit, viewless, fugitive, a marvel of apparent caprice, but also of indubitable grace and tenderness—something immortal was stirring on earth.

Primitive man, lying on the hillside, beholding trees sway and toss, and feeling himself the imponderable touch of the mystic power that moved among them, never dreamed of doubting the presence of gods. This thing, coming he knew not whence, going he knew not whither, manifest only in its effects—what could it be but the breath of divinity?

Paganism, at all events, had faith strong enough to hold as a veritable fact what men who deem themselves wiser are content to regard as a figure of speech. The wind that bloweth where it listeth can never pass out of religion, but it may be retained only as a symbol.—*Philadelphia Ledger, Fifth month 28th* 1904.

CLERKS VERSUS CHAIRMEN.

That wisdom is found very often on the side of the minority was the judgment of Pliny the Younger and his friend Tacitus.

George Fox established a theocracy. Christ was the Head, the Holy Spirit. He promised to send to teach his followers what to say and do on all important occasions. Friends listened to this counsellor. Way was made for the wisdom of the minority, for it was the weight of the expressions, not the number of votes that controlled the clerk in taking the sense of the meeting. When unity was not complete time could be given for consultation.

The majority when in power is often arbitrary and overawes the minority. Often the less wisdom, the more tyranny. We have advocates to-day of minority representation in our legislatures.

Is it not a step backward for Friends to adopt parliamentary rule?—*H, in The Friend (Philadelphia).*

"The Everlasting Arms are a safe resting place for a weary heart. But the submission that seeks their enfolding must be an actual and full surrender of body and soul, mind and will, for it demands the giving up of self."

* *

Hath any wronged thee? Be bravely revenged. Slight the wrong, and the work is begun; forgive it, 'tis finished. He is below himself that is not above an injury.—*Francis Quarles.*

* *

Our duty is to do what God would have us do, and to do it cheerfully because it should be done. God loves a cheerful doer as well as a cheerful giver. A child in the home, a man or woman in his or her place, gives added value to a right word or deed by being hearty and loving in its speech or performance. We must say and do lovingly what we should, whether we feel like it or not. Dinah Muloch Craik shows a world of wisdom when she says: "The secret of life is not to do what one likes, but to try to like what one has to do; and one does come to like it in time." Is that our method of service?—*S. S. Times.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SIXTH MONTH 11, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

OUR CONFERENCE.

FRIENDS' GENERAL CONFERENCE has developed in a natural way from small beginnings to its present importance. Held at first in the interest of the First-day school movement, it has broadened in its scope so as to include the philanthropic, educational and other vital interests of our religious Society.

Of recent years a deep and earnest feeling has developed among those who have attended the Conference, a result of which has been that a large part of the time of each Conference has been devoted to the consideration of distinctively religious subjects, and periods for devotion constitute a regular feature of the program.

While it is recognized that all teaching, whether secular or religious, as well as all philanthropic endeavor must be inspired by the Divine Spirit, if it is to gain the best results, still the feeling is widely prevalent that the Conference should be an occasion where the religious life of each attender should be deepened and every one receive a new and powerful impulse towards a better life and become consecrated to divine service.

The program of the coming Conference has been arranged so as to carry out this thought, while also affording excellent opportunities for the consideration of the many interests that we consider vital.

But in order that the Conference may be enabled to fulfill its mission and our people realize a spiritual uplift, Friends wherever located, should bear two things in mind: firstly, that it must be made possible and even easy for our members and others interested to go to the Conference, and this applies particularly to the younger element; and secondly, those who attend should go in a serious, even prayerful, frame of mind, so that a preparation shall have been made for a renewed baptism of the Spirit.

In the endeavor to make it easy for as many to attend as possible, the time of holding the Conference has been fixed when most of our members can arrange to be present. It is earnestly desired, therefore, that our people will consider the coming Conference so important that they will arrange their plans for the summer so that they may be present at its sessions and take their part in its work.

FRIENDS' SUMMER SCHOOL OF RELIGIOUS HISTORY, to be held at Haverford College from the fifteenth to the twenty-fifth of this month, will give an excellent opportunity to Friends of whatever connection to come together profitably. We have not arranged this year for a summer assembly for First-day school workers such as we had last year at Buck Hill Falls, and such as we are likely to have other years. Our First-day school teachers and others interested in the work of our meetings, especially those in and about Philadelphia, who care to give a week this summer to preparation for better work next year might well decide to join with the Friends at Haverford. Some of the ablest men connected with the different yearly meetings of the other branch of Friends are to take part. President Sharpless is chairman of the committee in charge; Dr. George A. Barton, of Bryn Mawr College, is secretary, and is to lecture on the "Thought Environment of the Life of Christ," the "Land of Christ's Earthly Life," the "Perennial Source of Christian Life and Faith." Other distinguished Friends who are to give courses are Professors Starbuck, of Leland Stanford; T. Harvey Haines, of Ohio State University; Rufus M. Jones, Allen C. Thomas and Seth K. Gifford, of Haverford; Elbert Russell, of Earlham College. Our Friend, Dr. Jesse H. Holmes, of Swarthmore, was to have been one of the instructors, but was unable to accept the invitation on account of an engagement to speak at the commencement of his alma mater, the University of Nebraska. Other Friends who are to address one or more of the meetings are Dr. Benjamin F. Trueblood, of Boston; Joseph Elkinton and Alfred C. Garret, of Philadelphia; Amelia M. Gummere, of Haverford. It is expected that some English Friends will be present, among them M. Catherine Albright. Professors Coe of Northwestern, Nash of Cambridge, Du Bois of Atlanta, Knox of New York, will also be among the lecturers. Besides the lectures of mornings and evenings the excursions of the afternoons will be a pleasant feature. These include visits to many of the places of interest within easy reach by wheel or omnibus; among them one to Swarthmore College is scheduled. A part of the program that will be looked forward to with much interest will be the informal conferences on Friendly subjects to be held in the evenings. Some of the subjects announced for these

are: "Why Be a Friend?" "The Influence of the Queries on Quaker Ethics," "Friends' Method of Conducting Church Business," "Inner Light and Test of Guidance." Full particulars and printed programs may be had by addressing President Sharpless, Haverford, Pa.

CURRENT EVENTS.

The fifty-first annual meeting of Progressive Friends opened on Sixth-day, the 3d, in the Longwood Meeting-house. Frederic A. Hinckley, pastor of Spring Garden Unitarian Church, Philadelphia, presided, and spoke on "The Outlook." The afternoon session was addressed by Hon. Chester Holcombe, of New York, on "The Ethics of the Japanese-Russian War." On Seventh-day Roscoe Conkling Bruce, son of the late B. K. Bruce, at one time Registrar of the Treasury, was the orator of the day. Professor Bruce graduated with honors from Harvard University, and now teaches at Booker T. Washington's college at Tuskegee. He read a scholarly paper on "Industrial Training and the City Negro," based on a careful study of the blacks of Philadelphia and St. Louis. During the past year several of Longwood's faithful workers have gone from their earthly labors into the larger life. Memorials were read for Samuel Pennock, Elizabeth M. Marshall and M. Louisa Pennock, of Kennett Square; Mary T. Ivins, of Philadelphia; Eliza Sproat Turner, of Chadd's Ford, poet as well as reformer, and Jane Abbott Johnson, widow of Oliver Johnson. Samuel Pennock, who died in his 87th year, was one of the signers of the call for the first yearly meeting of Progressive Friends, and his venerable form was greatly missed from its accustomed corner. In the afternoon Dr. Carl Kelsey, of the University of Pennsylvania, spoke on "The Negro Farmer." On First-day morning, at the religious services, Lucia Ames Mead, of Boston, spoke on "The Organization of the World."

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The tenth annual conference on International Arbitration, held at Lake Mohonk, N. Y., was presided over by Judge George Gray, of Delaware. Among the topics discussed were the "Venezuela Case at The Hague Court," by Hon. W. L. Penfield, of the State Department; "Influence of the Pan-American Railway Project on Arbitration," by Charles M. Pepper, Commissioner; "An Anglo-American Arbitration Treaty," by Hon. Henry B. F. McFarland, of Washington; report of special committee to interest business men in international arbitration, Clinton Rogers Woodruff, of Philadelphia; address, Hon. Richard Bartholdt, M. C., of St. Louis; "The Alaskan Boundary Settlement," Hon. Robert Lansing; general discussion, topic, "Ways and Means for Promoting the Cause." We hope to give a full report of the conference next week.

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Franklin Institute gave a dinner in Philadelphia, in the interests of the "school city" plan of training the children of the common schools in citizenship. A fund of $25,000 was started to carry on the work, not only in Philadelphia, but throughout the country. The system was inaugurated by Wilson L. Gill, both in this country and in Cuba, and the banquet was made the occasion of presenting him a gold medal, recently awarded him by the Institute, for his work in this connection. The Committee on the School City Fund, proposed to be raised, announced that it believed "that the school city when generally adopted will educate the children to the duties of citizenship and familiarize them with the right practice as well as theory of State and city government, so that when the children of to-day become adults and voters it will go far to remedy the evils of municipal government from which the whole country is grievously suffering." The plan is to carry on the campaign for three years. After that it is believed an enlightened public opinion will take care of the work.

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"If the war in the East does not convince the advocates of battleships of their futility, it will probably convince Congress. The $150,000,000 spent in these battleships already would have given, had it been applied to more efficient naval vessels, a much better and stronger navy, one that would have been as formidable for aggressive as defensive warfare, and there would have been a balance over almost sufficient to complete the coast defences of the country. No administration can be blamed for the waste of money, because these battleships have been a fad common to all navies until very recently, and the government, until convinced to the contrary by actual experience, had to accept the general verdict as correct. Now that battleships have practically demonstrated their inefficiency, it would be folly to build any more of them."—*Baltimore American.*

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The New York Legislature, after a long agitation, conducted chiefly by prominent women of New York city, passed a bill providing for rigid inspection of the employment agencies. Before the passage of the new law it was found that many agencies were conducted in utter disregard of law or justice, and that they "fleeced" applicants for employment right and left. The only person who had supervision over the employment agencies was the chief of the Mayor's License Bureau, and any investigation that was to be done through his office had to be done by him personally, because he had no force at his command. Sixteen inspectors have now been appointed, three of them being women, and they will begin work at once.

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New York physicians and druggists are keenly interested in the action of the Postoffice Department in causing an analysis of some of the widely-advertised patent medicines to be made, with a view of ascertaining their merit. Where it is discovered that the medicines are rank frauds, the advertising matter will no longer be allowed the use of the United States mails. The move is intended to be a protection to the legitimate manufacturers, and to the public as well,

and the analysis to be performed will only include such patent medicines as are deemed of doubtful utility.

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The report of the committee on state of religion presented to the synod of the Reformed Church in America, at Grand Rapids, Mich., on the 3d, shows that there are now 650 churches of the denomination in the country, an increase during the year of 17; 706 ministers, an increase of 3; 61,786 families, an increase of 927; members added on confession of faith, 5,357, which is 143 less than last year; added on letters, 3,253, which is 1,025 more than last year. The total membership is now 115,249, a total gain of 1,750.

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The Conference, called by the international woman's suffrage committee, with headquarters in the United States, met in Berlin, on the 3d, for the purpose of organizing an international league for the promotion of woman's suffrage. Delegates were present from Great Britain, France, Germany, Holland, Sweden, Austria-Hungary, Switzerland, Denmark and New Zealand. Susan B. Anthony accepted the presidency of the league, but announced that she would leave the actual work of presiding to Carrie Chapman Catt, of Wyoming.

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One hundred delegates, representing 29 States, were in attendance in Cleveland, on the 3d, when the convention of Zionists of America was called to order. The most important question to be discussed by the convention will be as to whether the Zionists are in favor of accepting the offer of England of land in British East Africa for the purpose of opening up a new Judea. The one idea of the Zionists, heretofore, has been to colonize Palestine with Jews.

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By a vote of 178 to 9, the United Presbyterian General Assembly, meeting at Greenville, Pa., on the 31st, adopted, with slight changes, the basis of union proposed by the Associate Reformed Presbyterian Church of the South. Thus are reunited the two parts of another of the denominations that were divided by differences on the slavery question.

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The coinage executed at the mints of the United States during Fifth month, 1904, amounted to $44,551,565, as follows: Gold, $44,109,000; silver, $380,000; minor coins, $62,565. In addition 660,000 pesos and 2,500,000 centavos were coined for the Philippine government.

Francis William Fox, an earnest member of the Society of Friends in London, recently made a visit to Berlin in order to ascertain whether the German Government would be prepared to co-operate with Great Britain in approaching the other European powers to consider a limitation of armaments. He had interviews with several prominent men, including members of the Reichstag, and found a widespread opinion in favor of an arbitration treaty between Germany and Great Britain on the lines of those recently concluded between France and other countries. But he discovered no disposition, except among the Socialists, toward a disarmament movement at the present time.—*Advocate of Peace.*

BIRTHS.

BOOTH.—At Plainfield, N. J., Fifth month 18th, 1904, to Levis Miller and Alice Lippincott Booth, a son, who is named George Martin Booth, Jr.

TOMLINSON.—On Fifth month 15th, 1904, at Knox, Ind., to A. Curtis and Ruth Anna Underwood Tomlinson, a daughter, who is named Ruth Matilda Tomlinson.

MARRIAGES.

PHIPPS—DILWORTH.—At the home of the bride, in Centreville, Del., by Friends' ceremony, on Sixth month 2d, 1904, Dr. William Passmore Phipps, of Wilkes-Barre, Pa., and Martha Walters Dilworth, daughter of Lydia C. and the late Lewis Dilworth.

VAIL—CUTLER.—At Chester, Pa., Friends' Meeting House, on Fifth month 26th, under the care of Chester Monthly Meeting, Clarence B. Vail, son of Adelbert and Gertrude E. Vail, of Plainfield, N. J., and Elveretta Cutler, of Chester, Pa., daughter of the late David and the late Caroline V. Cutler, of Coldstream, Ontario.

DEATHS.

CHAPMAN.—Sixth month 4th, 1904, Joseph B. Chapman, in his 67th year; son of the late Joseph B. and Charlotte Hamis-Chapman, of Waynesville, O., a member of Miami Monthly Meeting.

GRAHAME.—On Fifth month 31st, 1904, at her home, in Germantown, Jane P., widow of Israel J. Grahame, in her 82d year. Funeral from Friends' Meeting House, Fifteenth and Race Streets, Philadelphia, on Sixth-day, Sixth month 3d.

PYLE.—At her home, Whiteford, Harford County, Md., Fourth month 17th, 1904, Mary R. Pyle, widow of John C. Pyle, in the 87th year of her age. She had been in delicate health for a number of years, and for the past fifteen months confined to her bed. A woman of strong character, true and faithful to her convictions, but possessed of an exceptionally sweet and cheerful disposition, she has left many who will hold her in tender, loving remembrance.

"A life that stood, as all true lives should,
Firm rooted in the faith that God is good."

ROBERTS.—At Maple Shade, N. J., on Fifth month 31st, 1904, Howard Roberts, aged 36 years. Interment at Colestown Cemetery, on Fifth-day, Sixth month 2d.

THORN.—On Fifth month 9th, 1904, at Crosswicks, N. J., Barton Field Thorn, in his 71st year.

ISABELLA GRIMSHAWE.

At a regular meeting of the committee having charge of "The Margaret," the Friends' Boarding Home in Plainfield, N. J., belonging to the New York Yearly Meeting, the following minute was adopted:

"Since our last meeting the household of 'The Margaret' has suffered a great loss by the death of Isabella Grimshawe, who, after a week of severe illness, died Fifth month 29th.

"During the year and a half she resided with us, she had greatly endeared herself to every one who learned to know her.

"Her patience, generosity and gentleness of character cannot fail to exert more than a transient influence, and she will be held by us in grateful remembrance." C. A. G.

ALBERT CONARD.

Albert Conard, probably the oldest auger-maker in the country, died yesterday (Sixth month 4th) at his home at Fort Washington, in his eighty-fifth year. He had an attack of grip last winter, from the effects of which he never fully recovered, and the advent of hot weather proved too great a strain for his enfeebled system.

Albert Conard carried on the business of auger-making with his brother Isaac, several years his junior, who survives him, the firm being A. & I. Conard. Their product is made with great care and attention to every necessary detail, and the tools long ago won a high reputation for excellence. Albert Conard was all his adult life engaged in the business, and all who had business or other dealings with him can testify to his integrity, honor and courtesy towards all with whom he came in contact. He was a lifelong member of the Society of Friends, and a man who carried out in his actions the well-

known principles of the organization, exemplifying in his daily life the truths on which it is founded.

He was a descendant of Tennis Kunders, one of the early settlers of Germantown. The name has been changed in the course of a half dozen generations to its present form. The first of the name in this country arrived at Philadelphia in 1683. William Penn preached at his residence on several occasions before the meeting house was built. He was from Saxony. One of his sons, John, settled in Horsham Township, and the youngest, Henry, from whom Albert was descended, in Whitpain, becoming the progenitor of a large and worthy family. The next to Henry in the line of descent was Joseph, he and his brother John inheriting the father's two large farms. John, son of Joseph, born in 1782, served an apprenticeship with James Wood, grandfather of the present generation of Woods, a pioneer in the iron business, and the first ironmaster in Conshohocken. John Conard, father of Albert, married Sarah Childs, of Abington, born in 1786. He built the home still standing, and erected a log blacksmith shop in which he began the manufacture of the Conard screw auger which became so well known to the trade. The present establishment occupies the site of Daub's old oil mill. John Conard died Seventh month 30th, 1853. He had twelve children—James, Mary, Peter, Joseph P., Tacy, John R., Albert, Charles, Elizabeth, Lewis, Isaac and Levi R.

Albert Conard married Martha D., daughter of William H. and Martha Ball, of Quakertown, who died many years ago. Their children were William, who has a position in the Reading Terminal, Philadelphia; John, Sallie, Mary Ellen, wife of Charles A. Livezey, of Lower Gwynedd; Ada, wife of B. Wallace Mammel, of Fort Washington, with whom he made his home of late years.

Funeral on the 8th, at one o'clock, at his home, and interment at 3.30 at Plymouth Meeting, in Friends' burial ground. —*Norristown Herald.*

NOTES.

The sub-committee on Peace and Arbitration of Yearly Meeting's Philanthropic Committee, is prepared to furnish peace literature for children upon application to Arabella Carter, Room 15, 1305 Arch Street, Philadelphia, Pa.

The Philadelphia Quarterly Meeting's Committee to Visit the Smaller Branches will attend meetings as follows: Sixth month 19th, 1904, Valley, at 10.00 a.m.; Seventh month 10th, 1904, Reading, 11.00 a.m.; Seventh month 24th, 1904, Schuylkill, 10.30 a.m.: Eighth month 7th, 1904, Merion, 10.30 a.m.

Friends at Darby, Pa., being about to take up, in their after meeting conference, studies in the history of Christianity, our friend, J. Russell Smith, was present by invitation last First-day, the 5th, and gave an address introductory to such a course of study. Dr. Smith also attended and spoke in the meeting for worship. R. B. S.

Perhaps it may be an item of interest to many friends that the Best Interest and Membership Committees of Race Street Monthly Meeting, Philadelphia, have joined hands in a united effort to reach all members of our Society residing in that city. With this end in view a joint committee has been appointed, and it is their purpose to district the entire city, and beginning in the early fall hold at convenient points Friendly gatherings.

This committee hopes to reach every member of our Society that we may know each other on earth, so that when we meet in heaven we shall recognize each other as friends.

We need the co-operation of our entire membership, and would consider it a favor to receive the name and address of Friends who may be dwellers in our midst, not now upon our list of members as published. W. J. MacWatters,
Clerk of Joint Committee.

Word comes from our friends Joel and Mary Borton that they expect to sail from London on the 4th on the steamer Minneapolis, arriving in New York about the 13th. The *British Friend* for Fifth month says of their visit in England: "Joel and Mary Borton, of Woodstown, N. J., U. S. A., members of the branch of the Society that was separated from our own in 1828, have just concluded a brief visit to this country, during which they attended most of the sittings of London Yearly Meeting, including those of the Meeting on Ministry and Oversight. Joel Borton is a recorded minister of the body to which he belongs, and took acceptable part in the meetings for worship in the places where he and his wife spent their three First-days in this country. They also attended some of the adult schools in these places. We believe our visitors were much pleased with their intercourse with Friends on this side, and in the work that is being done by members of London Yearly Meeting. Their visit was certainly refreshing and comforting to those who had the privilege of meeting them, and we believe it to have been in right ordering. We cordially wish our friends every blessing in their return to their own land, and hope that simple and informal visits of this kind will become more frequent, that thus we may get to know each other better, and that prejudices and misunderstandings may be removed.

"The editor feels nothing but gratitude for the open-hearted way in which he and others have been received by Friends of both branches in America, and earnestly longs that these weakening divisions may be healed, and the old waste places once more built up. There are, happily, clear signs of a drawing together, not only of those who have thought themselves divided in our own yearly meeting, but (and this applies especially to the younger generation) among Friends of different branches here and in America. We have had our backs to one another too long; let us now turn round and look one another in the face."

A NEW MOVE FOR PHILIPPINE INDEPENDENCE.

[A paper by our friend, David Ferris, read at the Peace Meeting, held at Race Street during the week of Philadelphia Yearly Meeting.]

In the Eighth month, 1898, soon after the close of our war with Spain, the venerated Charles Eliot Norton, a true patriot, in addressing a meeting of students said: "Peace has nominally come, but less than one hundred days of war has resulted in revolution in the United States. The foundations upon which the republic rested have been unsettled. The principles upon which the government depends have been violated. Our hearts have been made heavy with a new weight of care, that our nation should have turned its back upon its old ideals, and, standing at the parting of the ways, should have chosen that ancient path worn by the bloody feet of hapless generations, and which never led to anything but ill; the path of aggressive war, of foreign conquest, of alien territorial aggrandizement."

How prophetic was this speech! With what loving earnestness did he warn our nation of the awful course we were pursuing! But we have gone on in this disastrous course. With a great army and navy we have crushed the weak Filipinos into a sullen, protesting submission to our domination. They pleaded with us for the liberty we granted to Cuba. They sent an able, refined, learned envoy to Washington (Felipe Agoncilla). In his letter (First month 24th, 1899) he says: "As the representative of the Philippine Government I cannot believe that there is any present or threatened difficulty between the American and Philippine Governments justifying warlike activities, and, as a believer in the humanity of the American people, refuse to acquiesce in the idea that America designs war upon the Philippine Islands. The islands are in a state of public order; they possess a government satisfactory to their inhabitants and are without an enemy within their borders offering any resistance to its just operations, and they find themselves to be at peace with all the world." It was to such an appeal as this that we answered nothing but unconditional submission. . . .

Now, my object to-night is to plead with you, with all here, to exert each one their moral influence for Philippine independeence, that we may say to them, We will freely grant you the same liberty that Cuba enjoys. The pretense of holding them to fit them for self-government is a delusion. Slaves never become fitted for freedom by being held in bondage. A people must learn self-government by governing themselves. President Lincoln uttered an immortal truth when he said: "They who deny liberty to others deserve it not for themselves, and under a just God they cannot long retain it." "Let us break off our sins by righteousness and our iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquillity." There is now in circulation an appeal for the ultimate independence of the Philippines for signature by voters, to which I want to call your attention. It is not partisan; it appeals to every true patriot, to every Christian feeling of justice and humanity. It appeals peculiarly to members of the peace societies, for it calls to that warfare "whose weapons

are not carnal but mighty through God"; calls for strength for the Christian's fight. It appeals now peculiarly to our educational institutions, to teachers in our schools, to the presidents and professors in our colleges. Harvard has taken it up with great earnestness. The revered President Eliot and Charles Eliot Norton, and nearly all the faculty of this first of our colleges, have signed this paper. Augustine Jones, of Friends' School at Providence, R. I.; President Isaac Sharpless, of Haverford; Edward Magill, Philip C. Garrett, etc., etc., have signed, and I think President Swain and the professors and faculty of Swarthmore, George School, etc. The names of these educators have great influence. They have no axe to grind; they appeal with pure, true patriotism for freedom for all.

Friends have always been foremost in maintaining their freedom by peaceful suffering. We do not call to carnal arms, but

"To break the chain, the yoke remove,
And strike to earth oppression's rod,
With those mild arms of Truth and Love,
Made mighty through the living God."

Let us then in this spirit of charity and love for all determine that we will do all we can to bring our country back to freedom, that wherever our flag floats all will be equal by law.

THE TWO BRANCHES OF FRIENDS IN PHILADELPHIA.

[The following is part of an article by R. Barclay Spicer, which appeared in the Philadelphia *Press*, Fifth month 7th, 1904.]

Next week Philadelphia Yearly Meeting of Friends will be held in the Meeting House at Fifteenth and Race Streets. . . .

These Friends, to distinguish them from the Friends who held their Yearly Meeting at Arch Street a few weeks ago, are variously spoken of as "Race Street Friends," or "the other branch of Friends" or "Hicksites." The name Hicksite, from Elias Hicks, the most prominent minister and leader at the time of the separation, is not used by the Friends themselves, and is particularly inappropriate, since they are very shy of hero worship in any form and look to Christ alone and not to any man as the head or founder of the church.

On the other hand, the Friends, who are commonly distinguished as "Orthodox" do not apply that name to themselves, since they are simply Friends and not any particular kind of Friends. Thus neither body has ever adopted any distinguishing name, and the official title of each is Yearly Meeting of Friends held in Philadelphia.

DIFFERENCES IN THEOLOGY.

The difference between these two bodies has never been clearly defined by the Friends themselves, for they are concerned rather with religion and life than with theology. And yet the difference is a fundamental one. While both bodies hold to the principles and testimonies as set forth by the early Friends, the one holds steadfastly also to the main doctrines of "evangelical" Christianity in regard to the historical Christ and the authority of the Bible; and there is a concern that the members continue sound in this respect.

The other body (the Race Street Friends), aiming to be true to the indwelling Christ, in daily life, and to the word of God in the heart, does not guarantee the soundness of its members in regard to the doctrines of the evangelical churches, so that these Friends are to be classed with the modern "liberal" denominations; with this difference, that a considerable proportion of the members are orthodox in doctrine. Those of widely differing views work side by side in the religious and philanthropic interests of the society. Doctrinal differences come out frankly in the preaching and in conversation, but headstrong controversy is avoided, and there is no friction on account of differing opinions.

ORGANIC UNION UNLIKELY.

In England there has been no such separation as in America. London Yearly Meeting, which meets a few weeks hence, is predominantly orthodox and "evangelical," and epistles of greeting pass between it and some of the orthodox meetings of America. It contains many able members who are not of the "evangelical" type, but these have comparatively little influence in the great Yearly Meeting. Members of the Race Street branch of Friends, when present in London, are sometimes invited by special action of the meeting, to sit in the business sessions of the Yearly Meeting, but ministers with certificates would not be officially received.

Associations between American and English Friends have a tendency to draw Friends more closely together. Some English Friends, when in this country, visit the meetings of both branches and are equally welcomed by both. The most that is ever likely to come about in this direction will be a better understanding of one another and more cordial interest in one another, with possible co-operation in certain lines of reform and philanthropic work. But those who feel the most friendly on the one side and the other do not consider it likely that there will ever be a coming together of the two bodies in anything approaching an organic union. Nothing would be gained and much would be sacrificed on both sides by such union were it possible.

COMMUNICATION.

APPEAL OF THE UNIVERSAL PEACE UNION.

To all Friends of Peace:

Nine years ago the Universal Peace Union appealed for financial aid and received several thousand dollars. It has not made a general appeal since, and would not now, except that this year makes a special demand on us. We need it for the Peace Exhibit we shall make at the St. Louis Exposition. For the Peace Conferences to be held there. For the reception and entertainment of our foreign members and friends, who will come next summer and autumn to attend the thirteenth International Peace Congress. We also need it to extend the circulation of the *Peacemaker*, our monthly publication, and to meet the increasing demand for peace literature. We keep our Peace rooms and library open every day, free to all; our labor is gratuitous; our needs are urgent, and we trust you will generously respond.

Send your contribution to Charles P. Hastings, treasurer, 1305 Arch Street, Philadelphia, Pa., U. S. A.

TORONTO.—V.

SIDE TRIPS: NIAGARA.

To write anything about Niagara Falls or Niagara Gorge for the readers of the FRIENDS' INTELLIGENCER is like carrying coals to Newcastle. A reference to the traveling arrangements for the delegates will show that those coming from Philadelphia, Baltimore, New York and the districts surrounding, have the privilege of coming by Niagara Falls and stopping over to see one of the greatest natural wonders of the world. Instead of attempting any descriptive writing about the wonders and beauties of a scene famed throughout the world, it will be sufficient to say that the opportunities for seeing the Falls and the Gorge to advantage are greater than ever.

The electric railways on the American and Canadian sides are so arranged as to give the greatest variety of view. The electric road on the American side is built in the Gorge near to the water's edge, giving very close views of the Whirlpool Rapids, of the Grand Whirlpool, of the Giant Rock and of the Devil's Hole. In a gorge where the walls of rock are 200 and 300 feet high, there are splendid opportunities for observing some rock formations. On the Canadian side the electric road is built on the bank, and thus gives another view of a place whose wonders and beauties are innumerable.

The delegates to the General Conference from the Middle or Western States can reach Niagara most conveniently from Toronto by rail or by steamer, for the Niagara River is almost directly south from Toronto across the lake. The steamers are first class, and the trip is popular. CANADIAN.

"The work that lives is done joyfully."

CANADA HALF-YEARLY MEETING,

HELD 29TH AND 30TH OF FIFTH MONTH.

The meeting house is located on rising ground about two and a half miles from the town of Uxbridge, known as Quaker Hill, and overlooks in every direction a wide, beautiful range of country. Here the beacon light of Quakerism once shone bright and clear, then grew dim, but now, thanks to the few faithful, begins to glow once more. This was the second occasion of the meeting being held at this place.

Arrangements were made to hold two meetings, morning and evening, on First-day, in the town instead of at the meeting house. The Music Hall, a large and beautiful place, was selected. Isaac Wilson, with Stephen K. Brown, William Widdifield and Lewis Toole, occupied the platform. Both meetings were very large, there being townspeople enough present to have filled the meeting house two or three times over. Isaac Wilson was richly favored and likewise those assembled.

The usual business on Second-day was transacted. Augusta Wilson was appointed assistant clerk for the day. The first report of the Executive Committee of Friends' Association, Toronto, was read and received with interest and kind expressions of approval. The letter by the secretary in behalf of Friends' Association, which is sent out and will be read in every synod, assembly, conference and church court in Canada between the two oceans, was read, and the following minute was made:

"The letter of the secretary of Friends' Association, to the various church conferences, respecting peace and arbitration, and especially the desirability of an arbitration treaty between Great Britain and the United States of America, was read at this time, with which this meeting is in full accord, and directs that its pronouncement in the following terms be forwarded to Friends' Association, Toronto, for use as way may open:

"Whereas, The result of an International Conference, a permanent Court of Arbitration, has been established at The Hague, to which nations may voluntarily resort for the peaceful settlement of their differences; and

"Whereas, The government of Great Britain has completed treaties of arbitration with the governments of France, Italy and Spain, and

"Whereas, Negotiations are in progress for the completion of a similar treaty between Great Britain and the United States, Canada Half-Yearly Meeting of Friends, at its session held Fifth month 30th, 1904, at Uxbridge, desires to express its satisfaction with the policy pursued in this matter by the British government and strongly supports the steps already taken to establish by peaceful means the reign of law and justice among the nations; to sincerely urge the Christian Churches, Canadian citizens and Canadian governments, Dominion and Provincial, to further and support every movement favorable to peace and arbitration, and as members of a British self-governing colony and a peace-loving neighbor of the United States, to especially urge the completion of a treaty of arbitration between these two professedly Christian, English-speaking countries."

The following are representatives to the yearly meeting to be held in Lobo next month: Samuel Noxon, Isaac Wilson, Maria Noxon, Ceba Armitage, Charles Toole, William Armitage, Caroline Austin, Rebecca Webster, Stephen K. Browne and James Widdifield.

The meeting adjourned to meet at Yonge Street, at the usual time in Ninth month next.

WILLIAM G. BROWN, Clerk.

ARCH STREET MEETING HOUSE, PHILADELPHIA.

The Friends of Philadelphia Yearly Meeting, held at Arch Street, held meetings on the fourth in commemoration of the one hundredth anniversary of the building of the older part of Arch Street Meeting House.

Meetings were held in the afternoon at 3 o'clock and in the evening at 7. Supper was served between the sessions in the large Westtown School tent which had been set up on the grounds.

Both the women's and the men's meeting houses were filled. While the addresses were being made in the east or old meeting house they were read in duplicate to the crowded overflow meeting in the west, or "new" meeting house.

The utter impossibility of accommodating on the grounds all who would be interested in the early associations of the place made it necessary to limit the invitations to the members of the yearly meeting that is held at Arch Street. A few representatives of the Race Street Yearly Meeting, however, were present by special invitation.

The exercises were opened with the reading of the ninetieth Psalm, followed by an impressive silence.

A paper by George Vaux was read, giving an account of the early meeting houses in Philadelphia and of the building of the house in Arch Street burying ground in 1804. This was a most interesting paper, and it is hoped that it may be published in some form and made available for all Friends.* Another paper was read on "Some Philadelphia Friends of a Century Ago." Some of the names so familiar to all Friends were George Dillwyn, Rebecca Jones, Arthur Howell, James Pemberton, Thomas Scattergood, Nicholas Waln, James Simson, William Savory.

At the evening session President Isaac Sharpless, of Haverford, read a paper on "Conditions Existing in Philadelphia Yearly Meeting in 1804." "The Social Life of Yearly Meeting Week, Past and Present," was described and interpreted in a most interesting paper by Frances Tatum Rhoads. Francis B. Gummere, of Haverford, read an original poem.

* Some interesting pictures of the old meeting house and its surroundings were taken, as to obtaining copies of which, information may be had of C. E. Lloyd, 400 Chestnut Street, Philadelphia.

TO FIRST-DAY SCHOOL TEACHERS.

[The following in regard to correspondence training courses offered by the American Institute of Sacred Literature is from the *Biblical World* for Sixth month.]

To many who are interested in Sunday School work the question of the introduction of better lesson material seems less pressing and less perplexing than that of securing a better quality of teaching. The close observer, familiar with the facts, cannot fail to appreciate the large aggregate amount of good Sunday School teaching which is in process in England and America; but, on the other hand, no thoughtful person can fail to see how few, in proportion to the vast number of persons engaged in Sunday School teaching, is the number of well-equipped workers. The question of teacher-training therefore goes hand in hand with that of better material for study, and indeed may frequently precede it.

It is clear that here is a field in which teaching by correspondence has peculiar advantages. It deals personally and exclusively with the individual student. It makes demands upon him which cannot be made in a large training class. It gives an opportunity to ask questions which cannot be given proper attention in a class. It brings the student into close contact with a specialist whose experience and scholarship must be of the greatest service. Recognizing the peculiar appropriateness of the correspondence method for this particular purpose, the American Institute of Sacred Literature takes great pleasure in announcing herewith a full series of Teacher-Training Courses.

These courses will not be too technical for the average inexperienced Sunday School teacher. The instruction will be given by specialists who are at the same time practical Sunday School workers. It is believed that by emphasizing this feature of the instruction the courses may happily unite sound theory and practical adaptation to existing conditions in the Sunday School. The instructor will in each case make special effort to become acquainted with the practical local difficulties hampering the student, and to make suggestions which will tend to obviate them.

Courses upon the following subjects are practically arranged for. The first two and the eighth are ready for students, and, unless unforeseen difficulties arise, the remainder will all be ready by September 1st. The text-books upon which the courses are based are of the highest type, and widely representative so far as their publishers and authors are concerned.

1. An Introduction to the Bible intended for all teachers of children under the age of twelve years or thereabouts.

2. An Introduction to the Bible for teachers of children above the age of twelve years or of adults. This course covers the same ground as Course 1, but from an entirely different point of view. In both courses the books of the Bible are studied in relation to their place in the history in connection with which they were produced. A choice between these two courses will be made on the basis of the age of the pupils whom the student desires to teach.

3. The Adaptation of Fundamental Principles of Psychology and Pedagogy to Sunday School Teaching—a course based upon a most interesting study of the subject presented in a book by a well-known author which is not yet off the press.

4. A Rapid Survey of the Life of Christ—a fundamental course for all those who wish to teach that subject; a course which will also put them into possession of a valuable text-book for advanced work with a class.

5. A Rapid Survey of the Life of Paul—similar to the fourth course.

6. A Rapid Survey of Old Testament History.

7. A Preview of the International Lessons for 1904-5—a course intended to give the best help possible to teachers who are willing to take up the lessons six months in advance of teaching them, gaining thereby a general view of all before teaching any of them.

8. Kindergarten Principles and Their Adaptation to Primary Work—a course under a trained kindergartner who has for a number of years been developing a series of lessons for this grade of the Sunday School. The pupils in this course will receive the material of a book in advance of its publication.

9. The Organization and Administration of the Sunday School—a course intended especially for superintendents and those directly interested in this phase of the Sunday School, based upon the reading of several books and the discussion of practical problems.

New courses will be added as needed. A diploma will be conferred on the basis of three courses, as follows: Course 1, or 2 (optional); Course 3, and a selection of any one course, from Courses 4-9, appropriate to the local conditions of the student. Thus every teacher who desires a diploma will have a course in Biblical Introduction, and one in Pedagogy, an acquaintance with these two subjects being considered fundamental to all good teaching in the Sunday School.

An effort has been made to keep the expense at the lowest possible figure, in order that the work may be accessible to the largest number of teachers. For the first year the fee for any course except the kindergarten will be five dollars, with an additional one dollar for postage. A fee of ten dollars will be charged for the kindergarten course, it being necessary for the instructor in this department to furnish text-book material. It is suggested that the Sunday Schools take up officially the matter of training teachers through these correspondence courses, that the superintendent or the pastor select the teacher or teachers to be trained, and that the school pay the expense of the training. The publishers of the books upon which the courses are based are arranging to supply schools with books of reference by a loan system, the books to be bought or returned after a reasonable use, according to the choice of the school.

It would seem by the foregoing that the last obstacle to teacher-training had been removed; but those who have been long in the work know that there is an indifference among Sunday School teachers and an ignorance of the critical nature of their work and its paramount importance, which is by far the greatest obstacle to progress. This cannot long be the case, for on every hand the leaders in Sunday School work are advocating the special training of teachers and seeking to magnify the importance of a better quality of teaching. Such widespread efforts must soon result in weeding out the lazy and indifferent, and giving fresh inspiration to the earnest and ambitious teacher.

We rely upon our friends to extend the announcement of these courses as widely as possible. Circulars for distribution will be freely forwarded, and will be added to all names of superintendents and teachers who may be sent in.* Will not every reader of this announcement see that such circulars reach all the teachers and the superintendent in at least his own Sunday School? Courses 1, 2 and 3 will be carried on during the summer, so that teachers enrolling at once will be well advanced in their work by the autumn.

For Friends' Intelligencer.

SOME REMARKABLE FISHES.

We are all more or less familiar with the common food fishes, supplied in our markets, and may possess a general idea of life amongst these lowly vertebrates, but the average inland dweller has little conception of the wondrous variety to be seen amid the inhabitants of the sea, nor of the almost countless hosts to be numbered in the different lines of the modern fishes, to say nothing of those long since extinct. Of living forms Ichthyologists number at least 12,000 species, and discoveries are almost yearly made of some heretofore unknown. Of the 12,000 enumerated, about 200 groups sufficiently related to be considered as Families, are known, and these are again linked into greater groups by some common character, and may all have been derived from some extinct ancestry. Thus the Catfishes, which include about 1,000 living species, are grouped into several families, all of these forming one order, while their order is associated with two others, making a group of three orders, all of which are supposed to have had a common origin in past geologic time.

Again, a group, once abundant in species, may, at the present time, be represented by only a single living one. An instance of this kind is furnished by the Albulidæ, or Lady Fishes, now known in the Gulf of California, where they abound. They are earliest known from the Cretaceous Period, and have been in existence from that time to the present, a single species alone remaining. They are remarkable on account of the appearance of their young, which are slender, band-shaped, and transparent, agreeing in this respect with the young of two allied families, all three of which show relationship to the ancient Ganoid stock from which our Dog-fish or Bow-fish are descended. The young of the Conger and some other eels are similar in appearance, and this fact justifies the belief that both the eels and the group to which the Lady Fishes belong, are descended from some ancient form, which may have been band-like, transparent, and with a pointed tail, since one or other of these characters appear in many fishes of the present day, but seldom all of them in combination in any one species. In the family of the Snipe Eels, or the Nemichthyidæ, there

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* Address the American Institute of Sacred Literature, Hyde Park, Chicago, Ill.

are 10 species known, all of them being inhabitants of the deep seas. They are transparent, and the tail ends in a slender filament, but they are not band-shaped as are the young of the Conger Eel and the Lady Fishes and their allies. One of them, the Snipe Eel, is often taken in the Atlantic Ocean from Madeira to the New England Coast and the Grand Banks of Newfoundland. This species is 36 inches in length. The Snipe Eels are also characterized by a long and slender neck. In Nemichthys Avocetta, the long jaws are curved outwardly as in the Avocetta, doubtless for some especial purpose. This species, 22 inches in length, was taken in Puget Sound, near Seattle.

In twenty different families of the True Fishes, the tail ends in a point, as do also those of the Whip-tailed Rays, amongst the Selachii; in a large number of families of both the Soft, and the Spiny Rayed Fishes, different species occur which are transparent. In one Order, to which further reference will be made, the body is band- or ribbon-shaped, but the flesh is not hyaline. In most cases transparency occurs in very small and highly perfected species, accompanied by extreme beauty and delicacy of coloring, and usually in tropical fishes. In the case of the Blind Fishes of dark caves, the loss of color as well as sight seems to be due to the absence of light rays.

Amongst the Clupeidæ, or Herring family, of which our common shad is a member, there are two genera of pellucid fishes. The first of these Jenkinsia, includes two species, one, only 1½ inches in length, found in the Gulf of California; the other, 2 inches, in the Gulf of Mexico. The latter is green, with a band of silver, these being the colors found in a number of these hyaline fishes.

The other genus is Sardinella, and is found in the waters of the Gulf of California to Panama, being 6 inches in length, and a very delicate food fish. Its colors are also green and silver, varied with bluish and jet-black on its back and tail fins.

In the Engraulidæ or Anchovies, the genus *Stolephorus* has eight translucent species, out of fifty belonging to it. One of these, from 4 to 6 inches in length, ranges as far north as Cape Cod, and southward to Brazil. A smaller one, 2½ inches, also reaches Cape Cod, and extends to Texas, and is the smallest of the northern Anchovies. The other hyaline species of this genus are all Southern.

In the Argentinidæ, or Smelts, there is one transparent species. In the Atherinidæ, or Silver Sides, there are twelve. In the Cyprinidas, or Minnow, of Europe, Asia and America, there are nearly 1,000 species, many of them being brilliantly colored, with shades of red, satin-white, gold, silver, blue, green and black. The Gold Fish of China is a member of this family, as are also the Chubs, Dace, Bream, Carp, Minnow, Shiners and Roaches of our rivers, lakes and streams. Amongst the great number of species of American Cyprinoids, I find but 7 species described as translucent, and these are nearly all green and silver in coloration, and mostly small in size, the largest varying from 4 to 7 inches, and the least not over two inches in length.

Usually the Cyprinoids are not large, being either small or of moderate size, but in the western part of North America are to be found some of the giants of their race. These vary from 18 inches to 2, 3, 4 and 5 feet in length. The largest is found in the rivers of the Colorado Basin, and may reach a weight of 80 pounds. It is a valuable food fish and is locally known as the "White Salmon."

Other transparent fishes are to be seen amongst the Sand Rollers of the family Percopsidæ, in the genera Percopis and Columbia. In the latter, while the adults are only semi-translucent, the young are more so, showing that they have been derived from a translucent stock.

Passing now to the Spiny-Rayed Fishes we find that transparency is carried up into this group also. We meet with it in the family of the Percidæ or Perches, in the division of the Darters, all of which are American. Here are three genera, *Crystallaria*, *Ammocrypta* and *Ioa*, in which are eight species of pellucid fishes. These are mostly small, but the one species of *Crystallaria* is the largest of the Darters. It inhabits the swift currents of the larger and clearer streams, in Southern Indiana, and Illinois to Arkansas and Alabama.

It is interesting from its habit of burying itself in the sand by an instantaneous movement, leaving only its eyes and snout visible. The Darters are an especially active and hardy group of small size, bright colors, and large fins, with movements of great rapidity; and notwithstanding their smallness they do not appear to be dwarfed so much as refined and concentrated. They mostly inhabit the clear, swift streams of the uplands, and have developed an activity and hardihood and a glow of color almost unknown in lower levels.

That very small fishes show unexpected intelligence I can assert from personal experience. At one time I kept in an aquarium a number of small, brownish, slender fishes, not over 2 inches in length. They were scooped up from a brook in the hands of a little girl, a pupil of mine, and carried in an old fruit can to the aquarium. There I fed them daily with fine scrapings of soda crackers. They came up to the surface and fed eagerly, and, apparently, without fear, a number of my pupils always gathering round to see them. But if a stranger to whom they were unaccustomed came to watch them they immediately darted away, and hid themselves under the stones and plants with which the aquarium was furnished. The brains of these tiny creatures could not have been larger than a good-sized pin-head, and their eyes were, of course, constructed for seeing in water, but that they could distinguish between individuals whom they saw daily and those unfamiliar to them was made evident repeatedly, and in the most striking manner.

In the very curious group of the Pipe Fishes of the open Atlantic is to be found Ophyolox pellucidus, one of the transparent fishes. It is 9 inches in length, with a tail equal to the rest of the body. It differs from the rest of the Pipe Fishes, in having a tube on its back, the purpose of which is unknown, but is supposed to be a peculiar adaptation for aiding in carrying the eggs.

Leaving behind us many families of special interest, which cannot be mentioned, we again meet with transparent species in the great group of the Loricati, or Cheek-Mailed Fishes. In the family of the Sea Snails, or Liparididæ, occurs Liparis cyclostigma, in which the body is everywhere transparent and gelatinous in structure, with large brownish red, or blood-red spots and blotches, usually roundish, each having a darker margin, surrounded by a light ring. It is described as a "most beautifully colored species, quite unlike the others," the family including 40 species. The other transparent member of this family is Crystalichthys mirabilis, or the "wonderful crystal fish." It differs from all known species of Liparis, except Cyclostigma, in its large size, compressed form, and translucent gelatinous structure. It is spotted much in the manner of L. cyclostigma, and both of them inhabit Bering Sea.

The last of the transparent fishes we shall mention is one belonging to the family of Ammodytidæ, or the Sand Lounces, of which the species number about 10. Ammodytes personatus is clear hyaline green, the sides silvery, and is about 6 inches in length. It is found on the sandy shores of the North Pacific from Alaska to Monterey, being very abundant northward, with the habit, like its relatives, of burying itself in the sand. As a food fish it is delicious.

As these transparent fishes occur in so many different families, it suggests the probability of some very remote ancester in early geologic times, of a similar gelatinous and transparent structure. They recall the Lady Fishes and their relatives, and the Conger Eels, in which the young are transparent, and band-shaped, and when thrown on the beach in masses by force of the waves are known as "Ghost Fishes."

It is now time to refer to an Order of extremely singular fishes known as Tæniosomi, or Slender Bodies, including three families, all of which are included under the general name of "Ribbon Fishes."

The members of the first family, that of the Regalecidæ, or Oar Fishes, are distinguished by a crest of eight very long spines, which, arising from the nape, course forward above the head, forming a striking ornament, more especially conspicuous on account of its color, which is either brownish red, or red, while the ventral fins are reduced to two long streamers, extending backwards from the throat, the thin and flexible body ending in a pointed tail. These very slender fishes grow to an enormous length, known to be as much as 20 feet, and supposed to be very much longer, while not more than one foot in depth and nowhere more than one or two inches in thickness, their great size, undulating motion, and projecting mane, causing them to be mistaken for "sea-serpents."

At the same time it is well to remember that the late Prof. E. D. Cope, after compiling a large number of what he considered to be the most reliable accounts of the "sea-serpent," considered it possible that a gigantic swimming reptile, belonging to the Pythonomorpha might still be in existence, although this group of reptiles appeared in the Cretaceous period, and is not known to have continued beyond Mesozoic times.

The Regalecidæ are deep-sea fishes, swimming at the surface at pleasure, or cast on the shore by storms; in the latter case, usually in a mutilated condition, their flesh being tender and their bones exceedingly brittle. They are inhabitants of the open seas, and have been frequently seen, but not much is actually known concerning their anatomical structure on account

of the difficulty of procuring perfect specimens, and of the depths wherein they reside.

The second family of the Ribbon Fishes consists of 12 species, known as the Trachypteridæ, or the "King of the Herrings." They are well known in the Eastern Atlantic and the Mediterranean, and have even been found as far west as Madeira and Cuba. Like the oar-fishes, their extreme fragility renders them rare in collections, and the species are little known. They are often of large size, and are found in most warm seas, the young from 2 to 4 inches in length, are but rarely met with at the surface; these possessing an extraordinary development of fin-rays, some of them being several times larger than the body, and provided with lappet-like dilations of such delicacy as to show that they develop in absolutely quiet waters at great ocean depths.

The third family is founded on a single specimen obtained in the West Indies in 1790, and preserved in the British Museum. Its color is uniform silvery, the body being 11 inches in length, while the tail terminates in a narrow band-like appendage 22 inches long.

Space forbids a further reference to some of the most wonderful modifications which exist the whole range of animal life; and which are of surpassing interest as adaptations to purposes intended.

My authorities are the government publications of the "Fishes of North and Middle America," prepared by David Starr Jordan, Ph.D., president of the Leland Stanford, Junior, University, and of the California Academy of Science, and Barton Warren Everman, Ph.D., ichthyologist of the United States Fish Commission; and a more popular work prepared by the same authors.

GRACEANNA LEWIS.

Media, Pa., Fourth month, 1904.

EDUCATIONAL.

JANE P. GRAHAME.

A PUPIL'S TRIBUTE.

With the passing of Jane P. Grahame, the world has lost one of those teachers who were "born, not made." Starting in her chosen career before the existence of the normal school or the woman's college, it was the training of her own experience, added to her natural talent, that gave her pre-eminence as a teacher.

She had by nature that priceless gift of drawing out what was best in those around her; and it was this quality, combined with the belief that there was a best in every one, even in the most unpromising, that made her exert so strong an influence over her pupils. Her discipline was an appeal to the highest sense of uprightness, a training up to a standard of honor, rather than any prescribed punishment. It was her custom to have the pupils report their own conduct each day at the close of school. Sometimes it was necessary for her to leave the school-room for a short time, called away by a visitor or by other pressing duty; on one occasion, some disorder and hilarity went on during her absence—it must be confessed, an unusual case. When, at the end of the day, the roll was called, one of the older pupils reported her share in the disturbance, and Jane Grahame said so sadly, "Oh, my dear, I expected better things of thee." The girl, moved more by the grieved tone than by any penalty that could have been inflicted, answered, "It shall never happen again." And, so far as she was concerned, it never did. It was in this way that she ruled her school—by kindness and by confidence. Yet, when a child needed severity of treatment, she did not hesitate to apply it.

While her excellence as a teacher brought under her care girls of fine parts and great intelligence, it also brought to her many who were not so well endowed. Her success in teaching and her gentleness of discipline becoming widely known, she was often asked to take into her household and school the mentally halt and lame and blind—the spoiled child, the neglected child, and the backward child. Looking back, it seems as if there was scarcely a year when she did not have under her care some educational waif of this kind. The success she achieved in the training and development of these difficult pupils was phenomenal. Her patience never failed; it sometimes became sadly wearied when dealing with a child wilfully careless and inattentive, and she would say, "Why will thee not do thy best?" but it never gave out. While to the dullard earnestly trying, she always showed hopeful encouragement.

When asked why she spent herself so unselfishly in teaching children who could never do great credit to their opportunities, she used to say, "They can't grow up in benighted ignorance. Somebody must do it, and that somebody might as well be I." In times of discouragement the echo of her words comes down the years to others trying to follow in her footsteps, and renews their courage, bringing to mind another echo from the far distance, "Inasmuch as ye have done it unto the least of these my little ones."

So greatly did she love her work that she often expressed the hope that she might be able to teach as long as she lived; and her hope was almost literally fulfilled. She began teaching at the age of seventeen, and excepting a short break at the time of her marriage, she taught uninterruptedly for sixty-five years. Many years ago she said, "When the children of my old pupils came to me to school, I felt I was growing old; but now the grandchildren are beginning to come, it makes me feel like an antique."

But while the years left their traces upon her face they left none upon her spirit. In heart she was always young, and this was one secret of her success; she could enter perfectly into the feelings of young people. Though called on to bear great and unusual sorrow—not the sorrow that fades and grows less as the days pass, but the living sorrow that endures year after year without change—yet through it all she kept her unbowed courage, her cheerful spirit, and the pleasant humor that always marked her conversation. When, towards the last, acute suffering claimed her, she still showed her characteristic patience and courage; and not till pain had nearly worn her life away did she wholly give up her beloved life-work of teaching.

Self-analysis is not a feature of this age; we grow, we develop, without thinking how. But if it were possible to trace our characters back to their source, it is safe to say that there is not one of the many hundreds of pupils who, from first to last during all those years, came under Jane Grahame's influence that has not greatly profited by that association with her during the formative years of their lives. She stood for earnestness of purpose, for high ideals and for broad culture. In countless untraceable ways she left the impress of her sweet, deep character upon the young souls placed under her care. And though some may not realize now the strength of her influence upon them, yet in a day when all things shall be known, that influence will be fully appreciated, and many shall rise up and call her blessed.

A. L. T.

SWARTHMORE COLLEGE NOTES.

The final week of work for seniors has just passed; examinations began Third-day. The graduating class this year is a little larger than last. The commencement exercises begin next First-day, the program for commencement week being as follows:

First-day, Sixth month 12th, 1904.—10.30 a.m., baccalaureate address by President Swain.

Second-day, Sixth month 13th.—4.30 p.m., the laying of the cornerstone of the Building for Chemistry. Addresses by Gellert Alleman, Ph.D., professor of Chemistry, and Senator Wm. C. Sproul, B.S., '91.

Third-day, Sixth month 14th.—10.35 a.m., exercises at Wharton Hall. Presentation of the hall to the college by Joseph Wharton, LL.D., and acceptance on behalf of the managers by Robert M. Janney.

11.00 a.m., commencement exercises. Opening address by Joseph Wharton, president of the Board of Managers. Orations by representatives of the graduating class: Louise C. Fahnestock and Maurice T. Hansell. Address by Josiah H. Penniman, Ph.D., dean of the College Faculty, University of Pennsylvania. Conferring of degrees.

Seventh-day, Dr. Speirs lectured to the class on "Social Economy." This is the last of a series of ten embracing the subjects of strikes, boycotts, lockouts, monopolies, trusts, etc. His lectures have always been interesting and his subject-matter highly instructive.

The basements of the professors' cottage, which Profs. Stine and Holmes will occupy, are finished, and the Chemistry building is almost finished to the first floor.

Dean Bond recently visited the mothers' meeting of Moorestown, and read a paper on "The Guidance of the Young." Seventh-day she paid a visit to the house of the College Settlement, Front and Lombard, taking some roses for the children.

First-day Elizabeth Powell Bond read a paper on "The Value of Science," how from it we could draw definite instruction and relief.

Miss Bronk expects to sail for Europe the 14th of this month. After a few weeks in Paris, she will go to the University of Grenoble for a part of the summer semester.

Marion Peirce, B.A., Swarthmore, 1903, receives the degree of Master of Philosophy from the University of Chicago at the

coming convocation. Miss Peirce will study romance philology next year at the Universities of Paris and Madrid.

Annie Ross, also of the class of 1903, Swarthmore, is a candidate for the degree of Master of Philosophy at Chicago, and expects to receive her degree during the summer quarter.

Nora Stabler, of the same class (of 1903), was granted the master's degree from Columbian University last week.

FRIENDS' ASSOCIATIONS.

CORNWALL, N. Y.—The regular meeting of the Young Friends' Association was held at the home of Charles C. Cocks, in Fifth month. The Friends were fortunate in having Henry W. Wilbur, of New York, to address the meeting. He spoke of the growth of Friends' meetings as compared with other denominations. He showed that it compared very favorably, and these meetings had little prospect of dying out, if the Friends took a firm hold, and each one did his part.

Representatives were appointed to attend the evening meeting of the First-day School Association, held in New York, Fifth month 26th.

The meeting was adjourned after a period of silence.

M. B. COCKS, Secretary.

WOODLAWN, VA.—The Woodlawn Young Friends' Associatin met at Medway, the home of Warrington Gillingham, Fifth month 29th, 1904.

The president opened the meeting by reading the 17th chapter of St. John.

A memorial of Benjamin Hallowell was read by Lida Gillingham.

Sarah E. Walton read current topics of interest, which called forth considerable discussion. After a short recess and reading the program for the next meeting, the roll was called, members responding with quotations.

One member on duty being absent, and one unprepared, the time was filled by Sarah Anthony, who read a paper written by Professor Russell Hayes, entitled "How Shall we Teach the Application of Our Religious Beliefs to Daily Life?" This led to a general discussion.

Reuben R. Gillingham and Sarah E. Walton were appointed to represent our association in the General Conference of Friends' Associations.

After a short silence, the meeting adjourned to meet at Engleside, the home of Courtland Lukens, Sixth month 26th, 1904.

MARY LUKENS, Secretary.

BYBERRY, PA.—At the last meeting of Byberry Friends' Association, held at the meeting house on Sixth month 5th, Edward Comly read the 12th chapter of Romans at the opening.

Carrie J. Atkinson, Ida R. B. Edgerton, John Wood, Jr., and William P. Bonner were named as members of the "Current Topics" Committee.

The main feature of the afternoon's exercises was a paper on "Current Topics," by Caroline J. Atkinson, which was most interesting and comprehensive, containing a fund of information not often found in one article. It embraced the principal events of the past ten months, it having been that time since a paper on current events had been presented at the association. She dwelt upon more than twenty interesting occurrences in the religious, scientific and commercial world, of great moment both to individual, State and nation. A few of the leading events mentioned were: The Negro Conference at Tuskegee, the Religious Educational Conference, the National Arbitration Conference, Panama Canal Treaty and main points therein, discovery and attributes of radium, admission into the Union of Oklahoma and Arizona, unveiling of Frances E. Willard statue, telephonic connection of hospital wards with Baptist Temple. She mentioned also the authorizing of Friends' marriage ceremony in the District of Columbia; establishment of new association at Pasadena, when a member of Byberry Association was present and spoke of its methods of procedure; the death of many prominent Friends was also mentioned in closing.

Nathaniel Richardson, in discussing the paper, felt the placing of Frances Willard's statue in Statuary Hall was a notable event. The Negro Conference and the Religious Educational Conference he mentioned as noteworthy. He spoke of an Episcopal clergyman who on the latter occasion said: "We need to develop the spirituality of the present. The Bible is a record of the past." He felt this sentiment from one of the New England sects who persecuted the Friends in the early days meant a breadth and growth of thought heretofore unknown.

William P. Bonner felt, perhaps, the telephonic connection recently made with the Baptist Temple might have had its inception in Bellamy's "Looking Backward."

Arabella Carter felt this was decidedly the best paper on "Current Topics" she had ever heard, and felt glad such a long and interesting paper could be prepared and no war news be contained therein. She mentioned the new association organized in Toronto, and spoke of the "World's Sunday School Convention" held in Jerusalem in Third month.

Rachel Johnson read a paper prepared by Anna P. Smedley on the subject, "Is Christianity on the Decline?" which conclusively proved the writer's negative view. She asserts, "Theology is often confounded with Christianity; ecclesiasticism is a weed, but true Christianity is sounding forth as never before. Progress in civilization brings new evils into the world, and Christianity is having its vital points tested; truth has nothing to fear. Christianity is a light, not a faith."

After discussion and brief silence, the meeting adjourned.

A. C.

BOOKS AND MAGAZINES.

In the *North American Review* for this month there are two articles that bear upon the war between Russia and Japan. The veteran scholar, Karl Blind, contends that Russia does not represent Aryan civilization. He cites history to show that when the Russian kingdom was founded there was a mere sprinkling of Slav people toward the west of the territory; while the great plain in the north was occupied by Ugrian, Finnish and Tartar tribes, kindred to the Turanian or Mongol stock. It is only in speech that the non-Aryan element has been Slavonized, and it took many centuries to accomplish even that result.

Prof. Blind has no dread of the "Yellow Peril," and protests against the supposition that non-Aryan races are natural enemies of European culture, pointing to the Finns, the Moors in Spain and the Magyars, as affording conclusive proof of the falseness of that idea.

Henry Clews, under the title, "England and Russia in Our Civil War," does not consider that the United States is under obligations to Russia for preventing Great Britain and France from recognizing the Southern Confederacy. He quotes a letter which he received some years ago from Mr. Gladstone, in which that statesman affirmed that the British Cabinet never at any time dealt with the subject of recognizing the Southern States except to decline the proposition made by France, and that the proposition made by France was declined "without qualification, hesitation, delay or dissent."

An interesting article on "Lynching from a Negro's Point of View" is contributed by Mary Church Terrell, honorary president of the National Association of Colored Women.

The editor of the *Southern Workman* regrets that Thomas Nelson Page, in his recent articles on the negro problem, should have quoted so largely from an unreliable book written by a negro filled with hatred of his race. As proof that the Southern whites do not "universally" condemn the results of such education as the negroes have received, he says: "At a recent gathering in Richmond of the city and county school superintendents of the State of Virginia, men, who are perhaps as intelligent as any body of men in regard to the wisdom of educating negroes, rose one after another to tell of the beneficial results to the colored people of such education as they have had. But, though the South has done so bravely in expending millions out of its poverty for the negro common schools, the masses of this race can hardly be said to have been as yet even touched by education. Three or four months' schooling a year for three or four years under unskilled teachers is all that the masses have. Many do not get this. Where they do receive education of the right sort, the best men of Virginia and of the rest of the South have borne testimony to its value. There are counties where, through the influence of the schools, the jails have been free from negroes for months at a time and where for years there have been no negro candidates for the penitentiary. If Mr. Page had taken the trouble to inquire he would have learned of negro communities in Virginia and in other States where saloons have never been allowed and where arrests have never been made."

In the *Review of Reviews* a topic of editorial comment is the complicity of the Western Union Telegraph Company in pool-room gambling. The startling statement is made that the company has been deriving $2,000,000 a year net profits from its pool-room traffic, nearly one-fourth of its total net

revenue. The order suppressing this department of the business is therefore a great victory for the right, whether brought about by an enlightened public conscience, or by the fear of the law.

In an able paper Cyrus C. Adams summarizes the work accomplished in Africa since Stanley's explorations. The remarkable changes of the past thirty years are clearly set forth, and the world's debt to the intrepid explorer is graphically described. President Charles F. Thwing, of the Western Reserve University, has a suggestive article on "Sending a Son to College" that should be read by all fathers of prospective college boys. There are also two valuable industrial articles, both of which have a number of illustrations—one of these is a paper on "The Turbine: A New Era in Steam," by Arthur Warren; the other is "The Automobile in Business," a practical article, addressed to practical men, by J. A. Kingman.

To the list of magazines that do not admit objectionable advertisements to their columns published last fall by the Philanthropic Committee of Baltimore Yearly Meeting may be added *Success*. This magazine does not admit to its columns "medical, liquor, tobacco or other advertisements objectionable in the home." Its standard in this regard is very high, even as compared with that of some of the best magazines that have a care as to the character of advertisements they admit.

METEOROLOGICAL SUMMARY FOR FIFTH MONTH, 1904.

Mean barometer 30.002
Highest barometer during the month, 3d 30.361
Lowest barometer during the month, 18th 29.700
Mean temperature 66.3
Highest temperature during the month, 25th ..... 92.
Lowest temperature during the month, 3d ..... 44.
Mean of maximum temperatures 76.4
Mean of minimum temperatures 52.2
Greatest daily range of temperature, 6th, 12th, 13th .... 28.
Least daily range of temperature, 18th ..... 9.
Mean daily range of temperature 20.3
Mean temperature of the Dew Point 50.4
Mean relative humidity, per cent. 63.4
Total precipitation, rain, inches 3.30
Greatest precipitation in any 24 consecutive hours, 1.98 inches of rain, on the 30th and 31st.
Number of days on which .01 inch or more precipitation, 8.
Number of clear days 18, fair days 7, cloudy days 6.
Prevailing direction of the wind from southwest.
Thunder storms on 1st, 10th, 19th, 25th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 68° on 25th and 26th.
Minimum of the wet bulb thermometer at 8 a.m., 44° on 3d.
Mean of the wet bulb thermometer at 8 a.m., 54.9°.
Maximum of the wet bulb thermometer at 8 p.m., 69° on 25th.
Minimum of the wet bulb thermometer at 8 p.m., 47.5° on 16th.
Mean of the wet bulb thermometer at 8 p.m., 56.6°.
Mean of wet bulb thermometer for this month, 55.8°.

NOTE.—The means of the daily maximum and minimum temperatures, 76.4° and 52.2° respectively, give a monthly mean of 66.3°, which is 3° above the normal, and 0.3° above the corresponding month in 1903.

The total amount of precipitation for the month, 3.30 inches, is 0.78 of an inch less than the normal, and 1.22 inches more than fell during Fifth month, 1903.

There was a light white frost in suburban districts on the 12th.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Fifth month 31st.

Nations founded by the sword, sustained by the sword, pass and are forgotten. But the written words, the words of "men entirely great," outlast the very civilization amid which they were penned. Who can leave out of account, even to-day, the work of Homer, Virgil, Dante, Shakespeare, Moliere, Cervantes, Goethe? Even to-day every thinking man must acknowledge their sway, must live in the kingdoms of thought these men have founded. Let us then put among the relics of the great the tools of their government—and let us hold precious the pens and inkstands that have outlasted and overcome the swords of conquerors, the sceptres of the kings.—*Tudor Jenks, in St. Nicholas.*

FAITH AND REASON.

[The following verses were recited in the Youths' Meeting at the time of Baltimore Yearly Meeting by Lydia Reynolds, of Eastland First-day School, Lancaster County, Pa.]

Two travelers started on a tour with trust and knowledge laden;
One was a man with a mighty brain, and one a gentle maiden.
They joined their hands and vowed to be
Companions for a season.
The gentle maiden's name was Faith,
The mighty man's was Reason.

He sought all knowledge from this world,
And every world anear it;
All matter and all mind were his,
But hers was only spirit.
If any stars were missed from heaven,
His telescope could find them;
But while he only found the stars,
She found the God behind them.

He sought for truth above, below,
All hidden things revealing;
She only sought it woman-wise,
And found it in her feeling.
He said, "This earth's a rolling ball,"
And so doth science prove it;
He but discovered that it moves;
She found the springs that move it.

He reads with geologic eye
The record of the ages;
Unfolding strata, he translates
Earth's wonder-written pages.
He digs around a mountain base
And measures it with plummet;
She leaps it with a single bound
And stands upon the summit.

He brings to light the hidden force,
In nature's labyrinths lurking,
And binds it to his onward car
To do his mighty working;
He sends his message 'cross the earth,
And down where sea gems glisten;
She sendeth hers to God himself,
Who bends His ear to listen.

All things in science, beauty, art,
In common they inherit;
But he has only clasped the form,
While she has clasped the spirit.

He tries from earth to forge a key
To ope the gate of heaven!
That key is in the maiden's heart,
And back its bolts are driven. They part
Without her all is dark;
His knowledge vain and hollow,
For Faith has entered in with God,
Where Reason may not follow.

JUNE.

Full-leafed in pride of deepest green,
The Earth in the sunshine basks serene.
Where linden blossoms crowded cling,
A thousand bees are murmuring.
As showers drift from the freshened land
With a seven-barred bow is the rain-cloud spanned
The wild rose yields her subtlest scents
Where haycocks pitch their fragrant tents.
The longest day's too brief for June,
The night too short for such a moon!

—*Sarah Andrew Shafer, in The Outlook.*

"Oh! looking in remembrance down the reaches
Of years my feet have trod,
Not one hath lack, not one but surely teaches
The Providence of God."

Popping of lamp-chimneys is music to grocers.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

Views and Testimonies of Friends

An address, by Isaac H. Hillborn, delivered at a meeting of Friends and others, held in the Girard Ave. Meeting-house, under the auspices of the Committee on Membership of the Monthly Meeting of Friends of Philadelphia. 32 pages, paper. 5c.; per dozen 50c.

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MEN'S "S. & C. SPECIALS"—high and low tan shoes; patent coltskin and other black leathers—$3.50.

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FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m.

Fairhill.
Meeting for worship, 3.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 10.30 a.m.

6th mo. 11 (7th-day).—Meeting of Committee on Philanthropic Labor of Philadelphia Yearly Meeting, in the meeting house, Fifteenth and Race Streets, Philadelphia, at 1.30 p.m. Subcommittees meet as follows: Indian, Room 5, 10.30 a.m.; Peace and Arbitration, Room 3, 10 a.m.; Colored People, Race Street Meeting House, 9.30 a.m.; Improper Publications, Room 4, 10 a.m.; Purity, Room 2, 9 a.m.; Women and Children, Room 5, 12.15 p.m.; Equal Rights for Women, Room 6, 10.45 a.m.; Temperance and Tobacco, Room 1, 11 a.m.; Educational and Publication Committee, Room 1, 9.30 a.m.; Legislation Committee, Race Street Parlor, 10.30 a.m.

6th mo. 11 (7th-day). — Burlington First-day School Union, at East Branch Meeting House, N. J., at 10.30 a.m. Daniel Willets and Anna R. Waln, Clerks.

6th mo. 12 (1st-day). — Cornwall, N. Y., Young Friends' Association, at home of James Seaman.

6th mo. 12 (1st-day).—Circular meeting under care of Western Quarterly Meeting, at Kennett, Pa., at 3 p.m.

6th mo. 13 (2d-day).—Genesee Yearly Meeting, at Coldstream, Ontario. Ministers and elders, 7th-day before, at 11 a.m.

Friends will be met on Sixth-day, the 10th, at Komoka Station, on the Grand Trunk Railroad. Those coming any other day should send notice, stating time of expected arrival at Komoka.

6th mo. 13 (2d-day). — Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a.m. Ministers and elders, 7th-day before, at 3 p.m.

6th mo. 15 (4th-day).—Philadelphia Monthly Meeting, at Fifteenth and Race Streets, at 7.30 p.m.

6th mo. 16 (5th-day).—Green Street Monthly Meeting, at Fourth and Green Streets, Philadelphia, at 7.30 p.m.

6th mo. 16 (5th-day).—Quakertown Young Friends' Association, at the home of Dr. W. H. and E. Irene Meredith.

6th mo. 16 (5th-day).—Haddonfield Quarterly Meeting, at Medford, N. J., at 10 a.m. Ministers and elders, day before, at 3 p.m.

6th mo. 19 (1st-day).—Philadelphia Quarterly Meeting's Visiting Committee will attend Valley meeting, at 10 a.m.

6th mo. 19 (1st-day).—Meeting of Friends of White Plains, N. Y., at the home of Sarah A. Knowlton, 42 Fisher Avenue, at 11 a.m.

6th mo. 19 (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Birmingham, Pa., at 2.30 p.m. R. Barclay Spicer will speak on "Scientific Temperance."

6th mo. 19 (1st-day).—Conference at Quakertown Meeting House at 3 p.m., under care of Abington Quarterly Meeting's Philanthropic Committee. Subject: "Proper Publications." Speaker: Henry W. Wilbur, of New York. All gladly welcomed.

6th mo. 19 (1st-day).—Cornwall Friends' Association is to be held Sixth month 19th, instead of the 12th, at James Seaman's.

Many Attractive Trips at Extremely Low Rates, via Southern Railway.

The following are a few points to which extremely low rate excursion tickets which are available to the general public, will be sold via the Southern Railway during the year 1904, viz.:

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ASHEVILLE, N. C.—Annual Conference Y. W. C. A., Sixth month 10th to 20th.

KNOXVILLE, TENN. — Summer School, Sixth month 28th to Eighth month 5th.

MONTEAGLE, TENN. — Monteagle Bible School, Seventh month 4th to Eighth month 4th.

MONTEAGLE, TENN.—Woman's Congress, Eighth month 1st to 7th.

MONTEAGLE, TENN. — Monteagle Sunday School Institute, Eighth month 15th to 30th.

NASHVILLE, TENN.—Peabody Normal Summer School, Sixth month 8th to Eighth month 3d.

NASHVILLE, TENN.—United Confederate Veterans' Reunion, Sixth month 14th to 16th.

ST. LOUIS, MO.—Louisiana Purchase Exposition, Fifth month to Eleventh month.

TUSCALOOSA, ALA. — Summer School, Sixth month 14th to Seventh month 29th.

WAYNESVILLE, N. C.—Annual Conference Y. M. C. A. and Y. W. C. A., Sixth month 10th to 20th.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will take pleasure in furnishing all information.

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WORLD'S FAIR.

Great Coach Excursions via Pennsylvania Railroad.

Sixth month 9th, 16th, 23d and 30th are the next dates for great coach excursions to St. Louis via Pennsylvania Railroad, on account of the Louisiana Purchase Exposition. The rates for these excursions have been fixed at such a low figure that they afford those of limited means an opportunity of seeing the World's Fair at an exceptionally small cost. The unusual success attending the first Pennsylvania Railroad excursion indicates that these will be very popular.

Special trains of standard Pennsylvania Railroad coaches of the most modern pattern will be run on the abovementioned dates from New York, Philadelphia, Harrisburg, Altoona and Pittsburg, directly through to St. Louis, with ample stops for meals at convenient hours. Each train will be in charge of a Tourist Agent of the Pennsylvania Railroad. The rates will be the same as for the first excursion, Fifth month 10th, $20.00 from New York, $18.50 from Philadelphia, and proportionate rates from other stations.

Specific information regarding time of special train and connections, and rates from principal stations east of Pittsburg, will be announced shortly.

A BIT STRANGE.

Ralph and Henry were playing together one day, when they got into a dispute about the ball they were tossing. Finally the quarrel assumed such serious proportions that Henry bit his little brother on the cheek, inflicting an ugly-looking wound.

Ralph, screaming with pain, rushed into the house to his mother, declaring Henry had bitten him.

His brother, frightened at the result of his anger and the punishment pretty sure to follow, exclaimed, "I didn't bite him, mamma, he bited hisself!"—*Sarah L. Tenney, in Lippincott's.*

There was once a dear little gnome
Who rode from his home on Cape Nome;
Said a lady, "My dear,
Do you know why you're here?"
He looked up and answered, "Why, no'm."
—*Carolyn Wells, in St. Nicholas.*

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WANTED.—IN RESPONSE TO OUR NOTICE in this column a file of FRIENDS' INTELLIGENCER has now been furnished to the Congressional Library at Washington, lacking only volumes 1, 7, 8, 9, and title page and index for volume 42. Can any Friend furnish these, bound or unbound? Several copies of the issue for Sixth month 4th, 1904, are wanted at this office.

WANTED.—COPIES OF THE "PENNSYLvania Freedman," published in Philadelphia. Either bound volumes or single copies. Cash will be paid for them. Address J. C., this Office.

WHITTIER BOOKS AND PRINTS.—I AM collecting first editions of all of Whittier's works, also autographs, portraits and souvenirs relating to him, especially in connection with anti-slavery times. I will be glad to purchase such articles as are no longer valued by their present owners. Charles F. Jenkins, 150 W. Washington Lane, Germantown.

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And all the landscape, endlessly enriched
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—*Wordsworth.*

We have information (unofficial) that beginning with Seventh day, the 18th inst., the train leaving Philadelphia at 9.05 a.m. will run through, without change, to Cresco. This train has a through parlor car.

Also that beginning with Seventh-day, the 25th inst., the Pocono Special, which leaves Philadelphia about 1 p.m. on Seventh-days only, will begin running for the summer.

The verdict of all returning guests is that Buck Hill is prettier than ever, that the table is excellent, that the new improvements, viewed in the light of their completion, were essential.

Joseph S. Walton's cottage, not yet started, but ready for occupancy in four weeks after work is begun on it, will be for rent the remainder of the summer at the rate of $75.00 per month, for as much of Seventh month as it may be occupied, $80.00 for Eighth month, and $60.00 for Ninth month.

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ADVERTISING RATES.—For transient advertisements, 5 cents per line. For longer insertion reduced rates, which will be furnished upon application.

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXV., ... 385
TO THE CLASS OF 1904 (Verse), ... 385
THE LIFE OF THE SCHOOL AS A SCHOOL FOR LIFE, ... 385
WHAT THE FIRST-DAY SCHOOL MEANS TO US AND WHAT SHOULD BE OUR ATTITUDE IN REGARD TO ITS FUTURE, ... 388
EDITORIAL:
Constructive Conservatism, ... 390
CURRENT EVENTS, ... 391
BIRTHS, MARRIAGES, DEATHS, ... 392
NOTES, ... 393
PRAIRIE GROVE QUARTERLY MEETING, 393
SILENCE IN WORSHIP, ... 394
CENTRE QUARTERLY MEETING, ... 395
BURLINGTON QUARTERLY MEETING . . 395
A FRIEND IN BUSINESS, ... 395
EDUCATIONAL:
Abington Friends' School; Friends' Central School, Philadelphia; Baltimore Friends' School; The Governor of Maryland on Benjamin Hallowell, . . . 397
FRIENDS' ASSOCIATIONS, ... 398
THE BUTTERCUP'S MISSION (Verse), . . 399
A CLOUDLESS NIGHT (Verse), ... 400
MISCELLANY.
A Lawyer on Equal Suffrage; A Humble Meal in Italy, ... 400
CALENDAR OF MEETINGS, ... 400

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WORLD'S FAIR.

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	Special Train Leaves.	Rate.
New York—		
West 23d Street	8.25 a.m.	$20.00
Desbrosses Street	8.30 "	20.00
Cortlandt Street	8.30 "	20.00
Brooklyn	8.15 "	20.00
Jersey City	8.43 "	20.00
Newark	8.55 "	19.95
Elizabeth	9.04 "	19.85
New Brunswick	9.28 "	19.50
Trenton	10.02 "	19.00
Bristol	10.18 "	18.95
Philadelphia—		
North Philadelphia	10.48 "	18.50
Broad Street (Luncheon)	Ar. 11.00 "	
Broad Street	Lv. 11.30 "	18.50
West Philadelphia	11.33 "	18.50
Frazer	12.10 p.m.	18.50
Downingtown	12.25 "	18.45
Coatesville	12.36 "	18.35
Pomeroy	12.45 "	18.25
Lancaster	1.25 "	17.75
Conewago	2.05 "	17.00
Harrisburg	3.06 "	17.00
Lewistown Junction	4.32 "	15.75
Huntingdon	5.25 "	15.00
Tyrone	5.57 "	14.90
Altoona (Dinner)	Ar. 6.25 "	
Altoona	Lv. 7.00 "	14.60
Cresson	7.35 "	14.30
Johnstown	8.12 "	13.80
Blairsville Intersection	8.50 "	13.35
Greensburg	9.28 "	12.90
Pittsburg (Eastern time)	10.45 "	
Pittsburg (Central time)	9.45 "	
Ar. Indianapolis (Breakfast)	8.30 a.m.	
Ar. Terre Haute (Luncheon)	11.00 "	
Ar. St. Louis (Union Station)	4.00 p.m.	

Tickets will also be sold from other stations on the Pennsylvania Railroad, east of Pittsburg and south of and including Elmira, Olean and Mayville, and from stations on the New York and Long Branch Railroad, Cumberland Valley Railroad, and New York, Philadelphia and Norfolk Railroad, good going in coaches on regular trains to point of connection with special train. The following rates will apply from the stations named.

Asbury Park, N. J.	$20.00	Lykens, Pa.	$17.00
Atlantic City, N.J.	19.65	Mayville, N. Y.	14.50
Baltimore, Md.	17.00	Mt. Carmel, Pa.	17.00
Bedford, Pa.	15.00	Mt. Holly, N. J.	18.90
Bellefonte, Pa.	15.55	Ocean City, N. J.	19.80
Blairsville, Pa.	13.40	Oil City, Pa.	13.75
Bradford, Pa.	15.50	Olean, N. Y.	15.50
Bridgeton, N. J.	19.25	Phillipsburg, N. J.	19.00
Burlington, N. J.	18.90	Pottsville, Pa.	18.50
Cape May, N. J.	20.10	Punxsutawney, Pa.	14.75
Chester, Pa.	18.50	Reading, Pa.	18.50
Columbia, Pa.	17.60	Salem, N. J.	19.25
Corry, Pa.	14.10	Shamokin, Pa.	17.00
Cumberland, Md.	15.00	Shenandoah, Pa.	18.50
Delmar, Del.	18.50	Sunbury, Pa.	17.00
Dover, Del.	18.50	Warren, Pa.	14.50
Driftwood, Pa.	15.70	Washington, D. C.	17.00
Easton, Md.	18.50	Wilkes-Barre, Pa.	17.00
Elmira, N. Y.	17.00	Williamsport, Pa.	17.00
Franklin City, Va.	18.50	Wilmington, Del.	18.50
Lock Haven, Pa.	15.95	York, Pa.	17.00

Proportionate rates from other points.

Returning, tickets will be good in coaches on regular trains leaving St. Louis (Union Station) on day of validation, within ten days, including date of excursion.

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FRIENDS' INTELLIGENCER

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Volume LXI. Number 25.

GOOD WORDS.—XXV.

There must be room in any progressive church to-day for men of many minds and temperaments to work together harmoniously under the government of the one universal Spirit.

But this growing variety and development of opportunity is not to destroy efficient organization and orderly procedure. Some men receive the Truth in such a nebulous form that they seem to imagine good order and systematic organization are opposed to freedom in the working of the Spirit.

THE FRIEND (London.)

In an editorial, Fifth month 27th, 1904.

TO THE CLASS OF 1904.

(Swarthmore College.)

You of the star-bright hopes,
You of the faith elate,
Who now have passed forever
Forth from Swarthmore's gate;

Yours be achievement splendid
In the golden years to be;
And ever in storm and sunshine
God keep you whole and free!

—J. R. H.

THE LIFE OF SCHOOL AS A SCHOOL FOR LIFE.

[Address of President Joseph Swain to the graduating class of Swarthmore College, First-day, Sixth month 12th, 1904.]

You are soon to end these delightful college days and take up the work which you are to do in the larger world outside. You know well the life you have so much enjoyed here. Even college days have their tasks and their trials, but the great army of college graduates over the country have voted that these days are the brightest of life. They are not necessarily the happiest days. If we live a sane and full life we should be no less happy in the after years. Each stage in our life should find some absorbing task the doing of which gives us happiness. You have laid away in these four years memories, enthusiasms and affections which of themselves will give you joy. Hardly a day passes but some alumnus tells me more than he realizes by his radiant face and conversation how much of joy there has come into his life by the recollections of scenes in this campus, among these hills and valleys, in these old buildings, with teachers and students, in his college days. These days you will each recall again and again in your own way.

This morning I wish to ask you, What are those qualities which you have either by heredity or by training, which will give you the greatest satisfaction and usefulness in life and make your alma mater feel that you are her worthy children? You do not need to be told that theory and practice must go hand in hand; that your present strength lies not so much in your present possession or in what you are, as with the advantages you have had, in what you may become. It is in the light of your possibilities that we would think of you. It is for you to realize to their greatest fullness these possibilities. Each day and hour of training gives you additional capital and additional responsibility. If you are to perform the daily tasks of your profession or calling, whatever that may be, in such a manner that the ideals which have been held up to you in college will grow in beauty and power, and your intellectual and moral qualities daily strengthen, you cannot help being an honor and a credit to your alma mater.

By your presence here to-day we may take for granted your increased intellectual powers. The adaptation of these powers to the affairs of the outside world is yet to be attained by you. But our greatest concern is that you shall have those moral qualities which will enable you to meet without apology the demands which your college makes upon you. What then are some of these qualities which you should possess to meet that standard and the successful life which we would set for you?

In the northern part of New York city, on a beautiful bluff, east of North River, stand the stately buildings of New York University. One of these is called the Temple of Fame, of which much has been said. In one of the windows of this building is a picture consisting of three beautiful human figures. This picture is called by Chancellor McCracken "The Three Essentials of a Perfect Life." So far as these essentials can be expressed in three words, they are strength, justice and goodness. The Scripture texts below the picture are these:

1. To those who seek for glory and honor and immortality.
2. Quit you like men, be strong.
3. Give that which is just and equal.
4. Let us do good unto all men.

The first figure has in the right hand a sword, representing material strength; in the left hand a torch, representing intellectual power. A key is fastened around the neck, which is supposed to unlock the material creation. By this and her attitude she is saying, "Quit you like men, be strong."

The second figure has a pair of balances in the right hand, a bundle of rods and an ax in the left hand, symbolizing authority. The expression of the figure as well as the text is, "Give that which is just and equal."

The third figure holds the sun aloft, shedding her rays of light on the evil and the good. In the right hand there is a rain cloud and rainbow above it. The rain descends equally on the just and the unjust. The figure is meant to convey the thought of the text, "Let us do good to all men." To be and to do good are the highest aims of life. To this end acquire strength and obey justice.

In accordance with the command of the first picture we are to increase our physical and intellectual powers; secure possessions, wealth, influence, place. I would not discourage one of you to-day from the largest ambition which any of you may possess. Live your life, whatever that may be. All the world loves and properly so, I believe, the manifestations of strength. We see it in the play of children, in the athletic sports of college students. We see the appreciation of this in the people of all ages. The natural impulse of the human being to develop his physical power is right and proper. There is no necessary conflict between large material possessions and attainments and the higher qualities of life. I understand the injunction "be strong" to entitle you to be as rich as Crœsus if you can legitimately. Money-getting of itself is not bad. The man of wealth may be the first man of the community. It all depends on the way it is acquired and used. The man who builds a new railroad by which a community gets its transportation with less expense and with greater convenience is entitled to increased possession. While he may multiply his own possessions, he improves the condition of the masses and becomes a public benefactor. The man who manages a large enterprise and cheapens the products to his customers without unfair legislation or dishonest dealing is entitled to his reward. Such business may make a few rich, but it blesses the many. It is legitimate for you to have the largest influence possible in life. Attain position and place and power. There was no unworthy motive in the ambition of Abraham Lincoln to become President of the United States. Against the advice of his political friends in the great debate in Illinois, between Douglas and Lincoln, the latter asked the former a certain question concerning slavery. Lincoln foresaw that Douglas could probably answer the question so as to make himself Senator, but he also foresaw that the answer which made him Senator from Illinois would defeat him for the Presidency of the United States. Lincoln was willing to take defeat himself in Illinois that the cause might be served by the defeat of Douglas for the Presidency, because he believed that human freedom and the welfare of the Republic would be thus served. Lincoln wanted to be President of the United States, because he believed he could thus serve the American people and realize at the same time his own highest earthly ambition.

There are many elements which enter into successful achievement in life. Certainly no man attains the greatest success without great labor. "The gods for labor give us all good things." Without this labor in general man secures nothing which abides. A man now and then can find a Placer Mine which yields untold wealth, but the great mines of gold are down deep in the mountains under great masses of rock. To secure it requires time and labor and skill. For each one who is so fortunate or unfortunate as to strike great riches without great labor there are many who pay dearly through suffering for the unnatural accumulation of the few. A man who through diligence, industry and skill saves the work of a hundred men is entitled to his reward, and such success is of benefit to the community and a wholesome example to others.

If you would achieve lasting good you must exercise faith and patience. You must have faith in yourself and faith in humanity; faith that the heart of the universe is sound. You must not only be patient in doing your daily task, you must possess your soul in patience to do the right thing at the right time. Dr. Hadley says: "If ever there was a man who by mental endowment and fortunate circumstances seemed able to dispense with the necessity of patience, it was Napoleon. Unrivalled as a general in his day, and perhaps in any other day, he had a faith in his star which carried him triumphantly through fifteen years of victory. But to that faith he did not add patience; and three years of defeat sufficed to cast to the winds all that fifteen years had won. The individual successes had been many, the individual failures few; but the net result was ruin. Contrast with his career the career of Frederick the Great a half century earlier. Less eminent as a general, surrounded by a more formidable and persistent coalition of foes, defeated almost as often as he was victorious, he yet preserved his tenacity of purpose. Once, on the evening after the battle of Kunnersdorf, his endurance was stretched to the very limit. The whole continent was fighting against him. Through his own fault of judgment, he had lost a field that was nearly won, and lost it so completely that scarce three thousand men were left about his standard. If ever a man might despair, Frederick might well have done so then. His endurance, which remained undaunted in this adversity, was a quality which in the final result counted for more than any military genius, however brilliant. The lesser general succeeded where the greater general failed, because the one had that divine patience which the other had not."

The possibilities of the twentieth century should stimulate you to be strong. And all these possibilities should send the blood tingling through your veins in anticipation of the part you may play in your generation in the development of the resources and influences of the American Republic. But strength may be used in evil ways, and the command to be strong needs important limitations. One limitation we find in the lesson of the second figure—justice. Synonyms of justice are, equality, law, right, rectitude, honesty, integrity, uprightness, fairness, impartiality. Unless you can adjust your ambitions honestly for material and intellectual possessions so as to do no wrong to any man, you had better not achieve at all. The demands of justice are as exacting as the laws of gravity and as fatal in their consequences if disregarded. It is because of the great importance of justice to the welfare of the people that our govern-

ment has established courts of justice at vast expense, and placed some of the ablest and most trustworthy of the nation's men in the various grades of office which the great judicial system of the country requires. Perhaps the greatest office in the gift of the President of the nation is that of Chief Justice of the United States. As a whole there is no class of men from whom the people demand a higher grade of rectitude than from these officials.

The career of Caleb Cushing is an illustration of failure to attain the office of Chief Justice of the United States, because the reputation of the man was such that his appointment to this office would not be a guarantee that exact justice would be meted out to all whose affairs might come before him for settlement. He graduated from Harvard at seventeen years of age. He was a man of unusual brilliancy of intellect, and in his chosen profession of the law he at once gave evidence of great ability. He was a natural student. A period as tutor in Harvard and the two years in travel in Europe were spent in laying a foundation. He was successful as a lawyer. He was an influential member of both branches of the Massachusetts Legislature, was a prominent member of Congress, and he rose to the rank of brigadier general in the Mexican War. He was Attorney General of the United States under Franklin Pierce. Later he was Minister to Spain. He was ambitious to round out his distinguished career by being Chief Justice of the United States. Grant sent in his nomination to the Senate, but a committee of Senators waited on the President and said to him, that while they recognized the ability and legal knowledge and attainments of Mr. Cushing for this high position, his moral obliquity was so well known that the Senate could not offend the better sentiments and feelings of the American people by confirming the nomination. Grant thus withdrew his name, and Caleb Cushing was prevented from reaching the highest position in the gift of the President.

This is as it should be. It requires no argument to show the sad calamity to a nation if its highest courts are not courts of justice, but injustice. While the higher the station the more glaring any deviation from exact rectitude appears, nevertheless it is only as all conform to the standards of truth and justice which we demand of our greatest men that life becomes worth while. There is then a most important and vital addition to be made to the injunction to be strong, secure position, wealth, influence, place. These are to be attained, if at all, honestly. You are not to depart from the path of rectitude. We are to stand with "firmness in the right as God gives us to see the right." The command is clearly to "quit you like men, be strong." But we should place even greater emphasis on the command, "Give that which is just and equal."

It is a great thing to be strong and possess the fruits of strength, provided these fruits are consistent with truth and justice. Yet, we at once feel that one may be strong and just, but if he stops there he has attained only the vestibule of the temple of life. That which brings lasting joy and fullness of life cannot be measured in physical or intellectual measures. To strength and justice must be added goodness. I use goodness in the sense of goodness of character. Sir Walter Scott, as he lay on his death-bed, said to his son, "My dear, be a good man. Be a good man. Nothing else will give you any comfort when you come to lie here." While it is worth while to be good in order to inherit eternal life, the higher and better conception is to be good men and women, because it is only so that you are realizing the highest in you. Like labor, goodness brings its own reward. Your joy and satisfaction will come as an incident to right living and doing.

It is important to note that perfection of strength and justice is impossible for you to attain. You are limited by heredity and environment, and a thousand hindrances, but goodness of character is within your reach. It is your duty to attain the greatest perfection possible in strength and justice. We cannot have complete mastery over our intelligence. We are unable to multiply our knowledge at will. We cannot issue to ourselves good judgment by a voluntary effort. Even memory, however, skillfully and persistently we may woo her, often deserts us in time of need, and chooses to abide only with her favorites. Not a single one of these by ever so strong a will can we make entirely our own, but it is not so with goodness of character. This depends on the will. As our wills are trained to choose the right as between the evil and the good, we come to have good characters. And if we try hard enough there is no reason why we should not come nearer and nearer to a perfect manhood and womanhood. This at least should be our ideal, and the nearer we conform to this ideal the greater will be our peace of mind and solid satisfaction in the work of life.

But how may we attain this good? We are told in Galatians that "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law." Goodness, then, which may represent here the fruit of the spirit, is spiritual verity and comes through harmony of the will of man with the will of God. Here we have the heart of the matter. It is only as we come to realize that back of all the matter and forces of the visible universe there is the invisible spirit of God, and that we come in touch with him, that we may realize the fruit of the spirit. We live our highest lives when we turn all our cultivated powers and gifts in the direction of thinking and doing his will. We may know more and more of Him as we grow older by a study of his works and the history and thoughts of his children. The true scientist is working on and on in the belief that while he may never see the relationship of this fact, and that, in the fullness of time, through the patient labors of a multitude of workers through the ages, ultimate truths and laws will be discovered as they exist in the thoughts of God. In other words, he believes that everything in the universe is under a great, well-ordered and harmonious plan, and the maker of it we call God. We may know something of him through the studies and thoughts of the greatest and best men

of the world, the sages of profane and sacred history. But most of all, those who will receive and obey will find in their own hearts and minds the power of knowing what is that perfect good for them. The kingdom of God is within us. By prayer, by divine patience, by endless watchfulness, by consecration, we may hear and know what is our own pathway and realize the fruits of the spirit.

Your high success in life will depend much upon your ability to see things in perspective and to discriminate pivotal points around which other things turn; to emphasize essentials amid non-essentials; to subordinate minor truth to greater truth; to do amid the multitude of possible things the important things; to know how to work and to make that work count. You must choose between God and Mammon. Unless you are to be on the side of the Father it would be better that a mill stone were hanged about your neck, and that you were cast into the sea. Unless the Son of Righteousness illuminate and control the minds and hearts of the children of Swarthmore it were better that your alma mater be buried a thousand fathoms beneath the earth. Let not the enmity or opposition of others or your own disappointments or failures embitter your lives. This only weakens you. Every triumph over temptation or sorrow gives you a new strength and a new joy. May your lives be a living witness to the world for these qualities of mind: simplicity, fidelity, humanity, godliness, for which the founders of your alma mater stood. Let not the glamor and allurement of material resources of the twentieth century cause you to forget that now abideth strength, justice and goodness, and the greatest of these is goodness.

"May goodness and mercy and truth reign not alone in your own hearts, but may you do what you can in your day and generation to make clear that righteousness exalteth a nation, and sin is a reproach to any people."

WHAT THE FIRST-DAY SCHOOL MEANS TO US, AND WHAT SHOULD BE OUR ATTITUDE IN REGARD TO ITS FUTURE.

[An address by George Walton, of George School, Pa., before the First-day School Association of Philadelphia Yearly Meeting.]

What place in our lives is filled by the First-day school? We can answer this almost in a word. To us the First-day school is the means of preparing men and women to appreciate and profit by our method of worship.

Is it an easy thing to appreciate and profit by our method of worship? Does not our own experience tell us that a struggle is necessary before we can get the best out of our meetings? Who that goes home feeling refreshed and uplifted and strengthened has not often felt that there was nothing so empty as a Friends' meeting? Who is there that has had no difficulty in coming to the point where meeting is a real enjoyment and a season of refreshment from the presence of the Lord? John William Graham has recognized the truth of this when he said, "It is not an easy thing to be a Friend. The Quaker temperament is not the creation of a day in anybody." It is the cultivation of this Quaker temperament which seems to me to be the primary duty of the First-day school.

The time was when the home seemed to be a sufficient influence in the cultivation of this Quaker temperament, this ability to worship God after the manner of Friends. But times have changed. Life is more rapid, more complex, more distracting, and other influences are needed to help the home in this task of developing a Quaker temperament. The fact that our outlying country meetings are gradually disappearing, the fact that many children of earnest Friends have no interest in the meeting—these two things are proof that some influence is needed to help the home, and the First-day school rightly managed is that influence.

A Friends' meeting is simply this: a period of fellowship and communion between the spirits of those present and God. Before we can enjoy this we must know God, we must know that he is our Father, that he is loving, just, tender and merciful. It is foolish to expect to hold communion with a being whose nature we do not understand. The greatest thing that the Bible does is to introduce men to our Heavenly Father, and thus the First-day school, by studying the Bible, can teach all of the knowledge of God that can be imparted by human agencies.

It is necessary for us to know something of the writings of early Friends, and of the ideals of Quakerism. What means of instruction in these things can be more efficient than the First-day school?

In this task of helping us to worship the First-day school has another means of influence than the studying of facts, thoughts and truths of Christianity, and that is the personal contact with the teacher. In many cases, if the teacher be doing his best, this influence will be the most potent that the school can command. Then the influence of the other pupils in the class is a factor which is liable to be underestimated. What can be more inspiring to a young Friend who is trying to make every meeting a period of close fellowship than the example and prayers of an efficient First-day school teacher, and the consciousness that his friends of the class are working towards the same ideal?

But let us not forget this great truth, that whatever real advance is made in our knowledge of the Father depends on the revelations from the spirit of God. Why, then, do we make all this effort to learn of Him by human agencies? Simply to make the start. If we want to know of God, to gain the key of admission to His presence, why not start to find out all we can? We turn to the Bible and seek for Him there. We look into the hearts of our teachers and our classmates in First-day school and our Friends and look for Him there. We go to meeting, open our hearts and wait. Dare we for a moment suppose that God will refuse to come into the soul which so clearly wants Him and which so eloquently asks for Him? When we make a start He will meet us more than half way. Thus in the First-day school we do our

share towards learning of God. He will do His. If we do not make the start, so far as my limited observation goes, God will not reveal Himself to us. He will not cast His pearls before swine.

In a word, then, the success or failure of the Friendly mode of worship depends very largely on the First-day school. But is the Friendly mode of worship worth preserving? Why should we go to all this effort for the sake of keeping it? Nine-tenths of us are ready right now to bear testimony to the fact that our meetings are sources of real comfort in times of sorrow, and that a meeting is unexcelled as a means of straightening one out after a week of hard, distracting work. What else is so efficient in putting us in right relation with ourselves, with our fellow men and with our God? And there is one more value of our meetings which we must not overlook. A Friends' gathering where each one holds real communion with the Father is unequaled as a preparation for a week of service, helping others. Are there any Friends who go through this world helping others and giving help which requires sacrifice who are not regular attendants at meeting? And the help which we do without sacrifice—does it in the long run amount to much? It seems to me that if all Friends really appreciated and profited by our meetings for worship we would be the foremost of all religious organizations in missionary and philanthropic work. The presence of God in the heart is the great qualification for successful work in helping others, and our method of worship in its best form excels others in securing this presence. If it does not the fault is ours. As individuals many Friends do some philanthropic work outside our own ranks. As an organization we have our schools for our own people and others who can pay, but we seem to be doing no religious work among those outside our own number who need it most, and very little philanthropic work which really lifts needy people higher in the world. . . Note, then, the grand opportunity of the First-day school. To take the children who come to it, train them and lead them so that their meetings are real fellowship with the Father, so that they may go forth and make the world better for having lived in it. People talk of a renaissance of Quakerism in the near future. If it is to come to pass it will depend more on the First-day school than on preaching. If it is to be accompanied by increased usefulness in the world the First-day school will be its greatest element of strength. If Friends are going to rise up and take advantage of the many necessities for work among the people of the outlying country districts, where Friends were once so plentiful, but where their farms are now occupied by non-church members, or among the poor of our great cities, or among the colored people of the South, or among the degraded natives of Africa, or downtrodden masses of India, or the keen-witted atheists of China; if Friends are to take a commanding position in the work of spreading the kingdom of God among these peoples, they will do it because the members know God and love Him, and because the First-day school has opened the way for them to come into the presence of the Father. . . .

Now the First-day school can help to increase our membership in two ways—first, by starting and inspiring our missionary work, and second by bringing into the Society people of no church affiliations, who may be attracted by the strength and power and beauty of the God to whom our schools open the way.

What, then, does the First-day school mean to us? It is the institution which can train our hearts and minds to receive the spirit of God, and as such it is a most potent factor in the success of our religious and philanthropic work, and in the growth, indeed, in the very existence of the Society itself.

Turning to the second phase of the question: What should be the attitude in regard to its future? the answer is brief. Increased efficiency! Better work should be our aim for the future. There are two ways in which better work can be secured. The first is by better plans, better courses of study, better organization; but I am not sure that we need changes along these lines. At any rate, this is the province of the First-day school committees of the yearly meetings and of the conference, and we can trust them to do their best.

The second way to secure better work depends entirely on the rank and file of the Society, on each and every individual member. If we rise to the occasion better work will be done. If we do not no amount of planning or new courses of study can ever make our First-day schools effective. Our part is this: to be more faithful in preparing ourselves to be used by our Heavenly Father in His First-day school work. We must realize that work is to be done and that some of it may fall on our shoulders. We must be ready. We ought to take advantage of every opportunity for secular education. We ought to strive to live a good life day by day. We ought to learn to be kind and loving in all the little things of life. We ought to avoid that groundless fear of assuming responsibility. Those of us who are younger ought to realize that the time is near at hand when God will be calling on us for some service in His vineyard. We ought to so direct our life work that we will have time for this service. "Seek ye first the kingdom of God and His righteousness and all these things will be added unto you." This fundamental command of Jesus means that opportunities to do good should outweigh opportunities to make money, and gives us assurance that we will not be left unsupported. "Seek ye first the kingdom of God." That, my friends, seems to me to be the attitude which we should assume towards the future of the First-day school, making an earnest effort along these just-mentioned lines to secure increased efficiency.

In a word, then, the First-day school is the means of preparing men and women to appreciate and profit by our method of worship, and our attitude towards its future should be better work.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.—*F. W. Faber.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SIXTH MONTH 18, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

CONSTRUCTIVE CONSERVATISM.

THERE is a conservatism that kills, and it is this type that has brought conservatism into something of disrepute. We are living in a time of rapid transition in many lines of thought and work. Ours is often called the age of the young man—by some, complainingly, by others exultingly. There has been much talk of a "dead line" in the ministry of those denominations that have a professional ministry. Churches persist in calling young men to their service, and the older men have to drop out or go to the smaller churches and less important fields of work. The Methodists, in their recent Conference, retired a number of their old men from active service as Bishops, among these being some men beyond seventy who are in their very prime for work. Others of them, though active and efficient, yet belong so decidedly to another generation that the younger men chafe under their rule, and they must step aside and give place to the younger men. It is the same in business. There less ado has been made about retiring the older men. In the business world these things work automatically. Young men to-day are doing the work of the world.

All this makes some feel that things are going wrong, that the world does not appreciate the substantial and the solid, but runs after new things, and, tiring soon of these, goes again after other new things. But this is not the real inwardness of the matter. The world is not going to be ruled by young men while the old and experienced are pushed to the wall and forced to retire, in the future any more than in the past. The world is not going to be prodigal of its effective workers as it has not been. Those who are best fitted for the work to be done are the ones who will do it.

Just now young men are to the front because they are the ones best adjusted to the new and changing order of things. So sudden has been the transition that many of the older men have not been able to adjust themselves in a sufficient degree to hold their places. The world is not the better but the worse off by being dominated by the young, the inexperienced, those of brief training and imperfect preparation; but it is the best we can do just now. The sons of these young men will not begin as young as their fathers did. As we get settled seriously to the interests of the new epoch the world's work will have the advantage of the experience and the long training of old men.

The present "craze" for young men, as the pessimist is inclined to call it, is but temporary, and will not last through the century. Already we find the question being seriously discussed whether the Christian Endeavor movement has not run its course. Here and there are signs that the life of the Church in the future is not going to be divided into the "young people" and the church proper.

Among ourselves the young people's movement, purely as such, has never been taken up heartily. Older Friends who felt young have identified themselves with the work of the Young Friends' Association, and the young Friends have insisted on including the old as well as the young in the work. In most cases the Young Friends' Association is simply the live part of the meeting, and includes all the working members, both old and young. Many have refused to distinguish themselves as *Young* Friends' Associations. This is as it should be. As a recent editorial writer has said, "Any attempt to segregate the young from the old, in the Church or in the interest of religion and morals, is, to say the least, an exceedingly dangerous experiment. . . . The worship that is to help the young must be such as to express the aspirations of the aged; and the morality that is to satisfy the mature must be presented in such a way as to impress the growing in their immaturity."

Just this transition age, when the tendency is to bring forward the young, is the one that especially needs the old, needs the very thing that it most chafes under, the conservatism of the old. Dogged conservatism, obstructive conservatism, is not needed and will soon be thrust aside. The conservatism that simply says No to any new move, that simply insists that the old way is the only right way, and puts everything possible in the way of the new, is the kind that will do neither good nor much harm. The temper of the age will make short work of it and pass on.

The conservatism that this age needs is a teaching, a constructive conservatism. It does not need merely to be checked in its course. It needs to be impressed with the importance of the old things, to be made to understand and love them, as the old men love them. We are in danger of losing hold of some of the old

things that we cannot afford to lose, not so much because of any wilful opposition to them on the part of the younger and dominant and self-reliant generation, but because this generation does not realize the importance of them, has not learned to love them.

Especially in our Society of Friends do we need a conservatism that is firm and steadfast in its hold upon the vital things of the past, and that can teach the younger and make them understand. Those older members of a meeting who fall in with all that is proposed by the younger, who are under the influence of the new age, are not the ones who do the younger Friends and the meeting the most good. Those who do the most good are they who stand firmly for the old things and make them tell. This is the real conservatism. The conservatism that conserves, that saves.

The ideal meeting is not the one that is made up of a united body of young people who are in touch with the new thought and work of the time and are sailing harmoniously with no opposition from any older members; nor is it the meeting that has live and concerned members who are waiting till the opposition dies off to do something toward making the meeting a live one. The ideal meeting is the one that is made up of aggressive, active young people, and of staunch, conservative old Friends who stand intelligently and aggressively for the old things, and all of whom work together sympathetically, understanding one another, each contributing his part from his point of view to the life of the whole.

CURRENT EVENTS.

Backed by a constituency of more than 1,500,000 women throughout the United States, the National League of Women's Organizations, on the 8th, by the action of its Executive Committee, made drafts of a plank which it will request the Republican and Democratic National Committees to insert in their party convention platforms, pledging the passing of such laws as will uproot polygamy in Mormon communities. The demand is made also for the separation of Church and State in political affairs, as well as the destruction of polygamy. As a part of the active campaign to be waged by the league against the practice of polygamy and the dominance of the Church in Mormon communities, it was decided to print and distribute a pamphlet to be made up of abstracts from the testimony in the investigations of the Senate Committee on Privileges and Elections relative to the election of Reed Smoot. The pamphlet will be distributed by the International Council of Women, 156 Fifth Avenue, New York. It was determined also to send speakers to Michigan, Indiana and other States, and particularly to known Mormon districts, to deliver addresses in public meetings on the menace of polygamy and Mormonism to American institutions. It was said that the fact that the investigation in the Smoot case was postponed until after the elections conclusively demonstrates that both political parties recognize that Mormonism is a national issue. Letters were read from men who testified before the Senate Committee, as well as other prominent men and women in Salt Lake, Park City and different places in Idaho, begging the league to continue its agitation of the subject, and asserting that they are helpless in the face of the dominance of the Mormon Church, and can only look for deliverance therefrom to the men and women in other parts of the country free from its baleful influence.

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The contract for the building and installation of the first electro-magnetic railroad to come into existence in this or any other country has been awarded to a New York firm. The road, which is of the elevated type, is to be on Staten Island, and will be about two miles in length. The system, in brief, consists of the application of electro-magnets to the rolling stock of the road in such a manner that they, the magnets, lift or nullify 95 per cent. of the total weight of the cars. The tractional powers of the motor drawing the train are practically devoted to developing speed rather than in overcoming the inertia or weight of the cars.

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Foreign Minister Delcasse, in a declaration in the French Chamber of Deputies, on the 9th, giving a summary of the official investigation into the atrocities in Armenia, declared that the Porte maintains in Armenia an administration of such a character that insurrection is the only recourse for the population. He said he had informed the Porte that the time for repression is over and that it must beware what responsibilities it incurs. The British, Russian and French Ambassadors at Constantinople have reached an agreement to make an energetic representation to the Grand Vizier that these atrocities must be stopped.

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Holland and Denmark have concluded a treaty of arbitration by which they agree to submit to The Hague Court all differences which are not settled by the ordinary channels of diplomacy. The only reservation made excludes cases where the vital interests or the honor of either party is involved. This is the first instance in which two States have made a general treaty of arbitration. A supplementary clause leaves it open to the other signatory Powers to join on a similar footing. The treaty awaits ratification by the States General.

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The Berean Manual Training School, in Philadelphia, which is of especial interest as being one of the first institutions under able management, to do for the negroes of the North what has long been recognized as necessary to be done for those of the South, held its commencement on the 16th. The graduates this year number twelve young women and one young man. One of these completed the course in bookkeeping, stenography and typewriting; two, the course in canning; three, millinery, and eight, dressmaking.

The 150th anniversary of the birth of Columbia College, New York city, which was celebrated on the 8th, was made the occasion for adducing some interesting facts about that institution. Columbia is outranked in seniority throughout the Union only by Harvard, William and Mary, Yale, Pennsylvania, Princeton and (under another name) Washington and Lee, and in that order. It is stated that Columbia has more instructors (576) than any other institution of learning in the country, and except Harvard, has more students (4,512) than any other American University.

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A life-size bronze statue of Dr. Benjamin Rush was unveiled in Washington on the 11th, by the American Medical Association. It stands on a commanding spot in front of the Naval Medical College. The site is historic, as it was used as a camp ground by Braddock's force on its fateful march to Fort Duquesne. Dr. Rush was a signer of the Declaration of Independence, and the foremost medical authority of his age in America.

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Lawrence Hutton, author, essayist and lecturer, died on the 10th, at his residence, Princeton, N. J., aged 61 years. From 1886 to 1898 he was literary editor of *Harper's Magazine*. He was the author of numerous books, the last of which, "Landmarks of Oxford," was published after he came to Princeton. Until within the last two years he was an English lecturer in Princeton University.

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The Chilean government decree accepting the bids for constructing the railway across the Andes was signed on the 10th. The work will be in the hands of American and English capitalists, who can be counted on to push construction. The aggregate of the contract is $6,700,000, but ultimately the government designs, it is understood, to expend two or three times that much on the railway.

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Secretary Hitchcock has withdrawn from possible settlement 32,600 acres of land in Southwestern Colorado, on which it is proposed to establish a national park for the protection of the ruins left by the cliff dwellers of that region.

BIRTHS.

HAINES.—On Sixth month 3d, 1904, at Swedesboro, N. J., to S. Walter and Emily W. Haines, a son, who is named George Lamar.

JENKINS.—At "Pembrook," Lansdale, Pa., on Sixth month 12th, 1904, to G. Herbert and Mary Schofield Ash Jenkins, a daughter, who is named Sara Schofield Jenkins.

MAULE.—Sixth month 2d, 1904, at Brookdale Farm, Quarryville, Lancaster County, Pa., to Norman Comly and Edna J. Pyle Maule, a son, who is named Richard Pyle Maule.

MAULE.—At Gum Tree, Chester County, Pa., Fifth month 18th, 1904, to George Clark and Clara Brinton Maule, a daughter, who is named Edith B. Maule.

MARRIAGES.

PARRY—MICHENER.—At the home of the bride, Germantown, Pa., under the care of Horsham Monthly Meeting, Fourth month 4th, 1904, Samuel Davis Parry and May Edith Michener.

DEATHS.

KESTER.—The death of Tamar Jane Kester occurred Fourth month 26th, not in Third month, as stated in this column in our issue of Fifth month 7th.

PASSMORE.—At the home of his son, Leroy C. Passmore, at Nottingham, Pa., Sixth month 6th, 1904, Ellis P. Passmore, in his 81st year; a lifelong member and for many years clerk of Nottingham Monthly Meeting.

The earthly life of this long-time well-known citizen of Chester and Cecil Counties closed Sixth month 6th, 1904, at the home of his son, Leroy C. Passmore, at Nottingham, Chester County. His physical and mental strength and vigor of many years standing began to fail a year or so ago, accelerated by heart trouble, and his powers declined peacefully to the end, the close being accepted by him as a happy release from the ills of the flesh. The funeral took place on the 9th, and the interment in Rosebank Cemetery, Calvert, Md.

Ellis Pusey Passmore, the oldest son of John W. and Deborah Brown Passmore, was born in Nottingham Township, Eighth month 4th, 1823, where he was raised in farm life, being as well schooled as the home opportunities afforded. He grew up with strong convictions and in early life became impressed with the wrong of slavery and entered actively into the cause of freedom of the negro race in the South. Having moved into Maryland in his early manhood he found his views very unpopular and at times suffered many indignities, yet he firmly but respectfully pressed his sentiments and rejoiced when he found the best people of his association growing toward the same view, which finally found favor in the national edict of freedom. He was a studious reader and being favored with a strong memory he obtained a fund of information that made him an intelligent and ready conversationalist, logical and strong in argument. He was also an active and consistent advocate of temperance and spent much time in promoting this cause. He bore an earnest religious testimony in the Society of Friends in whose tenets he entertained fixed views, and yet displayed a becoming liberality towards those whose ideas differed from his. He devoted much time to educational subjects and was impressed with the advantages of a good education, and labored industriously to help his children to obtain the best his circumstances would permit. He took an active part in politics, and was an earnest Republican, but never aspired to obtain office.

He was a broad-minded, industrious and earnest man, kindly dispositioned and friendly towards all. His life was mainly spent in agricultural pursuits, he owning and farming for several years a fine dairy farm of nearly 300 acres near Bayview, Maryland. He was among the first to make butter-making a specialty, his E. P. brand having a good reputation for years in the Baltimore market. In later years he engaged in the fertilizer business, and was also in life insurance for some time.

In 1847 Ellis P. Passmore married Mary E., daughter of John and Francina Lincoln, who died in 1893. The surviving children are Lincoln K., a vice-president of the Penn Mutual Life Insurance Company, Philadelphia; E. Pusey, cashier of the Franklin National Bank, Philadelphia; Leroy C., of the firm of Passmore & Gillespie, warehouse merchants, Nottingham; John W., the eldest, Charles S. and Emma, wife of John D. Haines. residing in Butte, Montana; also one sister, Elizabeth R. Cheyney, of West Chester. His brothers, Samuel, of Iowa, and John A. M. Passmore, of Philadelphia, died recently.—*The Press* (Oxford, Pa.).

PAUL.—In Philadelphia, on Sixth month 14th, 1904, Clara E., wife of Mickle C. Paul, a member of the Monthly Meeting of Friends held at Race Street, Philadelphia.

RICHARDSON.—At Rockwell, near Wilmington, Del., on Sixth month 2d, 1904, John Richardson, in his 81st year.

WILLETS.—At Manhasset, L. I., on Sixth month 6th, 1904, after months of patient suffering, James R. Willets, in the 64th year of his age.

A member of Westburg Monthly Meeting. On the afternoon of the 8th instant relatives and near friends gathered at his home in much sympathy for his devoted wife and to pay the last tribute of love and respect to him whose untiring energy and undoubted probity, coupled with executive ability and ready sympathy, had made him a valued friend to many, and a trusted officer of the financial, philanthropic and educational institutions of the community. To these institutions he gave largely of his time, his means and his own best self; for to share responsibility and in a quiet, unostentatious way to

lighten the burdens and add to the happiness of others was life to him. Surely the influence of such a life will go on.

"When a good man dies, for years beyond our ken
The light he leaves behind him shines upon the paths of men."

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NOTES.

Our friend, Dr. Arthur B. Turner, professor of mathematics and astronomy at the Temple College, Philadelphia, has resigned his position there to accept an appointment at the Naval Observatory, Washington, D. C.

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In our report of Longwood Yearly Meeting, taken from one of our exchanges, there was an error in the memorial list. A memorial was read, not of Jane Abbott Johnson, but of Henrietta Wolcott, widow of Rowland Johnson.

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Rebecca B. Nicholson expects to go to Toronto the last of next month, and will be glad to aid Friends and others from Philadelphia and vicinity in finding pleasant homes during the conference. An announcement of an excursion under her care, to follow the conference, will be found among our advertisements.

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The Friends' Book Association acknowledges receipt of the following contributions to the Children's Country Week Association: From Helen Comly Bacon, $5.00; from the "Fellowship Circle of the King's Daughters," 4 bundles of clothing, containing 111 garments. JOHN COMLY, Superintendent.

Sixth mo., 13th, 1904.

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The semi-annual series of meetings held at Millville, Pa., convenes next week in the following order: Monthly meeting, on Fourth-day, the 22d; half year's meeting, on Fifth-day, the 23d, and the general public meeting, on Sixth-day, the 24th.

Friends from other sections are always welcome and their interest is appreciated. CORRESPONDENT.

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Ohio Yearly Meeting convenes at Mt. Pleasant Eighth month 29th. Friends desiring to attend, by sending notice, will be met at Mt. Pleasant Station, Wheeling and L. E. R. R., on Seventh-day, Eighth month 27th.

It is most earnestly hoped that, as many interested Friends from other yearly meetings as possibly can will make an effort to be present throughout its sessions.

The time of trains from Steubenville, O., and Wheeling, W. Va., will be given later. W. R. CLARK.

Emerson, O., Fifth mo. 13th, 1904.

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At Mt. Kisco, N. Y., on the evening of Fifth month 30th, 1904, between the hours of six and ten, S. Walter and Sarah Emily Griffith celebrated the fiftieth anniversary of their wedding, which took place in Madison Street, New York city, Fifth month 29th, 1854, the ceremony being according to the Methodist custom and in the presence of a Methodist minister. About seventy-five people called and many handsome and useful presents were received. The pastor of the Presbyterian Church presented them with the Golden Wedding certificate. A heavy storm coming up at the hour, many were prevented from coming. Nearly one hundred have since called to offer their congratulations.

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Of the $240,978 left for good purposes by the will of the late Hiram Brooke, of Philadelphia, who, though not a member of our Society, was a frequent attender of the meetings of both branches, a number of bequests are of especial interest to Friends. One thousand dollars was left to Friends' Neighborhood Guild; $1,000 to the Female Society for the Relief and Employment of the Poor; $3,000 to Friends' Meeting, Fifteenth and Race Streets; the same amount to Friends' School, Fifteenth and Race; $2,000 to the Boarding Home of Philadelphia Quarterly Meeting; the same to the Home for Aged and Infirm Colored Persons, Girard and Belmont Avenues; $500 each to Friends' Meeting, Seventeenth Street and Girard Avenue; Friends' Meeting, Ninth and Spruce Streets, now merged with the meeting at Fifteenth and Race Streets; Friends' Meeting, Fourth and Green Streets; Friends' Meeting, Twelfth Street, below Market; Friends' Meeting, Sixth and Noble Streets (the last three being meetings of the other branch of Friends); $500 was also left to Swarthmore College. Like sums were left to many Philadelphia institutions and to charities and missions of many different denominations.

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Mary Travilla and her sister Elizabeth have just returned from a trip to the World's Fair, in connection with which they felt called to hold and attend some Friends' meetings. On their way West they spent the 29th of Fifth month in Lancaster, going in the afternoon to the meeting that is held every spring in the old meeting house at Bird-in-Hand, and attending a meeting in Lancaster in the evening. The number present at both of these meetings was encouraging.

In St. Louis a parlor meeting was held at the home of George B. Miller, 4107 Washington Avenue, on First-day evening, the 5th instant. About twenty were present, including some other Friends who were visiting the Fair, and a few who reside in the city, but the majority of those assembled were members of other denominations.

At Cincinnati an evening meeting was held at the home of Charles B. Murray, and the large parlors were filled. The Friends here feel it a privilege to have ministering Friends come among them, and do all in their power to make their visits pleasant and to spread notice of meetings.

At Pittsburg Samuel P. S. Ellis had communicated with the Friends of the other branch from Philadelphia, who hold meetings every First-day at 11 a.m. in the Woman's Christian Association Building, and had been assured by them that Mary Travilla's presence in their meeting would be acceptable, and any message she might have would be welcome. Our members living in the neighborhood were informed of this prospect, and many of them attended the meeting on the 12th instant. It was solemn and impressive, and Mary Travilla's message (the only one of the morning) seemed to meet the witness in many hearts. There were about forty present, the usual attendance not being over twelve. This meeting will be discontinued during Seventh and Eighth months. When it reopens in the fall our members living in or visiting Pittsburg and vicinity will be received here in the true Friendly spirit.

PRAIRIE GROVE QUARTERLY MEETING.

Held at Prairie Grove, Iowa, Sixth month, 1904.

The Meeting of Ministers and Elders convened on Seventh-day, Sixth month 4th, 1904. Phebe E. Russell and Theodore Russell were the clerks. We had with us from a distance Thomas E. Hogue, of West Liberty, Iowa, and John and Mary Cory, from Tama, Ia.

Reports from the different meetings showed that several of those appointed to attend were absent on account of sickness and other causes. The queries were read and answered, and although but few were present, "Where one or two are gathered together in my name there am I in the midst of them."

The quarterly meeting followed. Friends present from a distance, in addition to those previously named, were Griffith Coale and Beulah Elliott, of West Liberty; Ruth Packer, Byron Edsall and Emmet Packer, from Marietta, Ia. The regular routine of business was despatched by our very efficient clerks, Ruth Packer and Mary B. Vansyoc. Some good counsel was given by Thomas E. Hogue. Others spoke on topics presented, and it was a very harmonious meeting.

First-day morning dawned with a prospect of an ideal day. Meeting convened at 11 o'clock, the house being well filled with an eager, attentive, inquiring audience. Soon Thomas E. Hogue arose and gave a very excellent sermon, encouraging all to diligently seek, search and mind the light—the light that is not contained within the lids of any book, the light that cometh from the great Author and Finisher of all, and to be of benefit to us must be experienced in our own

hearts and become a part of us, leading us into all truth. Thomas Hogue is a power for good, and under his ministry none need go empty away.

Mary Cory offered prayer, asking for strength and guidance in all our work, feeling sure that if we seek we shall find, if we ask we shall receive, and if we knock the door will surely be opened unto us that we may enter in and sup with him and he with us. She also spoke encouragingly to the young, and of thankfulness to the all-wise Father that she was again permitted to be with us in person, although having often been with us in spirit.

At 3 p.m. the conference convened, with Byron Edsall and Laurence Russell clerks. The house was packed to overflowing, with many outside unable to get seats. After the regular routine of business a very interesting program was rendered, consisting of papers, recitations and singing. One piece, entitled "A Quaker Meeting," told how the solemnity, plainness and quiet impressed an attendant. A duett, "Tell Mother I'll be There, in Answer to Her Prayer," was beautiful. All was excellent and betokened a lofty tone of thought; but space will not permit a mention of each separately. It was a successful conference.

At 8 p.m. the Young People's Society of Prairie Grove was called to order by the leader, Etta B. Russell, with Bessie Russell as secretary. The leader read the 12th chapter of Romans. Minutes were read and roll called, many responding with beautiful mottoes. The leader presented a paper on the topic, "What Constitutes a Good Home?" The two assistants, Bertha Fenton and Oliver Hough, read carefully-prepared papers on the same subject. The central thought was that where cleanliness, thoughtfulness, love, charity, patience, parental devotion and filial affection abound, there will be a good home. The papers all showed much thought and preparation along right lines, and all could fully unite that if the beautiful thoughts contained therein were fully carried out there would be many ideal homes in our land. Several recitations, songs and talks on the papers and other subjects followed, after which Willie Paxson was selected as leader at the next meeting, who chose Emmet Russell and Earl Russell as assistants, with "What to do with Temptations" as the topic. Thus closed a very busy, interesting, and, we hope, profitable day. T. R.

The majority of our readers get never more than a vacation of two weeks. Some never get any. But they who know how to use their time and order their work aright often come out in the autumn as well prepared for the work of the winter as those who have traveled far and spent much in the pursuit of amusement and rest.—*Christian Register.*

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"Like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." There is the whole power of the Resurrection—a new man for the new world.

SILENCE IN WORSHIP.

[Read before Third Haven Young Friends' Association, Second month 2d, 1904.]

Friends have ever regarded silence in worship as one of the fundamental principles necessary for soul-growth and spiritual strength. "Be still, and know that I am God" is scriptural authority. The idea did not originate with the Friends, for the great Prophet wrote, that they who wait upon the Lord shall renew their strength. While the word "wait" may mean "to serve," yet it also carries the idea of both "willingness" and "passiveness," or a condition which permits the soul to receive, which is necessary before the spirit of light and truth may enter. For by these are we strengthened.

The soul encompassed by a mind active upon the problems which beset it, cannot, it would appear, readily receive light from the Fountain of all Truth. Mental activity and soul inspiration do not combine to produce the best results for the soul. Some may attempt to show that an effort put forth by the mind to develop the soul will be productive of good results. It will only be so (from the writer's view) when the mind has simply removed obstacles and ceases to be active thereafter, in its effort to force light into the soul. Mental activity comes by man's will. Soul inspiration comes by the will and grace of God.

Friends do not regard the silence of the body as the only essential to soul development, though the mind and body are so closely allied that the activities of the former may be quieted by the stillness of the latter.

It comes not by invitation or wishing, but by patience and waiting, and a conscious desire that the mind may cease its activities; at the same time this would be conducive to drowsiness and self-imposed sleep might follow, but for the control of the consciousness which must stand sentinel at the door to admit the impression of truth, and report the same to the waiting, silent mind. If the mind is active upon the problems of the day, while the body is sealed in the silence of the meeting, it will not notice the visitation of the Spirit of Truth which may knock for admission, for the consciousness is with the mind during its activity, and the consciousness is the only medium through which the soul can report its impressions to the mind. One must be conscious of an inspiration before he can think about it.

To quiet the body is comparatively easy; to bring one's mind under control is more difficult; to do both and at the same time keep the consciousness clear and alert is to prepare the way for direct light upon the soul. To lose consciousness is to sleep.

The soul may grow through the accretions of truth, just as the plant grows through the accretions of light. If truth is never allowed to get beyond the mental plane, that is, beyond the mind, it follows that the mind must contain it. This we call knowledge so far as it goes; but when Truth permeates the soul, we may call it Wisdom, that which includes not only knowledge, but something higher, which knowledge cannot supply. Man may live a moral life in its highest sense, and at the same time his soul might be

atrophied from lack of direct contact with inspired truth.

The spoken word may serve as a stimulus to arouse the latent sensibilities of the soul, and if the word comes from a consciousness already responsive to the unerring guide it should be most welcome in the silent meeting. May we not venture the thought that if the silence of the soul were more real in our meetings than the appearance of the silence, the stillness of the tongue would not always be so profound even though two or three only were gathered together in his name.

Easton, Md. WILSON M. TYLOR.

CENTRE QUARTERLY MEETING.

Held at Dunning's Creek, Fishertown, Pa., Sixth month 6th.

The First-day School Association, on Seventh-day afternoon, was a very interesting occasion. Encouraging reports from the constituent schools were read, nearly all delegates were present, and the program of literary exercises, which is becoming such a popular feature of these meetings, was rendered in a manner most creditable to the participants and interesting to others.

The public meeting on First-day morning was perhaps not quite so crowded as usual, while the evening meeting was something larger than on former occasions. Exceptionally good order and interest prevailed throughout all the meetings.

The only minister present was A. Haviland Hull, of Little Falls, Md., whose messages were delivered in a forceful yet pleasing manner, and apparently most acceptably to those outside our membership, as well as edifying to ourselves.

There were but few representatives present from Centre and West Branch to the quarterly meeting, though all named were present except two. No business of special character claimed the attention of the meeting, but all seemed interested in its deliberations.

Notwithstanding the limited number of visiting friends, the social part of the quarterly meeting period was very much enjoyed, and we feel that we have had a good and profitable time together.

E. H. B.

BURLINGTON QUARTERLY MEETING.

The Burlington Quarterly Meeting of Friends met Sixth month first at Crosswicks, New Jersey.

The meeting was opened by the usual meeting for worship, during which Lydia H. Price and Henry Kelley encouraged us in our daily walks. In the business meeting most of the delegates from the various monthly meetings responded. After the assistant clerk read the minutes of last meeting, held in Trenton, the delegates sent to yearly meeting gave full and very interesting reports. The clerk read some points from the extracts. The presence of Samuel and Henrietta Atkinson from Abington, also Lydia Price, added interest to the meeting. Before closing Laura Rogers repeated the 8th verse of 1 Cor., and expressed the feeling of all that we had had a sincere and truthful meeting.

M. E. HARVEY, Correspondent.

A FRIEND IN BUSINESS.

[The following appeared as the leading article in *Printers' Ink* for Sixth month 8th, 1904, under the heading, "Unlike Any Other Paper." It is by James H. Collins.]

One hot day in 1862 a Quaker lad was binding oats on a farm in Montgomery County, Pennsylvania. A shower threatened. The oat-field lay back of the wood-lot. The sun beat down vertically. The oats were full of briers. Anybody who has bound oats, of a sunny afternoon, before a shower, near the undergrowth of a wood-lot knows that a wood-lot under those conditions is just one of Nature's hothouses. He sees how she forces undergrowth.

It was hot . . . and there wasn't a breath of air going, and as the lad worked he became more and more convinced that there wasn't much . . . fun in farming. The first harvester and binder were at least twenty-five years ahead in history. If the farm boy had been six feet tall and forty inches around the chest he might have made easy work of the oats. But he was neither tall nor overstout. By thinking hard on the subject he half concluded that mental work was his natural forte, not brawn, and when the oats were all set up this half opinion had become a definite conclusion.

On his way back to the house he struck into the garden, where his father was hoeing.

"Father, will thee lend me five hundred dollars?"

The hoe stopped slowly at the end of a row, and the elder looked off at the wood-lot for fully a minute as though he had not heard the question. It was a fearfully long minute to the boy.

"What will thee do with so much money, Wilmer?"

"Well, I've been thinking a long while about it, and I don't believe that farm work is what I can do best. The weekly paper over at Norristown is for sale, and the price is one thousand dollars. I want to be a newspaper publisher."

The lad's father again looked off toward the woodlot, and the lad watched him anxiously. He had expected a refusal, and thought he saw it in his father's face. When the latter consented, therefore, the boy was so taken aback that he had no reply to make, but walked off to the house as reflectively as though his fears had been realized instead of his hopes.

Next week at the head of the editorials in the *Weekly Republican*, of Norristown, Pa., appeared the name of new publishers—Atkinson & Jenkins. It stayed there two years, during which the senior publisher was also typesetter, advertising manager, circulation man and motive power for the Washington hand-press. The junior publisher was Howard M. Jenkins, also a farm boy who afterwards became a well-known literary man. Then the firm separated and young Wilmer Atkinson departed for the larger field of Philadelphia, where he ran an advertising agency. He did not run it far, however. Presently the Quaker boy was looking around for a new field. In all the State of Delaware there had never been a daily newspaper. So the firm of Atkinson & Jenkins was reorganized, and established in Wilmington the *Daily Commercial*, which was the only daily in that

field for more than five years. Then competitors appeared, and there was rivalry enough to make things decidedly interesting for everybody. After several years of the contest it was plain that Wilmington had too many dailies, so there was a consolidation. The *Daily Commercial* was absorbed by a rival, and is still a part of the title of the Wilmington *Every Evening*. Wilmer Atkinson, with his farm training and fifteen years' experience in printing, publishing, writing and advertising, then returned to Philadelphia and founded the *Farm Journal*.

The first issue appeared in March, 1877. The subscription price was twenty-five cents a year, and the publisher canvassed county fairs in person for subscribers the following fall. There were not many agricultural papers in those days. The cheapest sold for four times the price of the newcomer. The first number had twelve pages and an edition of 25,000 was printed. Only a local circulation was sought. John Wanamaker, just starting his Philadelphia department store, was one of the first advertisers. From the outset the *Farm Journal* had a definite policy. All its predecessors dealt with live stock, poultry and crops. The *Farm Journal* treated these products, too, but more than anything else it dealt with the human animals on the farm. Another plank in its platform prohibited soliciting of advertisements. His experience as a solicitor in Wilmington had made the publisher so sick of that detail that he resolved that he would never ask any one for business direct, and though in the twenty-seven years since then the *Farm Journal* has always been kept prominently before advertisers by means of trade journal publicity and clever literature, it has never employed a solicitor. Quack medicine advertising was omitted from its columns at the beginning, as well as questionable announcements of every sort, and in 1880 appeared over its editorials a " fair play " notice informing subscribers that losses incurred through dishonest advertisers would be made good by the publisher.

. . . . .

The *Farm Journal* has always been a reflection of the personality of homely, honest Friend Atkinson. From the beginning he has been chief editor. Articles have been boiled down to paragraphs, paragraphs to aphorisms, and all have had the tang of the soil. The readers of the *Farm Journal* have long been known as " Our Folks." The " How not to do it " of farming is embodied in a comical character known as " Old Peter Tumbledown," whose barn leaks, whose stock is lean and ill cared for, whose hens steal their nests and who spends enough money for whiskey and tobacco every year to buy his wife a real silk dress and send his children to college. For twenty-five years " Jacob Biggle " has taught right farming to the men in its columns, and " Aunt Harriet " has given thrifty counsel to the farm women. Enough good poetry from the masters of English literature has been printed between articles to make up a large compendium, and the shrewd common-sense and practicality, coupled with its genuine individuality, have made the *Farm Journal* a true reflection of its motto, " Unlike any other paper."

In point of circulation the *Farm Journal* so far exceeds any other publication in the agricultural field that it has no competitors. The average issue for 1903, as stated in the Roll of Honor, was 544,676, and the publisher now has his eye upon the million mark as an ideal. Quantity, however, is far from being the most notable element of the little paper's circulation. The agricultural press is peculiarly sectional. The average farm paper covers either a small group of States or a certain group of agricultural specialties, as dairying or poultry raising. The *Farm Journal* is probably the only agricultural paper in the world of general scope. Its circulation covers every State and Territory, as well as Canada and foreign countries. Quite a respectable showing is made by the Australian mailing list. This widespread growth is due entirely to its human element. Any copy of the paper plainly reveals the reasons of its success.

Wilmer Atkinson was born sixty-three years ago in Bucks County, Pa. All his ancestors on both sides were farmers since William Penn's time. In the *Farm Journal's* offices, at 1024 Race Street, Philadelphia, he not only performs most of the editorial work, but is also circulation manager. . . . The editorial matter in the *Farm Journal* has always been grounded on actual farm conditions. " We make the paper seasonable," says Mr. Atkinson, " and follow the cycle of farm work month by month. 'Practical, not fancy farming,' is our motto, and readers are given the identical information they want at the moment they want it. My boyhood experience on a farm has been valuable, but in the first years of the *Farm Journal* I saw that it was impossible to be in touch with the human side of farming at a city desk. To interest agricultural people you must be with them in mind and heart. It doesn't do to pretend. So I bought a farm, and have since spent all my summers there, surrounded by farm folks. I carried this further. Every year I took trips through the great Western Agricultural States, getting acquainted with farm people and farm methods. More than half our readers are in the West. Conditions are radically different there from those in the East, and I never went away from home that I did not learn many new things. Of recent years, though, I have been compelled to give up these trips, owing to the increase of office work here and the conduct of a large farm. . . . The *Farm Journal* never decries its contemporaries, never scraps with them, for the very good reason that it is not jealous of their success, has never seen anything to quarrel about. No farm paper can get along better than I hope it will. There is a great deal of wear and tear in fights between the brethren, and nothing is gained by such contests, but oftentimes much injury is done to both combatants.

" The *Farm Journal* says something and then stops. It is cheerful, wants everybody to have a good time, likes a grin better than a groan. It hits the nail on the head. No quack ads are taken, so it is clean and needn't be hid from the youngsters. It stands up for the rights of farm people and insists that they must have seats at the first table. The low subscription price—seventy-five cents for five years

—is based on the fact that daily papers containing twice as much matter are sold in all cities for a cent. We can sell just as cheaply to the farm folks. No farm paper of commanding circulation realizes to the publisher over a cent a copy; and why should it? The penny paper has the field in the towns and cities; why should farmers pay more? Many farm papers are furnished at less than a cent a copy."

EDUCATIONAL.

ABINGTON FRIENDS' SCHOOL.

Commencement and class day exercises of the Abington Friends' School, near Jenkintown, were held on the 8th, and diplomas were presented to six girls and one boy.

Dr. Robert Ellis Thompson, principal of the Central High School, Philadelphia, made the commencement address. He urged members of the class to guard against an overestimation of the school life, as well as against an underestimation of the life after leaving school, saying that those graduates of schools and colleges who do not continue study and research along some line when they get into the activities of life quickly become either dry sticks or fossils. He made a plea for the education and life that takes God into account to the fullest extent.

The Williamson scholarship to Swarthmore College was awarded to E. Florence Stapleton.

The graduates were Irene E. Bernstein, Helen M. Cox, Edgar J. Moore, Anna T. Roberts, Emma F. Stapler, Mary R. Stevenson and Eleanor Weaver.

The Alumni Association held its annual meeting in the evening.

The number of pupils attending the school is 110. Principal George M. Downing heads the corps of instructors, the personnel of which will remain unchanged for the fall opening of the school on Ninth month 12th. Extensive alterations will be made to the school during the summer recess, with a view to improving the already adequate facilities of the institution.

FRIENDS' CENTRAL SCHOOL, PHILADELPHIA.

The year's work at Friends' Central School came to an end last week. On the 9th, the usual class day exercises took place in the lecture room, which was tastefully decorated for the occasion. The program was a mingling of the merry and the sad, as those about to graduate recalled the pleasures of school, and the absence of many who began the work with them a few years ago. Amos J. Peaslee presided. The exercises were as follows: Salutatory, Alice Burton; boys' history, J. Walter Keller; girls' statistics, Anna F. Pettit; boys' prophecy, Wilfred T. Birdsall; girls' presentations, Edith C. Barber; class song; class poem, R. Elsie Love; boys' statistics, Augustus Davis, Jr.; girls' history, Martha W. Crow; boys' presentations, Ralph J. Baker; girls' prophecy, Ada C. Graham; valedictory, Amos J. Peaslee.

Group, photographs of the boys' and girls' sections of the class, and a photograph of the school debating team, which this year won the championship of the Interscholastic League, were presented to the school.

The commencement was held in the Race Street Meeting House, on the morning of the 10th. Edmund Webster, of the Committee of Management, presided. Anna Walter Speakman opened the exercises, after a period of silence, by reading a passage from scripture. The following productions were then delivered by members of the graduating class: Essay, "Virgil's Æneid and Milton's Paradise Lost," by Helen Rossell Cook; oration, "The Future of American Commerce," by Ralph Jackson Baker; essay, "The Treatment of Nature by the Early Poets," by Louise Binney Skidmore; oration, "Payment for Value Received," by Wilfred Thomas Birdsall.

The diploma of the school was then formally awarded by the principals to the forty-six members of the graduating class. With a few words of loving farewell from the principals, the relation of pupils and teachers, as such, came to an end.

It was announced that the Annie Shoemaker Scholarship at Swarthmore College was awarded to Rachel Elsie Love, and I. V. Williamson Scholarships at the same institution were awarded, as the result of competitive examinations, to Amos J. Peaslee and Katharine Griest.

A large percentage of the class will enter college. Of the girls, twelve will go to Swarthmore, one to Smith, and one to Cornell. Of the boys, eight look forward to Swarthmore, two to Haverford, one to Pennsylvania, one to Lafayette, one to Amherst.

The address to the graduates was delivered by Prof. Franklin S. Edmonds, who will lecture next year at Swarthmore College on the principles of law. In welcoming the class into the company of those who have enjoyed and are to enjoy the benefits of scholastic training, Prof. Edmonds pointed out a few of the duties which such an advantage of opportunity imposes. The injunctions which he emphasized were: First, some definite work in the world, and mastering that little field, however limited; second, look abroad far enough to keep in touch with what the rest of the world is doing, for this is culture; third, serve the State, and take a vital interest in its welfare; fourth, serve God and humanity unselfishly.

The members of the graduating class are:

Classical Course—Mary Chestnut, Helen Rossell Cook, Martha Worrell Crow, Edith Sykes Gibbs, Ada Clara Graham, Katharine Griest, Ida Ethel Houston, Rachel Elsie Love, Rosalie Middleton Painter, Edith Victorine Power, Alda Hill Preston, Louise Binney Skidmore, Mary Laura Sproul, Rebecca Buckman Temple, Elizabeth Lane Verlenden, Beatrice Marguerite Victory, Eva Pauline Woodward.

Scientific Course—Jessie R. Sparks, Newlin Trainer Booth, Clifford Carmalt Collings, Joseph Wallace Conrow, Augustus Davis, Jr., Henry Moore Fussell, Jr., Thomas Rothwell Hill, Wallace Pemberton Hoverder, Joseph Sherwood Knight, Amos Jenkins Peaslee.

Literary Course—Edith Coultarte Barber, Amelia E. Bein, Jessie Elizabeth Brown, Alice Burton, Stella Fleer, Clara Joanna Hendley, Sarah Eleanor Hendley, Betty Frances Lane Kennedy, Susanna Haines Parry, Anna Frances Pettit, Edna Harriet Powell, Edith Gardner Sides, Elizabeth J. Sooy, Ralph Jackson Baker, Wilfred Thomas Birdsall, Howard Lewis Fussell, Edwin Pierce Jones, Joseph Walter Keller, Frederic De Hart Osman.

JOHN L. CARVER.

BALTIMORE FRIENDS' SCHOOL COMMENCEMENT.

The graduation exercises of the Friends' School in Baltimore were beautifully ordered. They were held in the large meeting house at Park Place, and the simplicity and dignity of the exercises were quite in contrast to the elaborate commencement toward which there has been too much tendency in many schools.

Edward Clarkson Wilson, principal of the school, presided, opening the exercises with a brief address on the individuality of the child in education. Jonathan K. Taylor, chairman of the School Committee, awarded to William Valentine Winchester, one of the graduates, a complete English dictionary in appreciation of ability in debating.

The principal then presented the diplomas of the school to the graduates, who were Gustav A. Illmer, Nellie McComas Silver, and William Valentine Winchester. The Woman's College of Baltimore Scholarship was awarded to Nellie McComas Silver, the Swarthmore College Scholarship to Eleanor Janney, daughter of our friend, Dr. O. Edward Janney. The Lehigh University Scholarship was not awarded this year.

The address to the graduates was made by the Governor of the State, Edwin Warfield, who spoke quite informally of his associations with the Friendly community of Sandy Spring, and of the work as an educator of Benjamin Hallowell. He suggested that the autobiography of Benjamin Hallowell might well be one of the text-books in Friends' Schools, or, indeed, in any schools. He made a plea for simple living, holding up to the young people, many of whom are not Friends, the example of simple living inculcated by Friends, and expressing his appreciation and that of the people of Maryland of the important work in education that Friends have done in the State.

At the close of the exercises those present were invited to an informal reception in the library, and to inspect the school rooms and laboratories which were thrown open for the occasion.

R. B. S.

THE GOVERNOR OF MARYLAND ON BENJAMIN HALLOWELL.

The *Baltimore Sun*, in an editorial in its issue of Sixth month 9th, on Governor Warfield's tribute to Benjamin Hallowell in addressing the graduates of the Maryland Institute of Art, said:

"The connection in which the Governor alluded to Mr. Hallowell was the part he took with Alexander Dallas Bache in the first convention of friends of public education in this

country, which was held in Washington city in 1840. The Governor said of Benjamin Hallowell he was that man of high thinking and plain living, who had done so much for the cause of education throughout the country, and especially in the State of Maryland.

"Mr. Hallowell did very much to promote public education in this State, but he established his fame as an educator in Alexandria, Va., long before he removed to Maryland and settled down to pass the remaining years of his long and useful life in Montgomery County. He belonged to a family of distinguished educators. There was a trio, Benjamin, Caleb and James, head masters of three of the most important schools, two of them for the training of young men and one for young women, all established in Alexandria, and all exercising a great influence in their day on the training of the young. The most distinguished of the three was Benjamin, from whose school the United States Coast Survey, under Bache, and the West Point Military Academy derived their best-equipped recruits. Without making any pretensions to be a college Hallowell's school pursued the higher courses in mathematics and the sciences. The standard was high and instruction thorough.

"The family were all members of the Society of Friends. Benjamin himself wore the 'entailed hat' of the William Penn style, and dressed in the severe plainness characteristic of Friends of the old school. He was the author of a number of standard text-books, prepared and printed and used at a period when such books of American authorship were rare and had to be derived mostly from England, France and Germany. . . .

"The transfer of Benjamin Hallowell and his family and staff of educators from Alexandria, Va., to Montgomery County was a distinct gain to Maryland. Long after his death his influence and his painstaking methods were preserved in the Montgomery School of which Henry Clay Hallowell was the head master. Francis Miller, a son-in-law of the great master Benjamin, and one of the foremost lawyers of this State, was for many years one of the most influential educators belonging to this notable family. Their influence on public education has not passed away; it was exerted on several generations; it was conducted on the sound principles of careful investigation and thorough instruction. The men they prepared for life were well equipped. The schools were all models, and Governor Warfield has done well to bring to the attention of present-day instructors the memory of the 'high-thinking and plain living' master who did so much for the proper education of the youth of the country in his time."

FRIENDS' ASSOCIATIONS.

PHILADELPHIA.—The regular meeting of the Young Friends' Association was held on Sixth month 6th, 1904, at 8 p.m. The program of the evening was an illustrated lecture by Dr. Benjamin F. Battin, entitled, "The Music of the Birds." Dr. Battin whistled many of the bird notes, and told much of interest relative to the habits and haunts of the birds.

CAROLINE F. COMLY, Secretary.

RISING SUN, MD.—The Young Friends' Association met in the town hall on the afternoon of Sixth month 5th, in the room recently fitted up on first floor, newly furnished and dedicated by Edwin R. Buffington to the members of West Nottingham Young Friends' Association, to be used by them in whatever way may help engender mutual helpfulness.

The meeting was opened by the president, reading from the *Outlook* an article entitled, "All in All." In this it was said that "the secret and source of all life is God. All laws are the methods of His operation. All human activities of every kind have the source of their power in the infinite and the eternal. But He gives to us freedom of will to use within narrow limits this power which comes from Him. We may use it rightly or wrongly, lovingly or selfishly, for justice and righteousness, or for oppression and wrong-doing. But, like the son in the story of the Prodigal, man may wander away from the Father, but he cannot escape from the divine in himself; he is still one of God's children.

Roll was called, which was generally responded to with appropriate sentiments, and the minutes of last meeting were read. The program for the day being next in order, Edwin R. Buffington was called upon for his usual fifteen-minute talk. In response, he said his principal theme would be to explain why he dedicated the room in which we convened to the use of the Young Friends' Association. He said it was not with the view of opposing any other organization, but rather to engender mutual helpfulness in all walks of life, in different ways, realizing that divine vitality which underlies all things. As a Young Friends' Association we feel we should all be thinkers. However thought has been kept in the background with the idea that it was dangerous to think. That time, however, is past, and we have come to that age which recognizes the power of thought and mind. So long as we continue to cultivate thought, combining piety with intellect, tempered by divine light, in keeping with the framed motto on our wall, "Mind the Light," there is no danger. Thought is power; but it is not until our thoughts are made tangible that they become so.

A paper presented by Albert L. Buffington we give in full, as follows:

CONQUEST OF TEMPTATION.

There is a similarity between all life, and it is really wonderful to note how closely plant and animal life resemble and depend upon each other. The general growth of plants, as well as the manner in which they breathe and get their substance, afford striking points of similarity.

But there is one marked difference which separates animal from plant life, and that is, animal is a conscious being. This gives unto the animal, in a measure at least, the power of choice, making it not entirely a creature of circumstances. Now man differs from all other animal life in that he is not only a conscious but a moral being; thus he becomes not a creature of circumstances, but a maker of them, and fully responsible for his own acts. This brings us to another point of similarity, and that is that throughout all life there are two forces continually at work; one building up and the other tearing down; one tending to make stronger, the other to destroy. For instance, the plant needs the sunlight and water for its growth, but too much of either means death. The animal needs for its growth plenty to eat, and yet too much means death. Now man, being a twofold being, not only has he various forces to meet and overcome in his animal nature, but in his moral life goes on the same struggle, a struggle between right and wrong, one tending to build, and the other to destroy.

This battle begins in early life, and ends with the grave, and he who cometh out of this struggle victorious, he who overcometh the temptations that arise from day to day is a greater hero than any we honor for their bravery in warfare against their brother. True worth is measured by the success in meeting and overcoming these daily trials. The history of any individual is the history of his defeats and conquests. Each conquest places us nearer the goal and helps to make the next battle easier. The opposite of this is just as true. Therefore, how necessary that every child very early in life be shown why temptations must be met, and how they help make the character stronger and more beautiful. At the same time let them understand that there is only one thing worth living for, and that is to become like Christ. His was a perfect life, one that always came out of temptations victorious; a life which all men recognize as supremely holy, pure and tender—a pattern for us to copy and follow.

Now what shall we do in order to reach the goal? First of all, keep busy. Let the mind be fully occupied at all times, for Satan finds plenty of work for idle hands. See to it you have a fixed purpose in life, and let your endeavors be made always with the view of fulfilling that purpose. Remember that character is the only thing worth striving for, for all else fades. Wealth, fame and power are transient, character alone remains. Let your ideal, your pattern, be that perfect Life, once lived in Palestine. Let each day see a little more of his love in your soul, and each day see you stronger, strengthened by a firmer trust, by battles fought and conquests made.

"Getting Good Out of Trouble" was the subject assigned Samuel A. Taylor; in his absence some remarks were offered by others in attendance. It was said that God sends trouble upon us to help us better understand ourselves. The greatest conqueror is he who conquers self. In every soul there is one thing worth living and striving for. To achieve the best we have to work for it. Success does not come by chance, but only by and through the labor essential to produce that result.

Under the head of voluntaries, Burton Nichols read "What Must I Do to Become Christ's Disciple?" Discipleship means following. It also means cross-bearing, as well as crown-wearing. "If any man would come after me let him take up his cross and follow me." The disciple must be as his Master. The great difference is He bore the cross alone, but we are asked to cast ours all upon Him.

It being time for the appointment of officers, the report of the committee was heard, which resulted in the re-election of those in charge, with one exception, Cassandra C. Kirk as treasurer; Albert L. Buffington, president; Robert K. Wood, vice-president; Belle H. Haines, recording secretary, and Jan-

ette Reynolds, corresponding secretary. The program for next meeting was read, a short silence was observed, and the association closed. JANETTE REYNOLDS, Cor. Sec.

COLUMBUS, O.—The Young Friends' Association met at the home of John E. Carpenter, Sixth month 5th, 1904.

There were sixteen present. We missed Isaac Butterworth and wife, who have gone to their summer home.

The meeting was opened by the chairman reading a portion of the 9th chapter of Luke. After a brief silence the secretary read the minutes of last meeting.

Prof. Haines, of the Ohio State University, read a paper entitled, "The Psychology of the Paradox." "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." The thoughts were so beautifully expressed, and so extensive in detail, that there was indeed little that could be added.

Wentworth Harned read a selection, telling of the early experiences of Elizabeth Fry, and the great reformations she was instrumental in bringing about in prison life.

We renewedly felt that she was a great woman, who not only used the talents that had been given her, but added to them an hundredfold.

A very acceptable message from Francis M. Robinson, of Richmond, Ind., was read by Mary H. Carpenter. She said, in part:

"Each individual Friend should feel that he has an interest in every other Friend or body of Friends, as Whittier felt that he had a share in all that shall be accomplished in the years to come, just so far as he was able to conceive of it, appreciate it, and labor in his way for its accomplishment. There is a great work for Friendly Associations, an extensive field of labor awaiting our occupancy; indeed, it is only limited by the measure of our ability to grasp the opportunity that we see our willingness to be faithful, and the wisdom of those who are leaders amongst us, all other barriers have long since disappeared. We never know when we may drop a word, which will take root in the life of some one who occupies a position powerful for the accomplishment of good or ill; therefore, we must be faithful to sow seeds of truth beside all waters."

After a season of quiet the meeting adjourned, to meet at the home of Isaac Stanton, Seventh month 3d, 1904.

J. E. C.

CINCINNATI, O.—The Cincinnati Friends' Association held its last regular meeting for the year at the home of E. H. Griest, Fifth month 29th. The subject for the afternoon was "Rest," and the selection read by Grace Hall was from "The Technique of Rest," by Anna C. Brackett. Remarks followed the reading, and we were especially glad to have with us and to listen to Edith and Isaac Butterworth, formerly members of this Association, but now leading members in the Association at Columbus, O. The Executive Committee for the coming year was named at this meeting: Edwin Griest, clerk; Grace Hall, assistant clerk; other members of the committee, Mary Johnson, Charles Wright and Nat Murray. The program for the afternoon closed with the reading, by Rachel Gallagher, of a poem entitled "Rest," by John Dwight. The Association feels that the year just closed has been in many ways successful, and it looks toward the future with the hope that it may extend its usefulness.

An event of much pleasure and profit was the extra meeting, held at the home of Charles Murray on the evening of Sixth month 10th, and which was largely attended by Friends and others. Mary Travilla, of West Chester, Pa., was present and addressed the meeting. She spoke of the real meaning of "entering into the silence," when each soul withdraws from every external surrounding, and, finding the God within, holds that communion which brings poise and repose and enables one to meet bravely and wisely every event of life.

Mary Travilla's message was simple, practical and full of helpfulness, and we were glad of the opportunity to meet both herself and her sister, who accompanied her.

GRACE D. HALL, Assistant Clerk.

PASADENA, CAL.—Sixth month 5th, at 2.30, a regular meeting of the Young Friends' Association was held in the vestry of the Universalist Church. The clerk opened the meeting by the reading of the 5th chapter of Matthew. The wife of Benjamin Fay Mills then addressed the meeting on "The Power and Practicability of Non-resistance." She spoke of the Friends being the only religious body who have ever attached much importance to this principle, although it is at the base of all religious life, and no one who has followed it has been unsuccessful. Non-resistance is really an attitude of mind in which we can find good in everything, in every one, however mean and depraved they may seem. In every soul, despite all the evil gathered around it, is the essence of good, the possibility of its meeting its God. The intelligent religious life is the life of love and trust that taketh no account of evil.

This address was followed by an interesting discussion as to whether we could practice non-resistance with children, whether there could be a really strong life when there was no resistance to circumstances.

We had with us Joseph Scofield, of East Tennessee, and Friend Harvey, a minister in the Orthodox Meeting. Both spoke to us very acceptably. Helen Taylor read the part from the Philadelphia Yearly Meeting Discipline in regard to war. Sentiments were given, and, after a brief silence, the meeting adjourned. The clerk announced an appointed meeting for Josph Scofield, to be held Sixth month 12th, in the vestry of the church. We had seventy-six with us, many of whom knew very little about Friends and came to hear Mrs. Mills.

MARY S. HOWELL, Assistant Clerk,
160 S. Madison Avenue, Pasadena.

MANSFIELD, N. J.—The Young Friends' Association held a meeting Fifth month 26th, 1904, at the home of Amos E. Harvey. The meeting was opened by the president, who read the 11th chapter of Isaiah.

After the reading of the minutes of the previous meeting and disposing of the new business, the literary exercises were opened by Anna B. Taylor, who read "Meetings for Worship" from the Discipline.

"Give the History of Mansfield Meeting" was the subject assigned to Peter E. Harvey. It was stated that the meeting was established in 1731, and that the land upon which the house was erected was purchased of Francis Gibbs.

The question, "What is a Christian?" brought out much discussion. The discussion was opened by Franklin S. Zelley, who gave as his definition of a Christian, "One who is a follower and a believer of the precepts and examples of our Lord and Saviour Jesus Christ." He thought it necessary to obey all of the Commandments and the Golden Rule to be a Christian.

Cyrus S. Moore gave a very interesting talk on his recent trip to Florida.

Martha S. T. Bowne read current topics, and Mabelle E. Harvey gave a voluntary reading entitled, "Think Beautiful Thoughts."

After a time of silence, the meeting adjourned, to meet at the home of George N. Bowne, Sixth month 25th, 1904.

ANNA COLLINS SCOTT, Secretary.

THE BUTTERCUP'S MISSION.

A dying buttercup cried to the sun,
"What am I good for? What have I done
To make life worth the living?
You hang aloft in the great blue sky
Lighting the world with your one big eye
And you, you are always giving;
But I bloom here in the meadow grass,
The babies smile on me as they pass,
But my life will soon be done, alas!
And what was the use of living?"

The sun looked down on the little sun
That shone in the grass; it was only one
Among a great many others.
Said he, "It is wrong to thus despair,
The great All-Father placed you there,
You and your little brothers.
He meant you to blossom there in the grass
For the babies to smile on as they pass,
Or to be in the bunches that each small lass
Carries to tired mothers.

"God hung me in the great blue sky
To light the world with my one big eye,
To show men how they are living.
But He put you down on the meadow lot;
The world is fairer than if you were not,
Beauty and joy you are giving.
I must see to the work he has given me,
Thou do what the dear Lord asks of thee,
Then all will be as it ought to be,
And life will be worth the living."

—Christian Register.

For Friends' Intelligencer.

A CLOUDLESS NIGHT.

O perfect night,
So calm, so vast, so silent,
Thy purple depths with countless suns alight,—
My soul drinks deep the glories of existence
On such a night.

On such a night,
Life's littlenesses vanish,
Our petty schemes, our petty ills take flight,
Life becomes large, and hope becomes eternal,
On such a night.

On such a night,
The ancient Eastern sages,
Felt their souls mount to the empyrean height,
The dream of heaven was born, and of Nirvana,
On such a night.

On such a night,
O death, where were thy terror?
Amid such calm, what hast thou to affright?
I could arise and smiling go to meet thee,
On such a night.

Howell S. England.

A LAWYER ON EQUAL SUFFRAGE.

Prof. George E. Gardner, of the Boston University Law School, at a public meeting in Boston the other day, condensed much food for thought into a short address. He said:

I have lately been spending a little of my scant leisure in reading literature against woman suffrage. The main objections seem to be four:

1. It is undesirable that most women should enter politics. Who ever supposed that they were going to? Most men do not enter politics, though they vote.

2. It would be unkind to impose the burden of political duties on an already overburdened sex. This is a new note. It used to be said that women were not competent. To-day Dr. Lyman Abbott seriously argues that a competent sex should not be "burdened" with American citizenship! Does anyone think that American men, because they can vote, are more burdened than unnaturalized foreigners? I consider myself a good citizen; but there is not a woman of ordinary intelligence who could not give as much time to public duties as I do, without harming her functions as a wife and mother, or overstraining her mind; and I dare say the same is true of Dr. Lyman Abbott.

3. Women cannot fight. When the chief business of government was war, it might seem that the men should properly decide all public questions; but now war is growing less frequent, and we hope it will eventually cease. Moreover, women are as much involved as men in the results of war. We might as well say that, since most men cannot cook, they should have no say about their victuals.

4. Women do not want to vote. How do you know that they do not? Almost all the leading and representative women say that they do. I do not think that it makes much difference whether they do or not. Rhode Island a few years ago let no man vote who did not own $200 worth of land. This rule was abolished, not because the landless men were crying out for the ballot, but because it was not a rational test. Until lately, no man who did not own $5,000 worth of land in fee could be Governor of Massachusetts. This likewise was repealed—not because men without that amount of land were complaining, but because it was an irrational test. It is wrong to impose an essentially irrational test in so important a matter as the suffrage.

If women could vote, we should have a better State, because we should have a greater number of intelligent persons studying public problems.

A HUMBLE MEAL IN ITALY.

The three artists were invited by Fagiolo to a feast. They found the family all gathered in the living-room of a rather superior peasant's house. The floor was of mother earth; there were salted hams and strings of garlic hanging from the ceiling; in front of the open hearth were hand-wrought andirons with little cages at the top in which the pipkins of food were kept hot. Fagiolo made them welcome, and his wife having announced that the polenta was ready, the husband literally laid the board. The guests and the family seated themselves, the children on wooden stools, the grown-up people on rush-bottomed chairs, and Fagiolo took a large board from the corner. With a knife he scraped off the dried meal sticking to it out of the door, the fowls gathering to feed upon the scrapings. Then he passed his hand across the board, and, finding it comparatively smooth, laid it upon the knees of the company, who were sitting in a circle. Next he took from the crane, where it hung over the fire, a large three-legged iron pot of polenta (hasty pudding) and emptied it upon the board. His wife with a long pudding-stick spread out the mush to the proper thickness, then each person staked out his claim by drawing a circle in the polenta with a leaden spoon. The smallest child, they noticed, drew the biggest circle. Next Fagiolo took from the cage in the andiron, where it had been keeping warm, a saucepan filled with snails stewed in brown gravy, and helped each person to a share of the snails, putting it down carefully within the limits of the circle. That was all the feast, except the inevitable *vino di paese*, which really takes the place of meat with these people.—*Maud Howe, in Lippincott's.*

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m.

Fairhill.
Meeting for worship, 3.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 10.30 a.m.

6th mo. 19 (1st-day).—Philadelphia Quarterly Meeting's Visiting Committee will attend Valley meeting, at 10 a.m.

6th mo. 19 (1st-day).—Meeting of Friends of White Plains, N. Y., at the home of Sarah A. Knowlton, 42 Fisher Avenue, at 11 a.m.

6th mo. 19 (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Birmingham, Pa., at 2.30 p.m. R. Barclay Spicer will speak on "Scientific Temperance."

6th mo. 19 (1st-day).—Conference at Quakertown Meeting House at 3 p.m., under care of Abington Quarterly Meeting's Philanthropic Committee. Subject: "Proper Publications." Speaker: Henry W. Wilbur, of New York. All gladly welcomed.

6th mo. 19 (1st-day).—Cornwall Friends' Association is to be held Sixth month 19th, instead of the 12th, at James Seaman's.

6th mo. 23d (5th-day).—Fishing Creek Half-Yearly Meeting at Millville, Pa., at 10 a.m.; ministers and elders, day before, at 3 p.m.; youths' meeting day following, at 10 a.m.

6th mo. 25th (7th-day).—Scipio Monthly Meeting at North Street, N. Y.; ministers and elders, day before, at 2 p.m.

6th mo. 25th (7th-day).—Mansfield, N. J., Young Friends' Association, at the home of George N. Bowne.

6th mo. 26th (1st-day).—A meeting of the Philanthropic Conference, Western Quarter, at Millcreek Meeting House, 2.30 p.m.

Man was made for action, for duty and usefulness; and it is only when he lives in accordance with this great design of his being that he attains his highest dignity and truest happiness. To make pleasure our ultimate aim is certainly to fail of it.—*Joel Hawes.*



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A leap-year joke, thrice refined, recently appeared in the New York *Press*. A white-haired, infirm old man stood wedged between other standing folk in a crowded Broadway car. Every seat was occupied, and for a time no one paid any attention to him.

At last a little girl, whose golden hair fell in waves over her handsome velvet coat, noticed the old man clinging to the strap. Without a word to her mother, who sat beside her, she rose and gently plucked the sleeve of his coat.

"Won't you take my seat?" she said.

The old man looked at her sweet, upturned face and hesitated for a moment. Then he bared his snowy head and bowed low.

"My little lady," he said, "I thank you. I shall accept your offer because it is leap-year."

SCENIC GLORIES OF THE LAND OF THE SKY AND SAPPHIRE COUNTRY.

Much has been written concerning the superb scenery of this unrivalled plateau; much more might still be written, and its glories would even then be far in advance of the most glowing description. From the moment the traveler enters this region until duty elsewhere forces him to leave it, naught that is unpleasing meets his eye. With a soil of unsurpassed fertility, its verdure is of the deepest and most beautiful hue; its rolling hills enchantingly hem in its placid lakes, its broad rivers and its rippling streams, while its strikingly picturesque and lofty mountains, famed alike for their number and their size, form the background for innumerable scenes of natural beauty and grandeur. Any one of its massive peaks, placed elsewhere, would be an object of striking beauty. Here, surrounded by scores of others equally grand, its majesty is comparative, though none the less pleasing, and the ensemble is one of unparalleled loveliness.

The "glorious climate" of other places is often descanted upon by writers portraying the attractions of favorite resorts. That of Western North Carolina really deserves this appellation more truly than many much higher-vaunted localities. At no season of the year is there ever the slightest discomfort, either from summer's heat or winter's chill. And for the reason that both of these features are entirely absent, summer is a season of "ethereal mildness," winter a period of coolness and comfort, either pleasant and agreeable to the invalid and full of attractiveness to the healthy and vigorous. The claims of perfection for the climate of this region are strong, but they do not lack for the best and strongest corroboration. The official government records of the climate of Western North Carolina, which are unimpeachable evidence, give the following averages: Spring, 53.49 deg. F.; summer, 70.72 deg. F.; autumn 53.48 deg. F.; winter, 38.67 deg. F.; with a mean for the whole year of 54.13 deg. F., and a mean relative humidity of but 65 per cent. The "Land of the Sky" and Sapphire Country is reached by Philadelphians in through Pullman sleeping cars via Southern Railway. For descriptive matter regarding this charming country call on or address Charles L. Hopkins, District Passenger Agent, 828 Chestnut Street, Philadelphia.

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EDITOR AND PUBLISHER:
EDWARD GRUBB, M. A.,
Devonshire Chambers,
Bishopsgate, Without, London, E. C.

IN MEMORIAM.

The mortal vase seemed all too frail and slight;
A rosy spirit glowed within the clay
And shed its radiance along our way.
At last God's hand gently put out the light,
And so began the darkness of our night?
Nay—so began the brightness of her day!

I believe the first test of a truly great man is his humility.—Ruskin.

Massachusetts has the first law in the world prohibiting vivisection in the schools.—*Our Dumb Animals.*

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXVI., ... 401
FORGIVENESS (Verse), ... 401
PREPARATION FOR SOCIAL SERVICE, . . 401
IMMORTALITY, ... 403
THE FRANKS CONVERTED TO ROMAN CHRISTIANITY:
Christian History Lesson, XXIII., . . . 405
EDITORIAL:
Vacation Days, ... 406
Note, ... 406
CURRENT EVENTS, ... 406
BIRTHS, MARRIAGES, DEATHS, ... 408
NOTES, ... 408
COMMUNICATION:
Responsibility of a Meeting for its Ministers, ... 409
LONDON YEARLY MEETING, ... 409
HISTORY OF BALTIMORE MONTHLY MEETING, ... 410
THE SCHWENKFELDERS, ... 413
EDUCATIONAL:
Swarthmore College Commencement; Commencement at George School; Wilmington Friends' School; Sherwood Friends' School, Sandy Spring, Md., . . 414
FRIENDS' ASSOCIATIONS, ... 416
MISCELLANY:
A Prayer (Verse), ... 416
CALENDAR OF MEETINGS, ... iii

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PHILADELPHIA, SIXTH MONTH 25, 1904.

Volume LXI. Number 26.

GOOD WORDS.—XXVI.

The crying evil of our time is spiritual isolation. So many people are living all to themselves spiritually. HENRY W. WILBUR.

FORGIVENESS.

Now bury with the dead years conflicts dead,
And with fresh days let all begin anew.
Why longer amid shriveled leaf-drifts tread,
When buds are swelling, flower sheaths peeping through?
Seen through the vista of the vanished years,
How trivial seem the struggle and the crown,
How vain past feuds, when reconciling tears
Course down the channel worn by vanished frown.
How few mean half the bitterness they speak!
Words more than feelings keep us still apart,
And, in the heat of passion and of pique,
The tongue is far more cruel than the heart,
Since love alone makes it worth while to live,
Let all be now forgiven and forgive.

—*Alfred Austin, in The Independent.*

PREPARATION FOR SOCIAL SERVICE.

[Stenographic report of an address by J. Russell Smith before the First-day School Association of New York Yearly Meeting, Fifth month 5th, 1904.]

Add to faith virtue, and to virtue knowledge. If I have a message for this afternoon it is that we need to get more knowledge to better fit ourselves for service, for social service. I believe, and I have historic backing, that the Society of Friends has rendered more such service per capita than any other religious organization; but, as with many other people who are at the present time working in social service, we are possibly not fully aware of the great complexity of the problem and of the necessity of thorough understanding before work. I want to say right here that in no way do I mean to censure, and if I appear to, it is a slip of my tongue and is not intended.

In opening the subject I will tell a story that applies to the situation, not by throwing light on the subject, but by analogy. An elephant that lived in the edge of a forest had as a friend a lark. One day the elephant came along the path and saw to its horror that the wild cat had killed the mother lark. The eggs lay in the nest and no mother to hatch them. "Well," said the elephant, "the wicked cat has killed the lark, and there is no one to sit upon the eggs. Why cannot I do it?" And the elephant sat upon them herself. Needless to say they did not hatch. The motive was well meaning, but the labor unsuccessful. If the elephant had hatched them the problem of rearing the young birds would have been more impossible. I bring this story here because it seems to illustrate the fact that social service, to be effective, needs more than good intention. The problems that society presents are tremendously complex and are becoming more so.

Old problems are seldom eliminated. Like the poor, they are always with us, and new ones are constantly being added. It is claimed by those in position to speak with some authority that no class in the community is ever eliminated. The idea of society as being in the hunter stage, we associate with the primeval red men, people who roamed up and down this country before our advent and picked up the chance products of their environment, but at the present time it is claimed that there are more people who do this very thing this side of the Mississippi River than in the days when Henry Hudson sailed into your great river that bears his name. We have more than fifty thousand tramps who live by asking for things or take them without asking. We have a large number of professional beggars, gamblers, thieves, rag pickers—a lot of people who are simply living by what they can pick up, and there are probably more of them to-day than when the white man first came. So the whole social situation is full of old problems and new ones added.

Man has, of all the animals in the world, the disadvantage of having had to domesticate himself. Any social or other effort that is successful must work from cause to effect. There has to be some understanding before certain things can be done. There has to be a science of society as well as in any other branch of civilized activity. A man cannot go into a new country with the implements of labor to make a railroad unless he has thoroughly mastered the science of engineering, and this must be mastered before a railroad can be the result of that man's labor. And so before we can effectively work on social labor we have to put our minds on social science before we can get any satisfactory result.

There was no rational theory of society until the theory of evolution made the foundation work for it. Before that time, and too often since, the labor of philanthropists has been upon simple rescue work, but the cause producing those results, because not investigated, was left alone to continue producing its evil results. The proper way to deal with broken limbs resulting from the speeding of automobiles along your streets, is not to build a new hospital, but to control the automobile. That principle needs applying in all social work.

The Society of Friends began its philanthropic work among the pioneers in that field. But we began before there was much study of social progress, and I believe that our work not only needs extending, but also revising, and I believe that we need to co-operate with others, and we need to look about us and profit by their experience as well as by their aid and co-operation.

Charity is a tremendously complex problem. A

man is begging on the street and some kindly person is touched and led to contribute five cents to buy something for the poor fellow who has had nothing to eat since yesterday or the day before. But as a matter of fact it is about as unwise an investment and about as harmful an investment as you can make. That five cents rarely goes for the purpose for which it is given. It is much more likely to go over the nearest bar for a foaming glass of beer. Charity has found that it is not best to give the five cents, but to go and investigate.

But the whole question is one which has required a great deal of study. It is best not to hand over five or ten cents, but to go and study the case and see what this individual case means. It may be that that person is capable of supporting himself, and it may be that a little help and advice may make him self-supporting. There are in the city of Philadelphia twelve hundred relief-giving organizations; there are more in this city. How easy to establish connections with two or three and a few charitable individuals and live a life of leisure upon misguided charity that had made by its mistakes a professional beggar of an otherwise possibly useful citizen. The charity organization societies have been for years laboring to bring harmony and wisdom into this work and see that when charity is bestowed it produces the desired result. Years of study have been given to it so that they may give when they do give, wisely, and that the people will be helped thereby rather than made beggars and thieves. The full history of each case should be learned, so that those who give may know just what has been done and just what the case really needs. This requires vast study and care.

Take, again, another aspect of social work—crime. Suppose somebody steals something; what are you going to do about it? What is the attitude of the law by which that person is arrested? Is it to get even? Is it to mete out mere revenge, or is it to put him where he may be reformed, that he may be turned out a good and useful citizen? The answer would be that you want to reform that man. But that is not the theory upon which the laws of many of the States have been made. At the present time, when a person is arrested, he is sent off to the jail; and such a handsome place an ordinary jail is. A perfect school of vice and crime! We have penitentiaries in which people are imprisoned for years, but jails are used for the same purpose—a man is put right in there for the worst kind of human contamination. They let the worst teach the best the worst they know, and they do it. Not only is the unconvicted subjected to this, but often witnesses are confined there to await the time they are needed in court trials. This is a side of social service which needs the careful attention of thousands of citizens all over the United States, and when it has had that attention reforms will come.

Suppose a person is unable to support himself. Is he sent to the almshouse? What is this almshouse? Who goes there? By what authority and what means? Are men and women allowed to live in there together? Are children permitted to live there? A decent old man and woman are passing their last days in the almshouse; must they live separated to the end of their lives? Must they be in close contact with a broken-down prostitute? How is the caretaker of this almshouse appointed, and to whom is he responsible for the manner of his conduct to the inmates?

Take another social question—the feeble-minded. Are they left alone in their homes with people who do not understand them, or are they put where their cases can be understandingly dealt with? And what about the slums, the great mass of humanity jammed in together in all kinds of possible physical and moral contamination? What is the best method of cleaning out this place so that the people may have air and room? Let the city people give a suitable chance to their country friends and let them co-operate with them in bringing some relief to this question.

On all sides there is injustice and oppression. But the point is that injustice and oppression are constantly taking new form. There are many forms yet in which the same old evils are cropping out in just as injurious forms, and wherever there are low standards of life, morally, intellectually and physically, there is work for the good citizen and well wisher of his country and of humanity.

Now I have simply mentioned a few of these things not to cover the social field, but merely to set you thinking. This complex of problems needs two things: It needs the expert and it needs the citizen who makes possible public sentiment and helps enforce its mandates.

The question of how the hundreds of societies of Philadelphia and New York may co-operate so that they may work together, so that they may deal most wisely with these applicants for help, is a problem requiring the work of the skilled or trained person giving his or her lifetime to this question. This world is too complex for the ordinary person to deal intelligently with everything. We must take the experts' advice. If you get a pain you send for Dr. McDowell or some other physician. You may not know anything about medicine yourself, but you take the information of an expert and back him up. Up in the Croton watershed, whence this city draws its water supply there are sanitary inspectors, watching the drainage of farms and villages, and controlling cases of contagious disease, that your drinking water may be pure and healthful. You pay them, and further, you give them the necessary moral and legal support. It is so with scores of complex questions. They need so much thinking, so much investigating, that they require the labor of experts whose activities we must pay for and back up, morally as well as financially.

However, the professional charity worker is not the only person. He cannot be an efficient worker without intelligent supporters. For this there must be a vast amount of individual work upon such problems as the prison reform, the purity question, and many other things which tend to raise intellectually, morally and physically the plane upon which people are living. The ignorance of the proper method of dealing with the beggar on the street is the

great drawback at the present time to the charity organization societies in this and other cities. People, out of the kindness of their hearts and the ignorance of their minds, give to people who are getting similar donations from other people and from some societies, so that the result is the inculcation of thievery rather than the practice of charity. A student last year, in the University of Pennsylvania, tried this plan to test the city. He put a sling on his arm, a patch on his eye, dressed in rags and carried a cane and started through the city with a tale of how many children he had at home hungry. By noon he made over four dollars. The next day he took off his rags, donned laborer's clothing and started to look for work. He got seventeen jobs by noon. Indiscriminate giving and plenty of work. Now the cure of that is simply this: the people have got to know that uninvestigated giving is simply a mistake. The spreading of that and many other similar useful ideas requires a tremendous activity for the education of the individual citizens.

For the person with leisure to give to philanthropy —and there are many such—some knowledge is necessary. You may get it by experimenting upon the unfortunates you would help, or you may learn it in schools regularly prepared to train you. The need for this preparation is being so greatly felt that not less than three institutions are at this time regularly training people for philanthropy. No farther away than Twenty-second Street, this city, is such a place for anybody who is philanthropically inclined. This summer, for six weeks, there will be a summer school of philanthropy conducted under the able guidance of the New York Charity Organization Society. There you may go and see what is being done and learn how to do it. I have raised up a number of problems. The city member has his own field and he can also co-operate with his brethren in the country. If you would go, if you are blest with leisure to do some work for your city or country, there is a school for the study of social service. There is one in Boston, there is one in Chicago.

For the individual who can do neither, but has an interest in the question, there certainly is no better thing than a subscription to a magazine called "Charities," published by the Charity Organization Society of New York. This publishes the result of their work and of that in other cities, and informs one of philanthropic work and progress throughout the country. To repeat my message, if I have one, is this: Good intentions are not enough, giving is not enough; your donations, to be effective, should be given with intelligence and understanding, and that requires some work on the part of the individual.

—

The above address being given under the auspices of the First-day School Association, aroused the natural criticism that it pertained to philanthropic and not to First-day school affairs. However, the necessary study opens a promising field for advanced First-day school work. There comes a time when the young men and women tire of scriptural, moral or doctrinal discussion and drift out of the First-day school. The limitless field of practical philanthropy, with its interesting questions, offers another avenue for work which may not only interest the individual, but inspire with new life our philanthropic work and strengthen the Society. A part of the scheme of First-day school work to be presented to the Toronto conference is a course of lessons on this very work, which will be prepared by a professor of sociology in one of our leading universities.

J. Russell Smith.

Wharton School, University of Pennsylvania.

IMMORTALITY.

[Read by Alfred S. Paschall before the Bible Class of Doylestown, Pa., First-day School.]

The theory that there is a portion of man which exists and endures after the physical life on earth terminates—a belief most strongly entertained by the best of mankind—is an impalpable proposition which science and philosophy cannot definitely affirm nor contradict. And yet there are some conditions —perhaps fairly sound philosophy—which argue strongly in behalf of immortality for man; considerations of both a negative and positive character. First, are these negative reasons:

(1.) If there be no tangible proof that there is an immortal part within the body, that is at least no argument why there may not be.

(2.) That some profound thinkers cannot accept a theory of immortality is equally a valueless reasoning against it—there are many things far more material, which the profoundest students have not been able to explain.

(3.) That surgeons have not differentiated what they term the soul of man argues nothing against its existence—a century since they were wholly unacquainted with the bacillus of diphtheria or typhoid fever germs.

(4.) That ideas vary as to a future condition, and contradict each other flatly, does not suggest that all are wrong, simply that many minds have a similar conception, but are not agreed upon details.

(5.) That singular and diverse ideas—hallucinations we would term many of them—obtain among different races of men, as to a future condition, are largely due to the environments to which mankind is enslaved, and the inertia of the race. The prejudices and priestcrafts of all time are also responsible for not a few of to-day's ideas of a future existence, and rewards and punishment which may be accompaniments thereof.

(6.) That our material senses do not comprehend and take cognizance of a hereafter they may not touch, taste, smell, see or hear, does not prove, even now and here, that we have not other and better faculties, which the future may develop, which shall bring to the race a broader knowledge, a better living, a higher happiness, a larger faith.

Knowing as little as we do of nature, indifferent as the race is and has been to nature's telling and teaching, regardless of her beauty and reckless of her bounty, is it ever supposable that we can approxi-

mately guess at, or estimate by reasoning processes, what exists in the material universe apart from our own world? Far less may we even conjecture what there may be of mentality, morality or spirituality, beyond our horizon, of which we have not even a material viewpoint.

History positively records great changes in man's conditions since records have been kept; and thousands of thoughtful and learned persons declare there has been vast improvement in the race and in its conditions within a few centuries. It is everywhere accepted that at least equal relative changes and upliftings have occurred, in other previous periods of time since the race began, but which are not of written record. The advanced thinker of the present regards the ice man of pre-historic times as a curious study, but otherwise as not in a comparison with himself. And yet, from the ice man, to to-day's foremost thinker, is only a few hours more of development, comparing the period from the ice man to to-day with the time since the world began; and what was before the ice man, or shall come after the twentieth century philosopher is dust, the one could not guess more than the other. A force which neither may be aware of, perhaps cannot know, certainly could not measure, was and is at work, and the ice man and student are temporary incidents, in relation to time and development—in comparison with each other.

In his groping for knowledge man has hit upon a theory of development—an explanation for the life upon the face of the globe; indeed, for the condition of the world itself. Evolution has brought virile forces, then vital forces, then life—plants first, then animals—then brains, and later what we term moral and spiritual forces. If this theory be correct, it is as impossible to conceive that the beginning was arbitrary and accidental as that physical death here shall be final. Our little world is but an item of the entire creation. There are evidences of an Overruling Power in all its known history, and even more in the development of the human race. This globe doubtless fills its purpose in the economy of the universe, with due relation to the other worlds and planets of its sphere; but we may not know how, nor when, nor why, nor where. Yet its beginning, existence, preservation and progress point to an effective power and an intelligent force which govern and control—a power above and superior to any material influences of which we have cognizance, apart from this globe, beyond men's minds. And if we concede so much there is no limit to what we must admit for the future here or beyond this life.

If God's pleasure was to evolve a world, why should He not? Nor may we imagine that the power which created what is, and what we recognize, is limited by our environment, our knowledge, our sphere, our lives. Another condition, an evolution, if we please, is not less practical, plausible and probable than the evolution we accept. It is a law of nature universally recognized that life and growth and progress are synonymous, and that the absence of these conditions means decay. This points to a continuous existence and improvement of that which is most essential and important, the vital spark of man's best nature, in some form. So, also, does the idea that nothing is ever lost. Forms may change, but the essential element may not be annihilated.

Yet, after all, science and philosophy, reasoning and argument, experiment and demonstration, when confronted by the problem of immortality, must shake their heads, and, if honest, admit: "I do not know." And this conclusion has been honestly held and frankly expressed many times by many writers in ages past as in the present.

Diogenes Laertius, A.D. 200, quoted the words of eminent philosophers anterior to his time, as follows:

Xenophanes speaks thus: "And no man knows distinctly anything or ever will."

Democritus says: "But we know nothing really; for truth lies deep down."

Euripides says: "Who knows but that this life is really death, and whether death is not what men call life?"

And so, for the sentiment which is comforting and which has upheld the sublimest exhibitions of world's faiths and martyrdoms, we go to a different and higher tribunal than science and philosophy.

First. Our observation. Every adult who has known people will readily concede that they who have a faith in immortality are not among the evil persons of the earth; they are of those who have made the world better by their living in it, and have most nearly lived by the rule of treating others as they themselves would desire to be treated. The belief or faith in the principle of immortality tends to a serious view of life which creates earnestness and strong individuality, a responsibility for fulfilling present duty, a spiritual and moral ambition which urges humanity to devoted and sublime living and acting; a recognition and acceptance of the theory of an Inner Light, which may guide humanity towards something better hereafter.

Another and less tangible argument, but perhaps not less impressive suggestion, is this: "God could not be everywhere so He made mothers." The mother love is the sublimest passion and perception which the human mind knows, as well as most universal. And the mother teaches the child at her knee that there is an immortality; tells the little one, without external influence or reasoning faculty, for the child's good, out of the instinct and love which fill the mother heart to overflowing. No influence of priestcraft, no theory of text book, no school of philosophy, no demonstration of argument, no proof by science or mathematics, impel the maternal heart. How does the mother know what she asserts? As well ask why lightning flashes are bright? or why the attractive force of gravity never forgets to act? or what is electricity? or why the magnetic needle points north? And the child accepts the mother's teaching, is helped thereby, and is happy in the thought. That in maturer life the individual sometimes forgets what the mother has taught is no argument against the teaching or its correctness; because as ripest years come on, and the day draws closer when the dividing line is to be passed, and the mind grows broader in its

love, and less impressible by extraneous circumstances, the soul reverts to the faith of childhood. The mother's teachings by the cradle are recalled; and the greatest minds and broadest souls contemplate the going to an immortal home, with faith and certainty and satisfaction, as to a Father's city of many mansions, not made with hands, eternal in the heavens. Heart and soul accept an ultimate immortality, for which this life is a probationary period, a future improved, perhaps still progressive, developed condition, which finite minds may not conceive nor explain, too beautiful for thought to picture, too grand for words to describe.

The Quaker poet, Whittier, writes thus, in his song, "The Eternal Goodness":

"And so beside the Silent Sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

"O brothers! if my faith be vain,
If hopes like these betray,
Pray for me that my feet may gain
The safe and surer way.

"And thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on thee!"

THE FRANKS CONVERTED TO ROMAN CHRISTIANITY.

FRIENDS' CHRISTIAN HISTORY LESSON, NO. 23.

Read Isaiah, xlii., 19, 20.

Who is blind but my servant? or deaf, as my messenger that I send? . . . Thou seest many things but thou observest not; his ears are open, but he heareth not.—Isaiah, xlii., 19, 20.

In the early part of the fifth century the Franks were living along the lower part of the Rhine. Already they had been used by the Romans as "allies" to defend the Rhine border, and many individual Franks were found among the generals and other officers of the Western empire before it passed into the hands of German invaders (Lesson 21). Unlike the other Teutonic peoples—the Goths, Vandals and Lombards—the Franks "did not leave their own country, and go roaming over the world in search of new lands. They held what they had, and kept adding more to it, and this is probably the chief reason why they got the better of the rest. . . . We find the nation in two great divisions—the Salians, living near the mouth of the Rhine, and the Ripuarians, farther up the river" (Emerton). Our interest is with the former division, which, during the fifth century extended to the west and south into what was then called Gaul, now France. Under their king, Clovis, they defeated the Romans in Northern Gaul in 486 A. D. Not long after we find them engaged in war with some of the German peoples of the Upper Rhine, near Strassburg. A battle fought about this point in 496 is of great importance because it marks the conversion of Clovis and through him of the Franks to Christianity, and that of the Roman form. The wife of Clovis, a Burgundian princess, was a devout Roman Catholic and had long been trying to induce her husband to adopt her faith. During the battle of Strassburg Clovis vowed that if the god of his wife Clotilda would give him the victory, he would become a Christian. He won the battle, and was at once baptized, together with most of his chief officers. The nation soon followed their king.

The importance of this event can hardly be overestimated. We have seen that the other Teutonic peoples, by whom the Franks were surrounded on every side, had adopted the Arian form of Christianity, which was regarded as heretical by the Roman Church. The Visigoths in Western Gaul, the Germans of the Upper Rhine, the Ostrogoths, who had overrun Italy, and the Lombards, soon to occupy the valleys of the Po and Adige, were all Arians. At the time of the conversion of the Franks, Theodoric, king of the Ostrogoths, had made himself master of Italy, bringing to that distracted land peace, order and prosperity. But he looked with no friendly eye on the pretensions of the Roman bishops, and did not hesitate to make them feel his strong hand whenever they seemed to him to need it. After his death, and while the Franks were gradually growing in power, the Eastern empire attempted to seize again the authority in Italy, which had fallen from the hands of the feeble Western emperors. A long period of war and disaster followed, at the end of which, in the latter part of the sixth century, we find the Eastern empire driven back to the northeastern border of Italy, while the north was under the control of the Lombards, a new group of Teutonic invaders, Arians, like their predecessors. Central Italy was saved from a like fate, not by arms, but by the majesty of the Roman name and the awe inspired by Gregory the Great, who became bishop of Rome in 590. The pope was nominally subject to the Eastern emperor indeed, but his actual power in Rome and the adjacent parts was far greater than that of the imperial authorities. We will take up more in detail the events of the papacy of Gregory in the next lesson. It is sufficient to say here that under him and under his successors the power, both ecclesiastical and temporal, of the bishops of Rome developed more and more. By the eighth century the papal power extended far southward in Italy, including several great duchies and important cities. And parallel with this expansion went growing wealth, the adornment of cities with the choicest products of painting and sculpture, and the upbuilding of noble examples of the architecture of the time.

Meantime the Franks had conquered their western neighbors, the Visigoths, had brought the rest of Gaul into subjection, and had extended their rule eastward beyond the Rhine. They had entered into close alliance with the popes of Rome, who stood ready to give their blessings to every undertaking of theirs as the work of God. By the end of the sixth century the Lombards alone of the Arian enemies of the papacy were left in Western Europe; and the Frankish kings were destined to preserve the Roman authority from this danger also.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SIXTH MONTH 25, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

VACATION DAYS.

AT THIS SEASON of the year the environment of large numbers of people undergoes complete change. Day by day witnesses the exodus of many from the great centers of population. The recently solitary mountain haunts become the scenes of animated human life, and the deserted ocean shores are filled with seekers for rest and pleasure.

For the abruptness and generality of this change of residence fashion is partly responsible, since families frequently leave commodious and well-appointed homes and submit to all sorts of inconveniences, because it is the right thing to be just where everybody else wants to be during certain months. But deeper than the surface currents that drift population seaward or skyward is a fundamental need on the part of humanity to relieve the increasing tension of modern life by complete change. So the tendency to seek other scenes and interests for a portion of the year seems not only pleasant, but psychologically wise. Men and women, to be at their best, must not be tired. They must not draw always upon the same set of mental concepts for opinions and judgments. They must see life from more than one point of view. A vacation from the daily exercise of cares and interests which belong to the life and environment we have chosen is therefore wise.

But vacation days, with all the pleasure and refreshment they bring to us, are after all a serious part of the business of life. There is no stop in the ceaseless onward march of time, no cessation of the need for us to do our share of the world's work. Life's purposes must be wrought out connectedly in summer's heat as in winter's cold. We cannot stand still and rest, we must learn to rest as we move.

Reading worthless stories by the ocean shore until the ceaseless movement of the waves lulls the reader to sleep, is making a mockery of vacation. It does not in this way serve its useful purpose of sending us home better prepared for the winter's work by reason of our respite from its requirements. Recreations and the kind of social life that we eschew in the winter are rendered no more desirable adjuncts of life because we are having vacation. Standards of life and conduct must remain the same in the city's endless din and smoke, and on the mountain heights or the cool valleys of some country retreat.

More than this, we are responsible to our fellowmen for doing them definite good during our vacation as during our working days. Every spot where a Friend spends his vacation this year should find somebody helped or cheered by his presence; and the remote country districts, invaded by a class of people who come from the regions of larger opportunity, should be helped and developed by contact with their summer guests. We hope to carry back from our vacations renewed strength, inspiration and ability for work. We cannot pay for these things in money, which only measures material values. The law of compensation requires that the lives we live during our vacation time, in their relation to other lives, be such that we *deserve* to bear back with us the coveted fruits of change. The inherent responsibility of our being requires that we choose the place and manner of spending our vacations, however brief they are, in such a way that they will be not seasons of idle dissipation, but of refreshment and preparation for the work of another year.

A VALUABLE DISCUSSION in the London Yearly Meeting, on notices of removal, is reported in the *British Friend*. A minute came up from one of the quarterly meetings proposing that, when a member removed from one monthly meeting to another, it should be the duty of the clerk of the preparative meeting from which such a member removed, immediately to send notice of his name and address to the clerk of the preparative meeting into which he moved; or, in the case of uncertainty, to the clerk of the Monthly Meeting, who should at once forward the information to some suitable Friend.

CURRENT EVENTS.

The General Assembly of the Presbyterian Church in Canada, at its meeting at St. John, N. B., which has just closed, passed the following resolution on the subject of church union:

The General Assembly thanks the General Conference of the Methodist Church in Canada for their courtesy in transmitting to them a copy of the resolution on Church Union, adopted by the Conference at its meeting in September, 1902.

The General Assembly is at one with the General Conference in its desire to promote organic union among the evangelical churches so far as this can be accomplished, with due regard to all the interests involved, and especially to the promotion of the efficiency of the Church of Christ in carrying forward its great work at home and abroad.

The Assembly is gratified by the fact that the question of union between the Methodist Church of Canada, the Congregational Church in Canada and the Presbyterian Church in Canada is receiving consideration by many in the membership of these churches, and especially that the General Conference of the Methodist Church should have adopted a deliverance breathing the truly Christian spirit of the resolution which has been transmitted to the Assembly.

The General Assembly, in response, appoints a committee on union, with instructions to confer with the similar committees of the Methodist and Congregational, and any other churches, to report to the next General Assembly.

The Assembly prays that the spirit of truth, wisdom and love may rest upon the committees of these churches in all conferences which they may hold upon the very important subject which they are appointed to consider.

The Congregational Union is now in session in Montreal, but up to the time of writing its decision on the question had not been announced.

At the meeting of the Anglican Synod of Toronto, in this city last week, the following kindly-worded resolution, moved by Rev. Dr. Langtry, was unanimously passed:

That this Synod offers its hearty congratulations to the Presbyterian, Methodist and Congregational brethren, on the assured prospect of the speedy attainment of the corporate union of these three communions in one body. They feel that such a consummation will be a proclamation to the world of the evil of that spirit of division which has shattered the Christian host—has alienated brethren—is a direct contradiction of the will of our blessed Lord.—*Christian Guardian* (Methodist).

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A despatch of the 20th from Warsaw says that one of the first consequences of the Russian-Japanese war was the serious crippling of the trade of Siberia with European Russia, the Caucasus and Poland. The unskilled laboring element of Russia was the first to feel these consequences. Workmen gradually are being thrown out of employment, and are left with their families to subsist as best they may. Even the State railways have been compelled to discharge squads of loaders owing to the shrinkage in ordinary goods traffic. In the last four months the shrinkage has been close on to 11 per cent., and is increasing. The army of the unemployed is steadily increasing at a rate of at least 3,000 a day. Without employment and without prospect of obtaining it for months, these laborers are hopelessly stranded. There are no provisions for dispensing aid to the worthy poor in Russia. One out of work must, as a rule, starve or beg. Begging is not allowed. Conseqently, such unfortunates are not infrequently driven to join the " barefoot brigade " and to master the art of living by their wits and the deftness of their fingers. The police forces at the larger centers are being strengthened to deal with the situation, but it is perfectly clear that the situation cannot materially improve, so long as the number of unemployed increases at the present ratio.

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The Philadelphia *Ledger* comments on the recently-published report on railway accidents in Great Britain, for 1903, and compares corresponding statistics for American railways. This comparison reveals the appalling cost in human life and blood which America pays for its transportation facilities, and also it shows how vast an amount we have to learn from England in regard to safeguarding the lives of the public. Great Britain's 22,380 miles of railways carried in 1903 nearly twice as many passengers as were transported by the 203,132 miles of railways in the United States; and yet in the United Kingdom there were only 235 collisions and derailments, as against 10,643 in this country, and only one passenger killed for every 47,793,320 carried, and one injured for every 1,540,745 carried in the United Kingdom, as against one in 3,963,673 killed, and one injured in 146,898 carried in America. " What shall we say of American railways and of those who with the railways share the responsibility for present conditions? It is no less than a national disgrace, in which Federal, State and municipal governments are involved."

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The National Conference of Charities and Corrections was held this year at Portland, Me., beginning on the 16th. Frederick H. Wines, of Upper Montclair, N. J., Assistant Director of the Census in 1900, as Chairman of the Department on the Treatment of Criminals, read an extended report, in which he discussed the historical background of the subject; treated of the criminal as abnormal; of the task in dealing with crime, namely to " convert a social parasite into a producer "; of politics in prison management; of the jails as breeders of crime. The report is one that no serious philanthropic worker or philanthropic committee can afford to be without. It may be had with the proceedings which will be published as usual. Another important paper was by Z. R. Brockway, formerly of the Elmira Reformatory, the subject being " The Mutual Relations of the Law and the Criminal." Other subjects taken up were " The Enlarged Functions of the Public School " and " The Education of Delinquents." The conference voted to hold its next year's meetings at Portland, Ore.

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Two distinguished Japanese, M. Matsumura, Councilor of the Imperial Department of Education, and K. Kawaji, Director of Commerce and Industry at Osaka, the second largest city of the empire, are in this country studying our educational, municipal and commercial systems. These gentlemen have charge of departments of the Japanese exhibit at the St. Louis Fair. M. Matsumura, in an interview, said, among other things: " We have compulsory education. Ninety per cent. of our children of the school age are attending classes. There are 5,000,000 boys and girls in our elementary schools, or 10 per cent. of our total population. We have 300 high schools for boys and 120 for girls, and there are also many industrial schools. The example of the American educational methods has greatly aided us, and we may profit by it still more."

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Secretary Cortelyou has resigned from his place in the Cabinet as head of the Department of Commerce and Labor, it being understood that he is to be Chairman of the Republican National Committee and manager of the Presidential campaign. It is believed at this writing that Victor H. Metcalf, of California, will be appointed Secretary of Commerce and Labor. There is also other shifting in the Cabinet. Attorney-General Knox, having resigned to become Sena-

tor from Pennsylvania, in place of the late Matthew S. Quay, is succeeded by Secretary Moody of the Navy. It is not yet announced who will be the new Secretary of the Navy.

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General Bobrikoff, Governor-General of Finland, was shot at the entrance to the Finnish Senate, at Helsingfors, on the sixteenth, and later died of his wound. The assailant was a lawyer named Shauman, son of a Finnish Senator. He immediately committed suicide. Bobrikoff was appointed Governor-General in 1899, and soon became notorious for his severity. Minister Plehve, it is said, is averse to any harsh measures in consequence of the assassination, taking the view that Shauman's bitter attitude is shared by an insignificant part of his fellow countrymen. The policy of the dead tyrant is to be continued.

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Public opinion in New York is being aroused on the subject of the wanton destruction of shade trees by the servants of telephone, telegraph and electric light companies, who are sent out to string wires, and who carry the implements with which to make short work of a tree which they deem in the way of their operations. The practice has been most flagrant within the city limits, and there is a vehement demand that drastic measures be taken to suppress the tree butchers.

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In accordance with an order issued by Secretary Hay the inscriptions, "United States Embassy" and "United States Consulate," no longer will appear upon the Embassy and Consular seals and in other places where they formerly stood. In their place, on all the new record books and seals, will appear the words, "American Embassy" and "American Consulate" and "American Consular Agency."

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The Kaiser Wilhelm II., of the North German Lloyd Line, has just made a new record in crossing from Sandy Hook Lightship to Eddystone Lighthouse, a distance of 3,112 miles, averaging 23.58 knots an hour. The best day's run was 564 miles.

BIRTHS.

BROOKS.—At Ohio Falls, Ind., Sixth month 1st, 1904, to Nathan T. and Bertha E. Brooks, a daughter, who is named Gertrude Elizabeth.

MARRIAGES.

DUTTON—PRATT.—At the residence of the bride's parents, Newtown Square, Pa., Fifth month 24th, 1904, under the care of Goshen Monthly Meeting, Edmund N. Dutton, son of T. Dillwyn and Lydia P. Dutton (former deceased), and Ruth A. Pratt, daughter of David and Sarah A. Pratt.

IRISH—UNDERHILL.—At the home of the bride's parents, 510 East One-hundred-and-sixtieth Street, on Third-day, Sixth month 14th, 1904, Edna Elmira, daughter of Daniel Oscar and Emelie J. Underhill, to Willis Irish, all of New York city.

SMITH—WILLIAMS.—At the home of the bride, Holicong, Pa., Fifth month 28th, 1904, under the care of Buckingham Monthly Meeting of Friends, Elizabeth Smith Williams, daughter of Charles H. and Anna Jane Williams, and Joseph Smith, son of John and Eva Barber Smith, of Stockton, N. J.

TWINING—EASTBURN.—At the home of the bride, Pineville, Pa., on Sixth month 8th, 1904, under the care of Wrightstown Monthly Meeting, Frank Cyrus Twining, son of Jonathan and the late Bell W. Twining, and Mary Ogborn Eastburn, daughter of George L. and Sallie M. Eastburn.

WALKER—STEER.—At the home of the bride, under the care of Fairfax Monthly Meeting, Waterford, Va., Sixth month 2d, 1904, J. Edward Walker and Sarah A. Steer, both of Waterford, Loudoun County, Va.

DEATHS.

MITCHELL.—At his home in Langhorne, Pa., Sixth month 17th, 1904, Gove Mitchell, in his 80th year; a member of Middletown Monthly Meeting, Pa.

Gove Mitchell was born in Langhorne, Pa., Second month 10th, 1825. He was a son of John Allen and Tacy Stackhouse Mitchell, both elders and life-long members of Middletown Meeting. Descended from a long line of sturdy Quaker ancestors who were closely identified with the earliest history of our country, he naturally was a broad-minded man, ever allying himself with the side of right, and always a staunch advocate for the highest in life; in recognition of his integrity and uprightness he was called to fill many public positions of trust.

In early life he was engaged in agricultural pursuits; later he moved with his family to Philadelphia, where he was engaged extensively in business. After a few years of active business life, he again removed to Langhorne. When the People's National Bank of Langhorne was organized he was asked to become its cashier, which position he accepted, and filled efficiently until his death.

He was twice married. His first wife was Catherine M. Croasdale, by whom he had two sons, Isaac Stackhouse, who died in early manhood, and Allen R., who is engaged in business in Philadelphia, being a manufacturer, and also a member of the firm of J. R. Keim & Co.

His second wife was Anna Croasdale, who survives him. Two sons of this marriage are Horace G., assistant cashier of the People's National Bank of Langhorne, and George Rowland, electrical engineer, Bradford, Pa.

He was a brother of the late John S. and Pierson Mitchell, both of whom were active members of the Society of Friends.

The life of this prominent Friend, rich in memories of good works and upright living, will carry with it an influence for good which will ever be felt in the community in which he lived. His friends will remember him as a lover of truth, and his children will rise up and call him blessed.

ROGERS.—At Medford, N. J., Sixth month 10th, 1904, Elizabeth R., wife of Joseph J. Rogers, in her 59th year.

SMITH.—Near Lahaska, Pa., on Sixth month 9th, 1904, Elizabeth B. Smith, daughter of Mahlon and Deborah Kinzey Smith, in the 89th year of her age.

WRIGHT.—At Alliance, O., on Fifth month 30th, 1904, after an illness of many months, Julia A. Wright, aged 78 years. She was born in Adams County, Pa. In early life she moved with her mother and family to Salem, O., where she lived many years. This Friend had a birthright in the Society of Friends, and all her life took an interest in its activities. For the past few years she has been living with her nieces, Mary and Nettie Hilles, in Alliance, O.

NOTES.

At the commencement of the Johns Hopkins University, on the 14th, a fellowship in chemistry for the ensuing year was awarded to Levi S. Taylor, of Philomont, Va. He was a graduate of Swarthmore College in 1898, and a teacher of science in Friends' School, Wilmington, Del., for four years.

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The Haverford College cricket players arrived in Liverpool on the 20th, after a voyage that at times was somewhat boisterous. They were to start at once for Rugby to play on the site of Tom Brown's school days. The Rugby School Cricket Team is one of the strongest public school teams in England. Among the Haverford players are C. C. Morris, H. H. Morris, A. G. Priestman, E. C. Peirce, F. D. Godley, A. H. Hopkins, H. Pleasants, Jr., R. L. Pearson, A. T. Lowry and W. F. Bonbright.

COMMUNICATION.

RESPONSIBILITY OF A MEETING FOR ITS MINISTERS.

At the recent Philadelphia Yearly Meeting we heard all orts of causes assigned for the diminished interest manifested ear by year by the world in general and Friends in particular n Friends' meetings for public worship, and all sorts of reme- lies were offered. In studying the question it might be well o ask some of those outside the pale of the Society what eatures of our meetings do not give them spiritual uplift. f we countenance unnecessary peculiarities of conduct and olerate ungrammatical, tedious and sing-song discourses, we hould not fail of our duty, but should face the situation reso- utely, knowing that our membership contains many with abil- ty and willingness to offer their ministry in the shape of prac- ical, intelligible and reverent remarks.

A recent speaker at one of our meetings gave a most helpful liscourse on individual responsibility. We are undoubtedly ndividually responsible for the remarks made at our meet- ings, as well as for our conduct in private life. The writer is convinced that our dislike of a paid ministry is sane and right, but feels just as firmly convinced of the possibility of select- ing our ministers. Men of education and practical ideas should lead us. This is being tried in England with most gratifying results, and there is no reason why it should not work here equally well.

Many of our present-day ministers are practical as well as educated, and for the very reason that they are engaged during the week in the normal affairs of life and earning their bread, their discourse is directly appealing in practical ways to their hearers, much more so than a sermon is apt to be when de- livered by a man who preaches for a living.

The first ministers of the gospel of Christ would have in- dignantly spurned a cash consideration, and we are told in many parts of the gospel that most if not all of the apostles supported themselves by the sweat of the brow during the course of their travels and ministry. The writer does not em- phasize this matter in order to stir up a bitter feeling, but simply calls attention to it in passing, as this belief in a free, but sensibly-restricted ministry, is a very powerful argument in favor of what the world calls Quakerism.

If our Society is to live and continue its mission in the world, it will be absolutely necessary to have the speaking controlled in some way. The writer calls to mind a glaring piece of presumption on the part of a Friend, whose voice is frequently heard in meeting. As yet this outrage has been unrebuked, and this Friend still occupies a seat on a "facing bench." The remarks on this occasion, which will never be forgotten by any at the meeting, were nothing short of a per- sonal attack upon the character of a deceased Friend, whom the speaker mentioned by name, and whose nearest relatives were there present. It is more than probable that this was the last Friends' meeting that they will ever attend. They came "for bread and were given a stone." Surely such a per- son does not deserve the name of a follower of Christ, and the group which tolerates such a speaker assumes in so doing a grave responsibility.

This is unfortunately but one of several instances which some of us could easily call to mind. The time to apply the remedy is now, for it is certainly better to cut off the offend- ing member than to allow the whole body to perish.

FROM AN INTERESTED FRIEND.

"Doubt not your inmost wants are known
To him who chose you for his own."

* *

President Henry S. Pritchett, of the Massachusetts Insti- tute of Technology, in an address before the University of Chicago, published in the *Technology Review*, said something about what is called "college spirit," which is most true. "The scholarly influences," said President Pritchett, "in the college are, on the whole, relatively less, it seems to me, than in the college of fifty years ago. . . . That which we call college spirit, that intangible something which gives color and direc- tion to the influences of the college life, has no touch of schol- arship in it. It is intensely local and differs in no essential respect from the feeling which the boy entertains toward his preparatory school. It has no contact with the universal com- pany of scholars." This criticism is worth noticing, because the colleges of the whole country are in danger of being too much dominated by this local, hurrahing, and, withal, narrow- ing, 'college spirit.'"—J. H. D., in *The Public* (Chicago).

LONDON YEARLY MEETING.

The London *Friend* made its issue for Fifth month 27th a special, enlarged yearly meeting issue. The *British Friend* for Sixth month is also very largely a yearly meeting number.

The *Friend* said editorially: "Much unity amid much diversity is one of the characteristics of Lon- don Yearly Meeting. . . . The Society of Friends in its initiation showed this variety. George Fox, the unlettered shoemaker, filled with the Divine afflatus, went forth on his glorious errand to weary souls. Judge Fell and Margaret Fell received the truth and rejoiced. Their servants at Swarthmore also wel- comed the Evangel and became their fellow-laborers, some of them becoming preachers. William Penn, the courtly gentleman, the son of the Admiral, re- ceived the same seed into his heart. It blossomed and bore fruit after its kind, and the founding of the great Province of Pennsylvania was a result. Robert Bar- clay, the scholar and logician of Ury, welcomed the Light, and with Scottish grit and fervor produced his "Apology" as an exposition of the working of the ever-present Spirit. Thus the whole gathering of the Children of Light, many soils receiving the same seed, proved by their abounding variation the world-wide breadth of Truth.

. . . . . .

"A peril of the Church is its inability to analyze and meet the changed conditions of the world around it. Adaptation of the soil to the seed is requisite. We have to travel fast in the present day if we would keep pace with the developments of religious thought. We were reminded during yearly meeting of the in- finite resources we have now to draw upon in the wealth of information and accrued knowledge that lies at our feet. Research has opened out the treasure- house of the past; science has revealed as never be- fore the wisdom of the Eternal in the possibilities of nature. Thus a flood of new light comes to us re- specting the laws of the kingdom of heaven on earth, and the supply of material for mental use is enriched. If we have the childlike spirit, we go on learning. To set bounds to our perceptions by preconceived limi- tations is fatal. But the further we progress the more certain it is that we shall find unity in a growing variety of thought and of expression.

. . . . . .

"Our Church during yearly meeting willingly spends day after day in developing its organism, in arranging for the supply of the varied needs of its membership, and, recognizing that healthy production is the sign of life and progress, in devising means for expansion. It is evident that the sphere of our influ- ence is expanding. Our work both at home and abroad enlarges year after year. We express our- selves to the world in other terms than those of the seventeenth century, but we endeavor to keep the unity of the same Spirit."

The *British Friend*, in an editorial on the yearly meeting, said:

"The yearly meeting which has just closed was marked by much unity and earnestness of purpose.

The 'incurable optimism' which refuses to recognize weak points was not conspicuous, nor was the pessimism that doubts the possibility of amendment. Year by year the horizon broadens out, both of our mission to the world and of the largness of the gospel that has been committed to us; and, though this wider view brings a humbling sense of our present inefficiency, yet it kindles in us an enthusiastic longing to fulfil, by God's help, the purpose of our existence.

"The discussion on 'The State of the Society' was, as usual, discursive; and, though many beautiful and helpful thoughts found utterance, it left behind no very clear and strong impression. On the whole, it may be said that the main concern of the yearly meeting was that a spirit of deeper and more constant prayerfulness should be known among us. We believe that this is an urgent need, and that, in the hurry of modern life it specially requires to be kept before us. At the same time we do well to remember our Lord's warning to those who thought they should be heard for their much speaking, and the description that William Penn gives of George Fox's prayers, when he refers to 'the fewness and fullness of his words.'

. . . . . .

"The new procedure, whereby the business of the yearly meeting is shortened by two days, amply justified itself. With no sense of rush the business was accomplished in the time allotted, the program being with little exception adhered to. We must not, in expressing satisfaction at this saving of time, omit to mention our thankfulness for the work of the clerk, Henry Lloyd Wilson, who carried through his delicate and responsible task with much dignity and quiet power.

. . . . . .

"For the first time the subjects of Education and Temperance were dealt with as part of the regular proceedings of the yearly meeting instead of being relegated to a conference or a public meeting; and the consideration of these important subjects gained appreciably in weight and importance. We are glad that a strong and clear note was struck on the latter subject. . . . The discussion of the report of the Central Education Committee turned mainly on the proposal to adapt one of our 'eight schools' specially to the needs of children of the artisan class. . . . The needs and desires of the parents of these children, for whose nurture the Society is awakening to its responsibility, are very various. Some will be best served by such a boarding school, while others will never use it. It is probably better that some of these children should have a guarded education, while others are exposed to the rough-and-tumble of the elementary schools, than that all should be treated alike. The main thing is that the Church should not forget its duty to them. The suggestion by Dr. Thomas Hodgkin, that the excellent adult school premises which are found in some of our large cities should be used for denominational day schools, is well worth considering; and, if an example is needed to show how such work may be successfully conducted, we have only to look to Philadelphia."

The Tabular Statement [as reported in the *Friend*] showed a total membership of the yearly meeting o 18,221, an increase of 81 on the total at the end o 1902. The numbers include 892 residing in foreig parts, besides the 521 members of Australia Genera Meeting. Convincements numbered 274; admission as minors, 69; by reinstatement, 6; births totale 156; and removals from Ireland, 21. Disownments resignations and dissociations numbered 169; deaths 257; and removals to other yearly meetings, 19 Habitual attenders and associates totaled 8,175, an in crease of 317.

HISTORY OF BALTIMORE MONTHLY MEETING.

[A paper read by Kirk Brown, before Baltimore Young Friends' Association, Park Avenue Library, Sixth-day, Fourth month 15th, 1904.]

As the membership constitutes the meeting and not the meeting house nor the organization, the history of Baltimore Monthly Meeting antedates the present monthly meeting nearly one and a half centuries, according to accounts given in Cross's, Sewell's, Bowden's and Janney's Histories of Friends. They give the first account of Friends in Maryland about 1658.

History also informs that the population of Maryland at this time was estimated at 10,000 people, mostly settled along the banks of the Chesapeake Bay and its tributary navigable waters.

The earliest recorded account we have of Friends in Maryland is that of Josiah Coale and Thomas Thurston—1658. Josiah Coale was the author of a very interesting work—one that is not to be found to-day, except in historical collections—entitled "The Books and Diverous Epistles of the Faithfull Servant of the Lord, Josiah Coale; Collected and Published as it was desired by him the Day of his departure out of this Life. Printed in the year 1671." From this work I take an interesting quotation, as follows:

"The love of God shed abroad in his heart (the nature of which makes the heart tender), by its virtue and power, he was moved and constrained to leave his father's house, and his near and dear relatives, and native country, and traveled by sea through many dangers, and preached the Gospel in many of the western islands, and in Maryland and Virginia; from whence he passed through the wilderness on foot, many hundreds of miles, to New England."

That Josiah Coale did visit Maryland at this time, his works contain two epistles as evidence, entitled as follows:

"To the Flock of God, Gathered out of the world in the Province of Maryland." The first "written in Essex, England, this 5th of the 7th Month, 1664."

The following request is added to this epistle: "Let copies of this be sent amongst Friends everywhere in the Province of Maryland, and be read among them in their assemblies in the fear of the Lord."

His second epistle was written "From the Com-

on Gaol in Kendal, in West-Moreland, England, is 29th of the 7th Month, 1665."

Josiah Coale was evidently a minister of unusual ility, of whom the early Friends hoped for much rvice in the building up of the Church. His early ath, 15th of 11th month, 1668, in the 35th year his age, and the twelfth of his ministry, was uch lamented.

Thomas Thurston, Josiah Coale's companion, set- ed in Maryland; becoming an extensive land owner, e entered into politics, and, like some other Friends ho have entered into this ofttimes evil association, as disowned.

The next recorded account of Friends in Mary- nd is from a work entitled, "The Truth Exaulter the Writings of that Eminent and Faithfull Ser- ent of Christ, John Burnyeat." Printed in London, or Thomas Northcott, in George Yard, in Lonbard treet, 1691. From this work I quote as follows:

"About the 7th. Month, 1664, I took shipping at alloway in Ireland for the Barbadoes. When I had raveled and labored about three or four months in hat island and was clear, I took shipping for Mary- and about the later end of the 2nd. Month, 1665, nd so traveled and labored in the work of the Gospel n that Province that summer."

John Burnyeat returned to England in 9th month, 667. He again sails from Gravesend, England, the th day of 5th month, 1670, for Barbadoes, arriv- ng there the 30th day of 7th month, a passage of leven weeks from Gravesend to Barbadoes. From Barbadoes he took shipping for New England the st of 2d month, 1671, and arrived in New York the 7th of the same month. Here he visited various meetings, and then took shipping for Maryland the 3d of 8th month, 1671. Of this voyage he writes:

"We met with a sore tempest, a west-north-west wind that blew so hard, we could carry no sail for some days; but at last we got into Virginia, sailed up the bay and got to Patuxon river, Maryland, the 5th day of the 9th Month, and there I landed and spent some time." "In the 2d Month, 1672, I appointed a meeting at West River in Maryland, for all the Friends in the Province, that I might see them to- gether, before I departed, for I was determined to go as soon as I could after the meeting. And when the time appointed came and Friends from all parts began to come, George Fox, with several brethren, came from Jamaica, and landed at Patuxon, and from thence came straight to the meeting. And there were Friends from all parts of the Province, where they dwelt, and we had a very large meeting, which did continue for several days, and a Men and Wom- en's Meeting for the settling of things, that Men and Women's Meetings might be established in the Prov- ince, according to the blessed order of the Gospel of Christ Jesus, which Friends by the power thereof, were gathered into most places. And George Fox did wonderfully open the service thereof unto Friends, and they with gladness of heart received ad- vice in such necessary things, as were opened unto them, and all were comforted and edified."

From West River Meeting, George Fox and his friends going to the Cliffs, in Calvert County, then a part of West River Monthly Meeting, held a meet- ing, then went to Third Haven Meeting and estab- lished a meeting of discipline. At this time Third Haven Monthly Meeting included all the eastern shore of Maryland. West River Monthly Meeting, all the western shore, including all Friends in the vicinity of what is now Baltimore.

There are no minutes, of either of the early meet- ings, known to exist; it is quite possible they were never recorded into record book previous to 9th month, 1677.

The first monthly meeting minutes, as recorded, I give in full:

Att a man's Meeting at John Garye's on the Cliffs, ye 29th. of ye 9th. Month 1677.

It is thought meet, & Convenient for this meeting that the 36 shillings worth of books, ordered us per the Yearly Man's Meeting at West River be kept at this house of Jno. Garye, or Returned to it if borrowed for the service and use of friends of this meeting, and to be paid for out of the stock of this meeting.

Its also thought Convenient for this meeting that a stock be kept at John Garye's for the service of truth belonging to Patuxent & the Cliffs meeting both, and that Benjamin Law- rence & John Garye be Concerned in the management of it.

Its also thought Convenient that John Garye shall make secure to friends one acre and a half of land, which he hath freely given for a burying place on the Cliffs where now known near his house, for friends to meet on or bury their dead in for Ever.

And for the future it is Concluded by this Meeting that our men and womens meeting be on the next day after our Gen- eral Meeting, and to begin about the 8th. hour in the morning, at the house of John Garye aforesaid.

The monthly meetings were held alternately at the Cliffs, in Calvert County, and West River, in Anne Arundle County, the minutes recorded in two re- spective books. The record book of West River Meeting minutes is missing previous to 24th of 4th month, 1698.

The next monthly meeting, held two months later, I also give in full:

Att a Man's Meeting at John Garye's on the Cliffs, the 24th day of 11th. Month. 1677.

Its the sense and advice of this meeting that friends ought to be Carefull and Dilligent to keep meeting about the 11th. hour Every Meeting day.

At the next meeting, "It is thought Francis Bill- ingsley, and John Gayre doe speak to friends to be more diligent, and mind truths conserns in meetings of business, and come to them in good order, at the appointed time."

At the next monthly meeting, "It is thought con- venient by this meetings, it is Concluded by this meeting, that a Fifth-day meeting be kept at John Gayre's & at Benjamin Lawrences, at Patuxent al- ternately, every Fifth-day, at the 11th hour."

At meeting held 23d of 3d Month, 1679, "It is thought fitt & convenient and upon approbation of the Yearly Meeting, that a Quarterly Meeting on the Western Shore be kept at Ann Chew's at Her- ing Creek the 5th day of 6th month next, the 3rd day of the week."

The earliest Friends' Meeting for the vicinity of Baltimore was Patapsco Meeting. It was held at private dwellings. There are no records to prove

when it was established. The following minutes are the first relating to this meeting that I have found:

At a Man's Meeting at Thomas Hookers, ye 12th. day of ye 6th. Month 1681. (This was a quarterly meeting.)
Ann Jones, of Patapsco, her Paper of Condemnation Read in this meeting to the satisfaction thereof.

At this date the monthly meeting had a standing committee from each meeting to make reports as to the condition of their meetings. I give extracts from the reports made at this meeting:

Patuxent Meeting reports "They have nothing to Present at Present, things being not at all cool."
Sassafras Meeting, reports they have nothing to offer at present. Chester Meeting reports, that all is not well.
Bay Side meeting reports, "that all is not well."
Betty Cove meeting, reports, "That things are pretty well, Excepting one Particular."
Tuckahoe meeting, reports, "That things are well, and the most part are in love and unity."
Choptank meeting reports, "Things are not so well as they Could Desire, but nothing to offer to the meeting."
Munny meeting, reports, "things are not well."
Anamussex meeting reports, "Things are well, and nothing to offer the meeting."
Muddy Creek meeting reports, "Things are pretty well."
Nassawadox meeting reports, "Nothing from that meeting."

At a man's meeting at the house of Richard Johns, "at ye Cliffs the 16th day of ye 4th Month, 1682," "Francis Billingsley is desired by this meeting to treat with William Sharp about buying of his shallop for friends' service." The meeting held 8th of 6th Month informs that the shallop was bought of William Sharp, the price being 1,800 pounds of tobacco. That it now lies at Richard Johns Landing, for the use of Friends. The members of West River and Third Haven Monthly Meetings each owned a small vessel that was used to convey Friends to and from meetings. Traveling by water was the method used on journeys of much distance, the inhabitants mostly living near the water courses that they might enjoy this convenience.

At our monthly meeting at the house of William Richardson, the 16th of the 5th Month, 1703, "At the request of Friends, of Patapsco, This meeting doth appoint that ye Friends of that meeting do keep their Fifth-day meeting at the house of John Wilmore, on the north side of that river."

The following informs that Friends of Patapsco or Baltimore were looking forward to the building of a meeting house. A deed was made 15th of 12th Month, 1713, by John Ensor, and Uxor, of Baltimore County, planter, to Richard Taylor, and for the consideration of 10 shillings, Ensor and wife conveyed one acre of land, called Friendship, taken out of a larger tract, called Darly Hall. This land is now part of Friends' Cemetery, on Harford Road, north of Darley Park, the present burial grounds. The meeting records give no information of the building of a meeting house. I searched for this information in every source that I thought probable for twenty years with a final success. That a meeting house was immediately built after the purchase of this lot the following proves. In the Clerk's Office, Superior Court, Baltimore City, Liber S, No. B. (pages not numbered), is the following:

At a Court held at Joppa, for Baltimore County, 1st of June 1714 &c. Wednesdays Court, 2nd. June 1714.

"Quaker Petetion" Baltimore County: The Pe
John Wilmot, Richard Taylor, and Jonathan Hansc
tapsco river, in the County aforesaid. Whereas t
called Quakers, have built a Meeting House, for to
gether to Love and Worship God, in accordance to l
appointment, these are to desire for the Body of t
aforesaid. That the aforesaid Meeting House may be
according to the appointment of Parliament, the
house is built within two miles of Jones Falls, on a
land called, "Darly Hall" And your Petitioners s
Duty-bound pray which Petition of the Quakers afo
by the Court heard understood and mutually delib
granted &c.

As a further proof, I quote from the will
ard Taylor, probated 18th of Fifth month, 1

I give and bequeath unto my son Joseph Taylor, a
containing 1 acre, bought of John Ensor, for to buil
ing House on it, the said land and the house that i
give and bequeath for the use of Friends, for the
Meeting House, and burying place for Friends for ev

This one acre of land is near the center of
Cemetery. In 1897 I had a bronze tablet
placed on the spot where Patapsco Meetin
stood, containing the following:

On this site was erected Patapsco Friends, Meeti
6th. Mo. 22, 1681 is the earliest record of this Mee
moved to Aisquith and Fayette Streets, Baltimore
Mo. 22d. 1781.

Our deceased friend, Gerard T. Hopkins,
me from the tradition of his ancestors, he ha
formation, that the Indians were not well ple
looked with suspicion on the building of this
house. Learning that it was not for a dwelli
they supposed it to be some fortification
against their people, but learning that
Quaker meeting house their fears were ch
that of love and an interest in the erectio
building; that they assisted Friends in the bu
the house. After its completion some of t
shiped in this house with Friends.

From the best information that I have
to gain this meeting house was a log building
modest construction. The first church build
in the present limits of the city of Baltimo
was not erected into a town until 1729. F
inform that St. Paul's Church, Charles and
Streets, was the first church erected in Balti
was not built until 1730 to 1739, the first c
having failed in his business causing the de

The following minute, taken from Gu
Monthly Meeting records, united Patapsco
with that meeting.

By approbation of our late Yearly Meeting held
River, in this Province of Maryland, from the 9th.
4th. month to the 13th. of the same conclusive, 17
pointment of friends a monthly meeting was held a
der Meeting House in Baltimore County, the 23rd
4th. Month 1739, for the public worship of God, a
care of the affairs of the church.

Joseph Taylor, whose father willed to
Patapsco Meeting property, was appointed
this meeting.

It is the approbation of this meeting that Pataps
be continued to be kept at or about the 12th. hou
First-day of the week, for the public worship of Alm
and that Gunpowder continue to be kept of Firs
Fourth-days of every week, at the 12th. hour of th
that a Preparative meeting be kept the Third Fou
every month, and the Monthly Meeting be kept
Fourth-day of every month.

A meeting was established by Gunpowder Monthly eeting at Patapsco Forest, in Baltimore County, 46. Elk Ridge (Ellicott City) was transferred from est River to Gunpowder, 1747. A meeting was es- lished at Little Falls, 1752.

(To be continued.)

THE SCHWENKFELDERS.

[The following by "Penn," of the Philadelphia *Evening lletin*, is from his column on "Men and Things" in the issue Sixth month 7th.]

A little more than three years ago the Executive mmittee of the Pennsylvania German Society se- ted Howard W. Kriebel, of the Perkiomen Semi- ry, at Pennsburg, in Montgomery County, to pre- re a sketch of the Schwenkfelders in Pennsylvania. is service Professor Kriebel has now performed. is embodied in a book which, while he modestly pes that it will be accepted as a prelude to a more rough study of the subject, bears in every chapter e marks of conscientious and loving care. Himself descendant of one of the members of the curious t of Christians whom he describes, the author en- s readily into sympathy with the story of their gin, their doctrines and their peculiarities. The ce which they hold in our religious population is t conspicuous. They have only one church in iladelphia, and their existence is confined for the st part to two or three of the eastern counties of nnsylvania. Their number, too, probably does not w much exceed a thousand persons. Yet the ney which they spend on the literary and educa- nal as well as spiritual concerns in their organiza- ns is believed to be greater relatively than is pro- ced for those purposes by any other sect in the ited States. . . . It is well that there should be ced in accessible form—for the first time, I think, the English language—the facts which Professor iebel has collated.

The name of the Schwenkfelders is derived from t of Caspar Schwenkfeld, one of those German lots who broke away from the Roman Catholic urch in the days of the Reformation, but who uld not reconcile himself to the doctrines of Luther. though he never gathered his followers together as formal organization, the influence of his teachings s widespread. With much tolerance and with a rsonal esteem for most of his opponents, he de- red in substance that the Bible itself does not fur- h the internal power of spiritual enlightenment, t that this must come from that inner realization of rist Himself. It was thus that he preached a set principles from which were deduced the broadest hts of individual conscience in spiritual affairs, the paration of Church and State, the reduction of lesiastic rule, simplicity of personal conduct, and e worthlessness of merely external forms in either rship or behavior. Although his teachings were garded as mischievous by Catholics and Lutherans, d he was subjected to much humiliation as a re- rmer, it has been the habit, it is said, of most Ger- man historians to ascribe to him a high standard of morality and self-denial in his government of his own life. Then and long afterward his followers under- went much punishment at the hands of the law for their firmness in adhering to their opinions in mat- ters which brought them in conflict with the civil au- thorities; and in this respect their experience was not unlike that of the English Quakers, whose own prin- ciples were largely the same as those that had been formulated by Schwenkfeld.

But that reformer had been in his grave for five generations before the first of the people in Silesia, who had adopted his name, arrived in this country. They came to Philadelphia in 1734, at a time when the representatives of almost every ism or shade of an ism that religious thought or religious ecstasy can produce were finding their way from Germany to Pennsylvania. Governor Pennypacker has com- mended them as the one sect fleeing from European oppression to maintain steadily to this time the beau- tiful custom of a Memorial Day in honor of their ad- vent in the land of promise. In the company of ex- iles which landed here were to be found many names that have since been notable in the life of the Com- monwealth—Weiss, Schulz, Hartranft, Heydrick, Anders, Kriebel, Hoffman, Reinwald, Yeakel and Wiegner. The places which were settled by the men thus named, and their associates, were chiefly in the outskirts of what is now Philadelphia, and in Mont- gomery County, and even to-day there are many traces of the agricultural life to which they once be- took themselves. It was remarkable that, without a regular clergy, indifferent as they were to the making of converts by solicitation, and long organized more by tacit than by written agreement, they were able to keep up their religious identity in a comumnity where they were often looked upon as heretical or foolish. Yet they have succeeded in perpetuating their unity to this day by marrying among themselves, their rules which govern the contract of matrimony being ex- ceedingly strict, to the end that there may be no doubt of the fitness of the couple to marry, that they shall hold the same religious opinions, and that everybody interested in them shall have full opportunity to show, if they see fit, why the marriage should not take place. It seems that whenever a young Schwenk- felder wished to marry outside of his religion, he was likely to be told by his father that this would be a "mixed marriage," and that such a marriage was like the nesting of the crow and the dove.

In their methods of discipline as to habits and morals, there is much that suggests the practices and the principles of the Society of Friends. For a long time a Schwenkfelder in Montgomery County could usually be distinguished from the rest of the commun- ity for the homespun simplicity of his garb, intend- ed as it was to promote his purity and humility. The plainness of their meeting houses, the absence of all costly markings in their graveyards, and the discour- agement of anything in their homes which tends to foster the spirit of luxury, bear ample testimony to their zeal in keeping down the promptings of vanity. It has been their policy so far as possible to settle

among themselves those private contentions which ordinarily become matters of public litigation. Their moral system, severe as it is, and searching among themselves, is apparently free of that spirit which grows restless, irritable or intolerant, because other people may not think and act likewise. They were early interested in education, and, unlike many other sects, they did not employ dubious schemes, such as lotteries, for example, for its support. It may have been that they were not numerous enough to make it profitable to have recourse to that once popular means of raising money for religious purposes, but there is more reason to believe that their repugnance to it arose from an inner perception of the ultimate immoral effects of the thing itself.

. . . . .

The Schwenkfelders, like the Quakers, the Dunkers and the Mennonites are opposed to wars and warring or the bearing of arms. They were unwilling in the Colonial days to contribute money that would be used in the military movements against the Indians. They soon found, after the opening of the Revolution that the man who was reluctant to take up arms because his conscience could not permit him to do so was likely to be treated by his neighbors as a public enemy. In an early stage of the war, they adopted a declaration in which it was said that those who adhered to the "apostolic doctrines of the sainted Caspar Schwenkfeld, and who seek to maintain the same by public services and by instruction of the young," had pledged themselves to stand by one another in the payment of all fines that might be imposed upon them for refusing to "render military service in case deadly weapons are carried and used," although they were ready to bear their due share of the common civil taxes and burdens. They were subjected to much distress when under a law of Pennsylvania all inhabitants were required to come forward and swear allegiance by taking the test oath, although they seem finally to have submitted. The politicians in power, who formally stated that the Schwenkfelders as well as the Moravians were a people not to be feared as to either number or malice, doubtless made it comparatively easy for them to do so. Many years later, when some of their young people had formed battalions for military purposes, they were warned that they would be expelled from the Church. It does not appear, however, that the Schwenkfelders were ever guilty of an act of disloyalty, and some of their descendants have been engaged in every war since the Revolution. "During the rebellion," said Professor Kriebel, "members of the Schwenkfelder Church, when drafted under the Conscription act of Congress, avoided military service by securing substitutes. In such cases the poorer members were assisted by their brethren."

The Schwenkfelder coming to Flourtown, Germantown or Philadelphia in his heavy-laden Conestoga wagon, with perhaps his buxom, rosy-cheeked daughters by his side; how, after they had sold their produce, they would come back with salt and gypsum and fish and trinkets for home; the apple butter parties, the joys of cider-soup and "schnitz," and antics of "Blumsock"; how, when the snows be to fall, Christoffel or Balthasar or Hans Hein would sniff the air to Bevvy and Molly say, " night we will take a sleigh ride"; how the grain l would be stuffed with straw and placed crosswise seats, and over the hills the lads and the lasses wo speed their merry way, and the innocent games t would be in order when they came home; the pray silent or audible, which were offered up in ev household in the beginning and the ending of the d how the spinning wheel was plied by the mothers daughters, and the one that was to be a bride wo spend many an hour in saving all the rags and cutt them into strips and "weaving them into a carpe how, after the crops were all harvested, visits w made to the neighbors to talk and spin; the difficult finding a drunkard, and yet the great amount of w that would be done at reaping time with five or si even seven meals a day, and a demijohn of applej on the pump floor, and perhaps one in the field; l the exercise of charity was so well known that tra would ask their way to the Schwenkfelder valley; l in public worship the assembly were separated a age and sex, the men nearly all dressed alike and women in snow-white caps, aprons and handkerchi the meeting house with no backs or cushions to seats, no organ and no paid preachers; the simple sympathetic burial of the dead by virtually the wh community—these are some of the glimpses which get of the quaint, honest life of these substantial unpretentious people.

In their homely way they seem often to have sho that they get pretty near the spirit of the Gol Rule.

EDUCATIONAL.

SWARTHMORE COLLEGE COMMENCEMENT.

At the thirty-second annual commencement of Swarthm College, on Third-day, the 14th, a class of forty was gra ated, a new dormitory for men was dedicated, the corner-st of a new chemistry building was laid, and it was annou that $505,000 of the $600,000 endowment fund pledged at time Dr. Swain accepted the presidency has been raised, t being still a year in which to raise the remaining $95,000.

THE WHARTON DORMITORY.

The commencement took place, as usual, in Parrish at 11 o'clock. Earlier in the morning the simple exerc connected with the presentation of the dormitory to the lege by its donor, Joseph Wharton, took place on the cam by the side of the rising walls of the new building. Mem of the faculty, Board of Managers and the Alumni Asso tion marched to the hall from the Somerville Gymnasium.

President Joseph Swain introduced Joseph Wharton by ing: "We are fortunate in having as president of the Bo of Managers a man who is so able and willing to help the lege by his knowledge and by the giving of his time and me for its welfare. He has been associated with the college f its beginning. He was one of the original contributors to stock of the corporation. When modern science began to mand a larger place in the college in 1881 he gave $10,000 the $25,000 which it required to build and equip Science H In 1888 he gave $40,000 to endow the Joseph Wharton pro sorship of history and political economy. In 1879 he built present meeting house on the campus. His latest gift is $ 000 for the erection of this hall." Joseph Wharton then m the formal presentation. On behalf of the Board of Manag Robert M. Janney accepted the gift of the hall, sayi "Whilst it gives me great pleasure to speak for Swarthm College upon this auspicious day, I would wish that the t

d fallen upon one more competent to voice the full significance of the happy occasion, for it is certainly an epoch in the nals of the institution that on successive days are laid the ner-stone of two such important buildings as the new chemal laboratory and a dormitory. We feel with grateful hearts at Swarthmore College is coming to her own—that the long ars of patient, quiet and devoted work which she has given the cause of higher education is justified in the minds of r friends, who set the seal of their approval in these notable ditions to her equipment, so making possible a still wider efulness and a more extended influence."

THE COMMENCEMENT.

Simple decorations, with ropes of daisies, laurel and the ss motto and the numerals, 1904, in roses, brightened Parh Hall for the graduation exercises. The faculty, managers d candidates for degrees sat on the platform, while the hall uld not accommodate all who wished to see the exercises. Joseph Wharton, speaking as president of the Board of Managers, said, in part: "All sorts of splendid wonders lie about us the earth, or above us in the distant spaces, awaiting the en eye and prying mind, not impatient nor intrusive, but dy to be perceived. When Kepler announced to the world e correct theory of the solar system, which the few who ard it regarded as unimportant and probably fallacious, he mly declared that he could well wait a century for a reader, ce God had waited six thousand years for an observer.

"The thought that the really best and greatest and sweetest ngs lie open to all who will properly seek them is the true nsolation for those who seem to be less favored by birth, eduion or wealth. Indeed, as you know from history, many coveries of great importance in science have beeen made by ose who had received but little instruction, and many great ilosophers, statesmen, soldiers, artists, were of humble ori and self-taught. In the struggle toward knowledge and ward the personal perfection which all desire, but none can ite attain, it is the progress achieved rather than the point ually reached which counts.

"Our spirit to-day admits no gloomy forebodings, a chasned exaltation rather befits this occasion, not only for you o up to this point have fought a good fight and reached a h goal, with full confidence of further attainments, but also your leaders, the faculty and the managers of Swarthre College, who are now to see you set sail upon the great an of mature life."

Orations were delivered by Maurice T. Hansell upon "Dans of Liberty," and by Louise C. Fahnestock, upon "The erican Spirit of Religious Toleration," both members of e graduating class.

The address to the graduates was made by Dr. Josiah H. nniman, dean of the college faculty of the University of nnsylvania. He said, in part: "The blundering workman y do harm. The knowledge of how to work is needful. Tact often the secret of success. We need a respect for the facts life. We need to reverence the truths of life. We need to imate our relative importance justly. Conceit is not an erestimation of the value of our own ability so much as an derestimation of that of others. We cannot truly overimate the importance and possible value to the world of y powers we may possess, but, alas! we can, and often do, derestimate the powers of other men in comparing them h our own. We need a just confidence not in ourselves by rselves, but in the power of the knowledge and ability we ssess if rightly applied.

"If college education is of any value at all, it should inase our faith in the greatness of life. The mere acquisition knowledge does not make a leader. It is the knowledge nbined with the ability to use it to the utmost at the right e, and in the right way, that makes for success."

Following Dean Penniman's address, President Joseph Swain ferred the degrees upon the graduates, as follows:

Bachelor of Arts—With major in Greek—Blanche Estelle wn, Cornwall, N. Y.; Halliday Rogers Jackson, West Ches, Pa. With major in Latin—Charlotte R. Bogert, Brooklyn, Y.; Dorothy F. Green, Bartow, Fla.; Mary A. Gutelius, New rk; Alice R. Sullivan, Moorestown, N. J. With major in logy—Anna L. Curtiss, New York city. With major in mistry—Cabet Marshall Taylor, West Chester, Pa. With jor in English—Gertrude F. Chandler, Bethlehem, Pa.; Millo McCain, Colorado Springs, Col.; Alice P. Merriman, South hlehem, Pa.; Sarah F. Wood, Linwood, Pa. With major in nch—M. Louise Bartlett, Baltimore, Md.; Martha K. yers, Honeybrook, Pa.; Annie S. Hawke, Swarthmore, Pa.; ith M. West, West Chester, Pa. With major in German—uise C. Fahnestock, Harrisburg, Pa.; Agnes H. Sibbald, Fox Chase, Pa.; Anna K. Wolff, Philadelphia, Pa. With major in history—Marguerite Campion, Swarthmore; M. Elma Lewis, Baltimore, Md.; Aldus Wilbur, New York city. With major in philosophy—Elva L. Ash, Coatesville, Pa.; Floyd H. Bradley, Camden, N. J.; Maurice T. Hansell, Bougher, N. J.

Degrees of Bachelor of Science in Engineering—Thomas C. Bell, Bayside, N. Y.; Frederick G. Bell, Salisbury, Md.; Frederick E. Griest, Flora Dale, Pa.; Maurice E. Griest, Guernsey, Pa.; Brittain E. Lukens, Philadelphia, Pa.

Degree Master of Arts—Rebecca M. Ely, A.B., 1902; Thomas Walter Gilkyson, A.B., 1901; Carrie B. Kilgore, A.B., 1901; Mary W. Lippincott, A.B., 1901; Orrin H. Markel, A.B., 1903 (Indian University).

Degree of Civil Engineer—Harry N. Benkert, B.S., 1901; Joseph W. E. Love, B.S., 1901; Robert E. Manley, B.S., 1897; Elwood Ramsey, Jr., B.S., 1901.

Master of Science—Nathan H. Mannakee, B.S., 1902.

The Kolle medal, which is given by Otto F. Kolle, to be awarded by the faculty to whomsoever they may deem worthy, and which bears the inscription, "For Character and Scholarship," was awarded to Halliday R. Jackson, of the class of 1904. Three scholarships are offered for work that has been done in college during the past year. The Deborah Fisher Wharton scholarship to a member of the junior class was awarded to Edmund G. Robinson, with honorable mention of Edith M. Douglass, Lynne L. Merritt and Louis N. Robinson. The Samuel J. Underhill scholarship, to a member of the sophomore class, was awarded to Bertha C. Peirce, with honorable mention of Grace G. Broomall, Esther L. Eisenhower, Caroline Hadley, T. H. Dudley Perkins and George L. Watters. The Anson Lapham scholarship, to a member of the freshman class, was awarded to Mabel Vernon, with honorable mention of Jeannette Curtis and Jane Roberts Harper.

A pleasant feature of the commencement was the announcement of the gift of a portrait of Edward Parrish, Swarthmore's first president. This portrait was painted by Mrs. Thomas C. Parrish, of Colorado Springs, Col. Isaac H. Clothier, in a few fitting words, received the gift in the name of the college. The painting was given in the name of Anna Lodge Parrish, Dillwyn Parrish and Elizabeth Parrish Jackson, three grandchildren of Edward Parrish.

COMMENCEMENT AT GEORGE SCHOOL.

The tenth annual commencement of George School was attended by a large number of the friends of the graduates and many members of the alumni. Long before 11 o'clock the assembly room was well filled, including the horseshoe gallery, which has been erected since last commencement. The fourteen graduates and many members of the George School Committee occupied seats on the platform.

Dr. Joseph S. Walton, principal of the school, opened the exercises by reading a selection from the Bible. Beulah A. Hurley delivered an oration on "The Crisis in the East," in which she ably discussed the situation that is now attracting world-wide attention. Elma V. Gregg, of Hamilton, Va., whose subject was "The Little Mother of the Cell," pictured the work of Maude Ballington Booth, bringing hope to the prisoner that had been turned into the world a branded man, welcoming him to Hope Hall with outstretched arms, where in the fresh air and sunshine the exile is given work until he is a man again. George Eves, of Millville, Pa., who was awarded first prize in the inter-scholastic oratorical contest, took for his subject "Modern Emancipators." He gave a graphic description of the work of William Travers Jerome in New York city and District Attorney Folk in Missouri.

Dr. M. G. Brumbaugh, professor of pedagogy of the University of Pennsylvania, addressed the graduates. In part, he said that the principal agencies that contribute to the building up of man, "the choicest fruit that Earth holds up to the Maker," are three—books, men and nature. Books portray the lives of the past; men, the lives of the present, while nature is the prophetic spirit of our education that reveals the future.

He spoke of the many purposes that the good environment of nature may serve in the education of man. Nature, he said, contributes to our physical well-being. She offers the best of companionship; she furnishes nutrition for intellectual life and for our æsthetic spirit, to which side of our nature—the æsthetic—the modern aspect of education must lean more and more.

To those who love nature and ask themselves of her "what must I do to be worthy?" he advised the cultivation of the virtues of courtesy, of conscientiousness and of humility.

Dr. Joseph S. Walton then presented diplomas to the fol-

lowing gradutes: Arthur E. Bye, Langhorne, Pa.; Mertie E. Croasdale, Holland, Pa.; George Eves, Millville, Pa.; Elma V. Gregg, Hamilton, Va.; Beulah E. Griscom, Dolington, Pa.; Rachel A. Heacock, Beloit, O.; Beulah A. Hurley, New Hope, Pa.; Jeanette J. Jackson, Nine Points, Pa.; Elizabeth M. Matthews, Solebury, Pa.; Edwin B. Maule, Cochranville, Pa.; Thomas S. Michener, Gardenville, Pa.; Mabel A. Nichols, Purcellville, Va.; Bertha E. Pancoast, Silcott Springs, Va.; Charles I. Parker, Rohrsburg, Pa. F. B. S.

OTHER EXERCISES.

Seventh-day evening, Fifth month 28th, the Concordia Literary Society held its last meeting for the present school year. The entertainment was given in an entirely different manner from that of the usual society meeting. The program consisted of a series of dramatic readings, giving Ralph Connor's story of "The Sky Pilot." Ruth Price began the story by telling of the "Pilot's" coming to Swan Creek and his first work there for a church. James Green's ably-given description of the base-ball game and the death of Bruce was followed by "Home, Sweet Home," by the Glee Clug. Gwain's character was portrayed in two lights by Mary Satterthwaite and Helen Stapler. The Glee Club then sang "Then You'll Remember Me," and Arthur Henrie told of the trouble connected with the building of the church, setting forth especially well the characters of the old Scotchman and "Bill." Pauline Eves described very effectively the final completion of the church and the death of the "Pilot." A piano solo by Margaretta Packer closed the program.

Arthur E. Bye, '04, received the senior class at his home in Langhorne Manor, Fifth month 28th. The class was also very delightfully received on Fifth-day evening, Sixth month 9th, by Dr. and Mrs. Walton, and on Sixth month 13th and 14th by Mahlon Knowles and Mertie Croasdale.

Seventh-day evening, Sixth month 4th, Lucy Biddle Lewis, a member of the George School Committeee, gave a very interesting illustrated lecture on the "Mountainous Regions of North Carolina" before the Young Friends' Association. In a very pleasing manner, she described the mountain flora and the life and homes of the mountain people.

The Ivy Exercises were held Fourth-day afternoon, Sixth month 15th, at 4 o'clock. The Ivy Oration was given by Edwin Maule and the Ivy Ode by Elizabeth Matthews. Charles Parker, the president of the senior class, presented the spade to the junior president, Lanning Masters, who accepted it with a few fitting remarks, and the exercises concluded.

The Class-day exercises of the class of 1904 were held Sixth-month 15th, when the following program was given: President's address, Charles I. Parker; class history, Mertie E. Croasdale; statistics, Rachiel Heacock; poem, Mabel A. Nichols; prophecy, Jeanette J. Jackson; presentations, Bertha E. Pancoast; presentation to presenter, Beulah A. Hurley; class will, Beulah E. Griscom; class song, words by Arthur E. Bye.

WILMINGTON FRIENDS' SCHOOL.

The commencement exercises of the Friends' School were held on the 10th. Dr. Joseph Swain, president of Swarthmore College, delivered the address to the graduates, and the exercises were largely attended. In the morning the class exercises were held and a picture of Venus de Milo presented by the graduates to the school. The graduates are Frederick Carnes, Howard J. Carpenter, Harriet T. Carswell, Gertrude M. Cookman, Robert C. Hallowell, Edith P. Simmons, Edith M. Suplee, Dorothy Vandegrift, Frances G. Vandegrift and Natalie F. Johns.

SHERWOOD FRIENDS' SCHOOL, SANDY SPRING, MD.

The second annual commencement of Sherwood Friends' School was held at Sherwood, Sandy Spring, on Fourth-day morning, Sixth month 8th. The exercises were held outdoors, the fine weather adding much to a most pleasant and interesting occasion. There were one hundred and thirty guests present. The graduates and their respective subjects were: Mildred Hallowell Bentley, "The Gentle Art of Conversing"; Maurice Lea Bentley, "Why America is the Greatest Nation"; Henry Tyson Moore, "Burke's Speech on the Reconciliation"; Catharine Dare Thomas, "The History of Transportation," and Edith Shoemaker, "The History of America's Music."

In addition to the delivery of the graduates' essays, there were several songs by the school, a Chautauqua drill by sixteen girls, and a most interesting paper by Austin Lea Stabler, a bulletin of advice to the graduates by the Juniors. The exercises closed with the presentation of diplomas, and an address to the graduates by their principal, Ida P. Stabler.

FRIENDS' ASSOCIATIONS.

PLAINFIELD, N. J.—The Plainfield Young Friends' Association met Sixth month 1st, 1904. It being the last meeting the season, a short business session was held, then adjourn to a reception social of welcome to our friends, Clarence Vail and wife (Elveretta Cutler), of Chester, Pa.

MARIETTA T. ADAMS, Corresponding Secretary

BOOKS AND MAGAZINES.

Alice Brown, Hamlin Garland and Dr. Francis E. Clark, president of the United Society of Christian Endeavor, are among the contributors to *The Youth's Companion* for this week. President Clark tells of his experiences in different parts of the world, speaking "Through an Interpreter." In Europe alone eighteen different languages were used last year to interpret his addresses to the audiences gathered to hear him.

Scribner's Magazine for Seventh month contains an article by Thomas Nelson Page on "The Disfranchisement of the Negro." The writer contends that the adoption of the so-called "grandfather clauses" in many of the Southern States was a measure of high necessity, and that this disfranchisement is for the permanent welfare of both races. He says: "A great step will be taken toward the correct solution of the problem when the negroes shall be considered not in the lump, but as individuals, just as any other members of the community are considered; not as a separate class, but as part of various classes to which their standing morally, mentally and personally would assign them—when they shall be judged by the same standards and governed by the same rules; when the malefactor shall be dealt with as a malefactor; the reputable man shall be esteemed for his good character; in other words, when every man shall be judged on his own merits and shall stand or fall on his own showing." In the same number W. S. Harwood, in "A Maker of New Plants and Fruits," tells of a man in California who has evolved a white blackberry, a union of plum and apricot called the "plumcot," a cactus without thorns, a plum without a seed, and a score of other marvels, which are adding to the wealth of the country.

For FRIENDS' INTELLIGENCER.

A PRAYER.

O thou who holds this earth below
And rules in heaven above,
Teach me more of thy Truth to know,
More of thy larger love.

Help me to know thy guiding hand,
By which the ages roll;
Let me come under thy command,
Speak to my longing soul.

Teach me to look to thee alone
In singleness of heart,
To know that from thy heavenly throne
Thou wilt thy grace impart.

O Strength and Wisdom, Love divine,
My mind on thee is bent;
Make me to feel that I am thine,
And be therein content.

A. P.

It is very significant that a manifesto on the evils of cigarette-smoking has been issued in London, signed by a distinguished scientist, Lord Kelvin, and by a number of other notable people, including military officers, bishops, members of Parliament, head masters of famous schools, presidents of secretaries of charitable and reformatory institutions, and many eminent medical men. They speak of the cigarette habit as a matter of national concern, and affirm that it "is undoubtedly doing much to undermine the health and ruin the character of many British boys in the various grades of society. Whether to the public school boy or to the boy in the street, the evil is equally harmful, and we, the undersigned, cannot too strongly express our hope that every possible attempt may be made to deal with what we believe to be a very serious hindrance to the young life of the nation."—*Christian Guardian* (Toronto).

THE COUNTRY WEEKLY.

's not a great big paper—but it's strictly up to date,
hasn't any supplement or colored fashion plate,
comes out every Tuesday unless the forms are pied,
's full of reading matter, with local news inside.
hasn't any cablegrams from far-away Bombay,
ut it tells that Rev. Cottle will be back here in May.
doesn't seem to worry about affairs of state,
ut says that F. S. Leighton has painted his front gate.
never mentions Kruger or Joseph Chamberlain,
ut says that Colwell's dry goods store has a new window pane.
nd that the Ladies' Circle will give a festival,
nd that the Fire Company had their second annual ball.
tells about the sickness that Frank McBride has had,
nd says that H. H. Hamilton has become a happy dad.
says that sardine packing is shortly to commence,
nd that medium scaled herring are selling for ten cents.
mentions legislature in one brief paragraph,
nd says that Billy Tyler has bought a yearling calf.
nd most everything that happens within this little town,
he man who runs the paper has plainly jotted down.
ome people won't subscribe for it, but honestly, I like
o hear that work is booming upon the Crow's Neck pike.
's not a city daily, but it has a lot to say,
nd as long as it is printed I hope it comes my way.

—*Lubec, Me., Herald.*

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Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets.
Meeting for worship, 10.30 a.m.

Thirty-fifth Street and Lancaster Ave.
Meeting for worship, 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets.
Meeting for worship, 10.30 a.m.

Germantown.
Meeting for worship, 10.30 a.m.

Frankford.
Meeting for worship, 10.30 a.m.

Fairhill.
Meeting for worship, 3.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue.
Meeting for worship, 10.30 a.m.

6th mo. 25th (7th-day).—Scipio Quarterly Meeting at North Street, N. Y.; ministers and elders, day before, at 2 p.m.

6th mo. 25th (7th-day).—Mansfield, N. J., Young Friends' Association, at the home of George N. Bowne.

6th mo. 26th (1st-day).—A meeting of the Philanthropic Conference, Western Quarter, at Millcreek Meeting House, 2.30 p.m.

7th mo. 3 (1st-day).—Friends of White Plains, N. Y., meet at home of Wm. Moore, 78 Fisher Avenue. The following meeting will be at the home of Elizabeth and Grace Capron, 84 Brookfield Street, White Plains, N. Y., Seventh month 17th.

Many Attractive Trips at Extremely Low Rates, via Southern Railway.

The following are a few points to which extremely low rate excursion tickets which are available to the general public, will be sold via the Southern Railway during the year 1904, viz.:

ATHENS, GA.—Summer School, Seventh month 5th to Eighth month 6th.

KNOXVILLE, TENN. — Summer School, Sixth month 28th to Eighth month 5th.

MONTEAGLE, TENN. — Monteagle Bible School, Seventh month 4th to Eighth month 4th.

MONTEAGLE, TENN.—Woman's Congress, Eighth month 1st to 7th.

MONTEAGLE, TENN. — Monteagle Sunday School Institute, Eighth month 15th to 30th.

NASHVILLE, TENN.—Peabody Normal Summer School, Sixth month 8th to Eighth month 3d.

ST. LOUIS, MO.—Louisiana Purchase Exposition, Fifth month to Eleventh month.

TUSCALOOSA, ALA. — Summer School, Sixth month 14th to Seventh month 29th.

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When I was young I hoped to be
A future President;
The rugged way seemed smooth to me—
To get there I was bent.

But older grown I changed my view;
A Senator then seemed
To be my just and early due—
Of Senators I dreamed.

. . . . . .

An upright Judge, a busy Mayor,
A common Councilman;
Oh, each of these has held a share
In rounding out my plan.

But now the folly of my aims
I very plainly see;
One mark of fame alone remains—
I am an LL.D.

—*Cleveland Plain Dealer.*

This is one of John Murray's Scotch stories:

"Mr. Henry George, the American, held a meeting at Forfar. After he had made his oration, he invited questions, and an old farmer, rising, said:

"'Ye'll have land o' yer ain, Maister George?'

"'No, indeed,' was the reply. 'I am not a landlord.'

"'Ye'll be a tenant o' land, Maister George?'

"'Not I. I am no man's tenant.'

"'Ye'll be an agent for land, Maister George—ye'll manage it for some one else?'

"'Not at all. I am not an agent. I have nothing to do with land.'

"'I thocht so,' said the questioner, as he resumed his seat."—*Grant Duff's "Notes from a Diary."*

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

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WANTED.—IN RESPONSE TO OUR NOTICE in this column a file of FRIENDS' INTELLIGENCER has now been furnished to the Congressional Library at Washington, lacking only volumes 1, 7, 8, 9, and title page and index for volume 42. Can any Friend furnish these, bound or unbound? Several copies of the issue for Sixth month 11th, 1904, are wanted at this office.

WANTED.—COPIES OF THE "PENNSYLvania Freeman," published in Philadelphia. Either bound volumes or single copies. Cash will be paid for them. Address J. C., this Office.

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BUCK HILL FALLS.

All alone on the hill top,
Nothing but God and me!
And the springtime's resurrection,
Far shinings of the sea.

The river's laugh in the valley,
Hills dreaming of their past,
And all things silently opening,
Opening into the Vast.

—*W. C. Gannett.*

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXVIII., ... 433
ABSENCE (Verse), ... 433
THE "HOME SEEKERS," 433
ON LETTER WRITING, ... 435
THE BEST-SELLING BOOK, ... 435
OUR ANNUAL CALLER, ... 436
THE BOSTON PEACE CONGRESS, ... 436
ISLAM:
Christian History Lesson, XXV., . . . 437
EDITORIAL:
Outlying Country Meetings, ... 438
The Use of Tobacco, ... 438
Notes, ... 439
CURRENT EVENTS, ... 440
BIRTHS, MARRIAGES, DEATHS, ... 441
NOTES, ... 442
ARRANGEMENTS FOR THE GENERAL CONFERENCE AT TORONTO, EIGHTH MONTH 12th TO 18th, ... 442
CONFERENCE INFORMATION, ... 443
HISTORY OF BALTIMORE MONTHLY MEETING, ... 444
BLUE RIVER QUARTERLY MEETING, . . 445
FISHING CREEK HALF-YEARLY MEETING, ... 445
FRIENDS' ASSOCIATIONS, ... 446
BOOKS AND MAGAZINES, ... 447
MISCELLANY: To Helen Keller (Verse); The Old Garrison House (Verse); The Sleeping Children (Verse); The Genius and Influence of Hawthorne; School Gardens in Philadelphia; Mormon Missionaries, ... 447, 448
METEOROLOGICAL SUMMARY FOR SIXTH MONTH, 1904, ... 448
CALENDAR OF MEETINGS, ... iii

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The Committee on Education of the Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

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PHILADELPHIA, SEVENTH MONTH 9, 1904.

Volume LXI. Number 28.

GOOD WORDS.—XXVIII.

Jesus was ready and willing to suffer for others and gave up his life as evidence of it, but that can not help me unless I am led into a similar unselfish and sacrificial spirit.

Marshalltown, Ia. THEODORE P. MARSH.

ABSENCE.

The shortest absence brings to every thought
Of those we love a solemn tenderness.
It is akin to death. Now we confess,
Seeing the loneliness their loss has brought,
That they were dearer far than we had taught
Ourselves to think. We see that nothing less
Than hope of their return could cheer or bless
Our weary days. We wonder how, for aught
Or all of fault in them that we could heed
Or anger with their loving presence near,
Or wound them by the smallest word or deed.
Dear absent love of mine! It did not need
Thy absence to tell me thou wert dear,
And yet the absence maketh it more clear.

—*Helen Hunt Jackson.*

THE "HOME SEEKERS."

[Stenographic report of an address by Isaac Wilson, of Bloomfield, Ontario, Canada, delivered in the meeting house at Thirty-fifth Street and Lancaster Avenue, Philadelphia, on Third-day evening, Second month 23d, 1904, at a meeting held under the care of the Philadelphia Monthly Meeting (Race Street) Committee on Membership.]

Friends, I seldom approach any of our religious meetings, as we call them, with feelings such as I have this night. It was only because of my heartfelt sympathy with the work, and with the duty and mission of this important committee, that I consented to act in this capacity.

Our Canadian Government has been holding out great inducements during the last few years, offering homes, comparatively free, to a great many newcomers from nearly all parts of the world, and a very good percentage from the Western States of your own country. While wondering what line of thought would be presented, or I should take to express my feelings in the matter here to-night, this picture came before me in some way. I do not know whether or not it was because of my national longing, or some environment of my life. I think this has to do sometimes with our feelings, and often with what we call "inspiration."

I realize that quite a number of these home-seekers have to make great sacrifices in leaving their old home associations, and sometimes their relatives and friends, but they are willing to do so in order to find a new country, where there are cheap and comparatively free homes offered, that are within the reach of their financial ability. They are willing not only to make the sacrifice of leaving their homes and former environment, but to endure the privations of pioneer life—the new life. They are willing to risk their health and strength, and what little investment they are able to make, with the hope of having a comfortable home for themselves, in a few short years, the result of their own individual toil and effort. The Canadian Government has been offering these inducements, and almost more rapidly than the townships and farms can be surveyed and mapped out, they are being sought after and occupied.

It may seem a little foreign to the question in hand, but I have great respect for and appreciation of the motive—the two-fold purpose of this committee, or of the Society which authorizes and appoints this committee to this special mission. It seems to me a two-fold purpose to offer the homeless ones a religious home. There are all around us those who have no religious home, as we may call it; and I believe they are seeking—that is, wanting—such a home, and would be glad to have such if they thought it was within their reach; and if they thought they had the ability to live therein; in other words, not infrequently expressed, if they thought they were "good enough," if they felt strong enough to assume the additional responsibility that would devolve upon them if they were to identify themselves with a religious organization.

There are various reasons why they are outside the fold—this or any other fold. One is because of a feeling of unworthiness on their part. They naturally look at the high profession of religion—the aim of living a Christian life—as being something so great and so good that they feel their unworthiness and unfitness for it; they feel they are not "good enough," and they are conscientious in this feeling.

Not more than forty-eight hours ago, in conversation with such a one, his concluding expression was, that he feared he could not live up to the profession, and to come short of it—to make a profession and not to live up to it—this he felt was wrong, and so he was not inclined to make the effort. This was one of the reasons why he had not associated himself with any religious sect. I am glad I happened to talk with him on the matter, because it only still further confirmed me in the idea that this is one of the reasons why so many are without the pale of any religious organization. Again, on account of the inconsistencies, the improprieties and defects of professing Christians, this man justified himself in remaining outside. I have some sympathy with that feeling, but I am not ready to justify the individual in indulging in it to too great an extent. These things are called "stumbling-blocks," but I do not justify a man for stumbling over a block when he can see it in the road. He

could either go around it or remove it, and perhaps could thus be helpful in avoiding its being a "stumbling-block" for some one else.

I am glad to find these "home-seekers"—honest, earnest, inquiring minds. I am glad of the mission of this committee, to be somewhat helpful in providing and offering a religious home, in opening wide the door, and giving welcome into a comparatively free home. I do not mean financially, and yet this home is very inexpensive even in that particular. Friends' religion is very cheap. I wish sometimes it cost a great deal more; perhaps it would be more prized, more highly appreciated by many.

In the securing of homes in the new country there are certain comparatively light duties that are required; the homes are given conditionally. The new settler must perform a certain amount of work each year for three years. He must become a resident there for at least a half of each year, and at the end of the three years he is given a title to his land with very little expense to him.

The religious home which the Society of Friends can offer to the seekers after such, is not only comparatively free as regards actual expense, but it also is offered conditionally. There may be some self-denial, some sacrifice to be made; a breaking away from some of the earlier environment, some of the preconceived ideas and opinions of religion; a change of thought regarding the wonderful responsibility devolving upon a professing Christian, a condition that had looked so high from their standpoint of judgment that it had amounted to a "mountain," as it were, "of difficulty"; they had arrived at and rested in the conclusion that they could not be good enough —would not like to make the effort, had not the moral courage to go into that new country and direct their efforts toward securing homes and becoming citizens. The sacrifices needful might seem to some considerable to make. There may have been parental instruction, educational influences, and various environments of life that would require considerable sacrifice. I believe there are not a few in that condition who have an inner desire and longing, like the young man of old, for a knowledge of what to do in order to become Christians and heirs of the kingdom.

I think humanity as well as divinity is repeating itself every day. Men are very much alike in all ages, and God the same; and I believe it is the work of a God-power, the divine power, a leavening influence in our own Society, through this committee, whose work is the offering of a congenial home to those seeking after it. I am very thankful for this. It is not with any undue denominational pride that I think and feel that we can offer and give to such honest, earnest seekers a religious home so comparatively free and easy of access that it will not be a wonderfully grievous task to enter therein, nor will the sacrifice needed be anything so very great. I like the idea of making religion just as easy a matter as we can; or, in other words, of making it as easy as possible for people to be good by removing the obstacles and difficulties out of the way. Not only this, but by inviting—sometimes urging and insisting. I think we have to go a little further in this day, perhaps, tha would have been the case were it not for a lack c that missionary and proselyting spirit that migl have characterized our Society to a great extent i former days, not that we would cast any reflection o the past, but we feel justified to-day in going pe haps a little further in some of these lines; indeed, seems necessary for us to do it.

These seekers after a religious home may feel tha there must be a wonderful and marked "conversion in their lives. Not having a clear conception of wha the faith and belief, which they must subscribe to c unite with, is, they think they ought to be able t realize some kind of a "conversion"—a change i life. Perhaps this desire for a religious home, an the making of such sacrifices as is necessary in orde to have that desire gratified—to comply with th rules and regulations of the Society in which the feel they might likely find the most congenial home— would be very largely the conversion that is necessar for them—the change of thought and of purpose, th larger development of life, the opening up of ne avenues for light, instruction, and for the greater e largement of their religious and spiritual life; th would be, as it were, a new country to them, one i which there would be the possibility of building up new home. This would require some effort. The would want to build with all diligence in the lines c thought, of earnest inquiry, and of faithfulness to th convictions of their own individual minds. And taking this independent stand required the breakin away from some of the older and former enviro ments, changing of the human views and judgmen and preconceived ideas of religion, these might b considered in the pioneer life as the hardships to b endured. But if enduring such would result in buil ing up a religious home, religious life and persona ity, these seekers would be willing to undergo suc privations—dwell in that home, help to improve i and perhaps make it better because of the addition energy and strength that they could bring into it, an so become living, loyal citizens, figuratively speakin

This might be all the conversion that is necessar in some lives. I do not believe that it is strictly nee ful that all should realize some marked "conversion in order to become Christians. I may be a little pec liar in my own individual thought, but I suppose am expected to give my own view on these matter and I give it freely and honestly. I find good autho ity, in the Book for this idea, for the Divine Teach himself implies in His teaching in more than one i stance that there is a possibility of living without th marked change. So none need feel disturbed t night, or at any other time, in the course of religio thought, or personal examination or reflection, if the are unable to fix the exact date or circumstance in li when they did realize a marvelous and thorough co version, an entire change in life.

(To be continued.)

"A man's reputation is what his fellow men thin of him. A man's character is what God knows c him."

ON LETTER WRITING.

Editorial from *The Friend* (London).

The object of letter writing is either to convey information or to ask information. Most letters nowadays are short and to the point. The pile of letters that daily awaits us must for the most part be promptly handled. Brevity is consequently a twentieth century necessity. One of the great privileges of modern life is rapid communication, and the consequent banding together of the world in one common interest. Elihu Burritt smote the world's anvil to some purpose when he pleaded for ocean penny postage. His poetic dream has been more than fulfilled by developments of the International Postal System, greater in some respects than he conceived. Would that all letter writers had the good sense and brevity of his "Sparks from the Anvil."

In Friends' yearly meetings the world over "Epistles" have become burdensome because of their length. But we are not on that account to lay down our correspondence. Less sentiment and more information would be a boon. We urgently want something more adapted to the present day. We regularly receive fourteen of these Epistles, and do not desire one of them to be missing or one of them to be lost. We only wish there were fifteen instead of fourteen, for we sincerely regret the temporary absence of an Epistle from Philadelphia. Our esteemed friend, Rufus Jones, proposes that "we redeem our present system of correspondence and make it more vital." By all means "let us do it." Sometimes correspondents write, "I am so busy that I have no time to write much." We are heartily glad to hear it, because the result will probably be that we get a "letter" that conveys the necessary information instead of an "Epistle." The word Epistle carries the thought to texts of Scripture, and sounds religious. What we do want from those we love is information respecting living facts in their own lives. When the Christian Church is zealously at work we shall have shorter letters with more grip. We are socialistic. Consequently we are keenly interested in the welfare and progress of others. We are brethren. Consequently to hear of the welfare of our friends in every part of the world awakens enthusiasm. We urgently want the information. Having given it, the signature of the clerk suffices. On no account abolish the correspondence. Philadelphia is an ominous illustration of the effect of not maintaining living connection with sister Churches.

In facing the facts, we recognize that the reading of the Epistles in yearly meeting is too often "a time of deadness" and that "the interest lags." But let us be just. It is not always the fault of the Epistle. Members who listen may be too self-centered, may be far too parochial in their mental horizon. Human souls want "calling out." It is well for a slumberer drifting down stream to be "called back." Christians who want to attend only to their own business deserve "a time of deadness." Therefore let each yearly meeting do its own part to relieve all the other yearly meetings from the strain of a burdensome correspondence. Without attempting absolutely to fix a time limit, let each yearly meeting, in the way proposed by the editor of *The American Friend*, "prepare a brief account of its state and doings," and from these a consecutive narrative can be prepared of the notable features presented. If any have a real "message from the Lord," by all means let us hear it. Each yearly meeting would thus be definitely represented and definitely remembered. The actual number of minutes taken by reading the fourteen Epistles in London Yearly Meeting is much less than many Friends imagine. In Dublin Yearly Meeting more time is apparently given to the consideration of the Epistles than in London. Our present system requires mending, but not ending. A little wisdom will teach us the right way to meet the difficulty without committing any social suicide. The Five Years' Meeting in America would seem to be exactly the body to deal with practical problems of this sort. The more that eminent gathering can meet the varying emergencies of the Society of Friends and make our whole community more efficient by well thought-out recommendations, the higher and fuller will be its service. The time may come when it will not limit its operations to the consideration of the interests of the Society in America, and we would cordially commend the subject to its attention.

THE BEST SELLING BOOK.

In 1804 "a numerous and respectable meeting of persons of various denominations" was held at the London Tavern, and a society formed "to promote the circulation of the Holy Scriptures in the principal living languages." At that time the Bible, or portions of it, could be obtained in about forty living languages, spoken by two-tenths of the race. During the century since the meeting at the London Tavern adjourned, and very largely from the machinery then and there started, the Scriptures have been translated into 450 languages and dialects, understood by seven-tenths of the race. By the London society alone 180,000,000 copies have been distributed, at an expense of $70,000,000. If we add to this total the 70,000,000 copies already distributed by the younger *American* Bible Society, and the unknown millions printed and sold by private enterprise, we find ourselves inside a safe estimate if we hold that certainly 300,000,000 copies of the Scriptures, in whole or separate books or portions, have gone into circulation during the last century.

Amazement attends the study of the Bible, whatever the point of view or the course pursued. But nothing about the Bible is more amazing than its continuous, universal and utterly unparalleled popularity. In nearly every, if not every, country on earth where books are sold, more Bibles are sold than any other book. Last year the British and Foreign Bible Society alone distributed 5,943,775 copies, the majority by sale, in 370 languages, covering every part of the globe. And the issue by the American society for the year amounted to 1,993,558 Bibles and portions. . . .

The Bible societies, however, by no means rest contented with their present horizons of conquest.

Both the London and New York societies are very much engaged upon translations and revisions, and missionaries throughout the world are busy with similar tasks. In scores of instances the Bible is the only literature of a language. Often a language is first reduced to literary form in order to produce a Bible. Often, also, the Bible actually creates a language, in the proper sense of that term. The ideas, the topics of thought, the point of view are not in the local speech. Take, as an example, the translation just made for the Sheetswa tribe in East Africa. They had no word for Supreme Being, or home, father, heaven, house and other ideas equally fundamental. "Our Father which art in heaven" was absolutely unintelligible to them. Yet, little by little, the missionaries persevered till they have now compiled a dictionary of 18,000 words, a grammar and a translation of the New Testament that can be used by 3,000,000 people.

Other recent translations have been into Mare (one of the French Loyalty Islands), Uganda, Persian, Labrador-Eskimo, Kongo Baldo, Murray Island (Torres Straits), Wedan (New Guinea), Fang, Madarese (South Malaysia), Nogogu (New Hebrides), etc. That much work still remains to be done, however, appears from the statement that in the borders of the Indian Empire alone 108 languages, in use by 74,000,000 souls, have as yet no version of the Scriptures. Translations and revisions are now going forward in over one hundred languages. . . .

The Bible is the best selling book in the world. It leads, and by a long interval, all other publications in copies purchased in the ordinary channels of trade, without regard to what may be called the official distribution. Every bookstore which undertakes to carry a full line of stock sells the Bible. Several important corporations confine themselves to the manufacture and sale of Bibles, and others find in the Bible their leading feature. Of no other book can this be said. Speaking some time ago of the insatiable demand for the Bible as an article of merchandise, an officer of the Methodist Book Concern, which till recently issued cheap editions of the Bible, said: "Like all publishers, we have to keep watch of the sale of books in general, even the most popular, so as not to get overstocked. But this never occurs in printing the Bible. We just keep the presses steadily at work, and if we happen to find that we have forty or fifty thousand copies on hand, it gives us no uneasiness. We are sure to sell them, and we go straight ahead printing."—*Henry Rutherford Elliott, in the Century.*

Obedience to God is the bulwark of the nation. God has not changed His laws of national life. They are the same for the United States of America as for the United States of Israel. Our national holiday has just passed, but the lesson is timely: "Righteousness exalteth a nation, but sin is the reproach of any people." It matters little what the form of government may be as long as the spirit of government is righteous. God has no favored nation."—*Isaac W. Gowen, D.D.*

OUR ANNUAL CALLER.

She was announced as the "old woman what comes here every year at this time," and we knew at once who it was. For twenty-five years or more this same old auntie, Lydia Goings, who lives at a distance of sixteen or eighteen miles, has never failed to make us a visit at this time of the year, or a little later. Nor has she ever failed to bring in a basket upon her arm, a chicken, a dozen eggs, a few sweet potatoes, and a little bag of peanuts, all of her own raising—"a free-will off-ring to missus."

At first "de ole man dribe her down in his ceart," but as years went by, one spring she came without him, to tell us "de ole man gone, and lef' me to scuffle alone, but he die beautiful." Then for a while the son who lived with her drove her down, but the son married and moved away from her, and a "grand" came with her. But the son has since died, and the "grand" married, and the old woman is left all alone.

She went on to tell us, "yes, marm, I habs nineteen chilluns, and dey all die, ebery one, not one lef' as much to gib me a drink o' water when I habs fever. Ole massa tell me when I habs twenty chilluns I can have tree for myself—but dey die till when de war come. I habs seven living, and den I habs all for myself—but dey all gone now, and lef' de ole mudder alone, jes' waiting on de Lord."

In answer to our inquiry she said, "No, I doesn't know how old I is, but dat time when de 'clipse come, when it grow dark in de day, and de folks say de sun try to cross de moon, why I bin 'oman grown den. I 'members it well, how we all scare, and missus scare, too."

Like all the rest, she had had a hard winter. As she expressed it, "de rain drown de crap, so I didn't hab as much as a ear of corn for de chickens."

We had already, while talking with her, filled her basket with comforts, and made up a bundle of clothing for her, as usual, when the neighbor, who had kindly brought her the long journey in his cart, was announced at the gate, so with a "so long, missus," she picked up her can and hobbled across the yard, bidding one of the boys "to tote" her basket for her. She appeared very feeble, and we could clearly see that these little pilgrimages would soon come to an end, if they had not already.—*Laing School Visitor.*

THE BOSTON PEACE CONGRESS.

Preparations for the coming Peace Congress are progressing as rapidly as possible. The Boston subcommittee of the Committee on Organization has been devoting itself largely for the past month to making sure that the countries of Europe be well represented in the Congress. The results of these efforts are so far most gratifying, and the committee are already assured of good delegations from England, from France, from Italy, Germany, Switzerland, Belgium, Denmark, and Norway and Sweden. A Swedish lady has given the Swedish Peace Society 2,500 crowns (about $750) toward defraying the expenses of a delegation to Boston. Several of the cities

in which it is planned to hold meetings immediately after the Congress have already taken steps in that direction. A meeting for this purpose was held in New York on May 9th. . . .

The Congress, let all interested remember, will open in Boston on Monday, the 3d of October, and continue till Friday evening. All peace societies are entitled to send delegates. All peace and arbitration departments of other organizations may also send delegates. So may any organization which interests itself in the cause of peace; and any individual who cares to do so may attend and be enrolled as a member of the Congress. All enrolled will have the right to participate in the deliberations, though only official delegates have the right to vote on resolutions, etc.

The Committee still invite contributions, which so far have come in slowly, and this invitation continues in force till the Congress meets. The Committee are issuing bulletins frequently in the interests of the Congress.—*Advocate of Peace* (*Boston*).

ISLAM.

FRIENDS' CHRISTIAN HISTORY LESSONS, NO. 25.

Read Isaiah, x., 5-19; xxvii., 12-14.

How art thou fallen from heaven, O day star, son of the morning! How art thou cut down to the ground, which didst lay low the nations!—Isaiah, xiv., 12.

About 570 A.D., Mahomet was born at Mecca. He was early left an orphan, and was brought up in poverty. He made his living for a time by herding sheep. In early manhood he became business manager for a rich widow, traveling widely in the transaction of her affairs. At twenty-five years of age he married his employer, who was fifteen years his senior; the marriage was a happy one, and there were several children. Some years after his marriage he began to think very seriously of religious subjects. He spent much time in solitary meditation. He associated himself with others whose minds turned in like direction. From the midst of idolatry and from forms of worship including many evil elements he felt his way into monotheism and into a demand for purity of life. His travels had brought him into connection with Jews and Christians, and he was much influenced by their ideas. After a time he began to prophesy and to teach. His first teaching was given him, as in the case of some of the Old Testament prophets, by a vision. Revelations came to him from time to time, and he felt himself called to be the prophet of God to his people. For the one god whom he taught he adopted the popular name Allah, a general name used in earlier times for any god or all gods. In Mahomet's mind Allah was identified with Jehovah, the God of Abraham, and thus also with the God of the Christians. Mahomet's teaching soon stirred up opposition, which intensified to persecution, and finally even his life was threatened. He had won but few converts, and his cause seemed a hopeless one. It should be noted that up to this time his teachings had been of a most elevated type. He preached one God, a supreme Lord, a righteous judge, before whom all must come to judgment. Men must put away heathen vices, must pray, give alms without hope of reward, must be temperate and pure. As the bitterness of the opposition increased the prophet's tone became harder and his denunciations more severe. The terrors of hell were pictured as vividly as by the revivalists of the last century. Terrible penalties were predicted upon those who rejected Allah's prophets. We have said that Mahomet had few adherents; yet those who accepted him showed a faith and a loyalty which were superior to persecution.

In 622 Mahomet sent his followers on before him to Medina, and, after many perils, joined them there. This flight is known as the Hegira. Medina had a considerable Jewish population, and was familiar with many of the prophet's ideas. The political situation was also favorable for his leadership. Soon he rose into power and authority, and in a few years was able to lead armies against his enemies. His message and his nature deteriorated under the new conditions. As in the case of Jesus, the nations of the earth were offered him if he would bow down and worship the powers of this world; unlike the great Jewish teacher, he yielded to the temptation. Instead of winning men to faith by bearing witness to the truth, the sword came to be the chief instrument for the conversion of unbelievers. Rich booty was offered to the warriors of Islam if they survived their victories, and the joys of a sensuous paradise if they fell in battle. A relentless cruelty marked the warfare of his soldiers. Captives were slain; whole tribes were massacred; even cities which surrendered in the hope of merciful treatment were sacked and put to the sword. Mahomet's personal character deteriorated in like manner. He married many wives, having always a revelation at hand to justify any act he desired. His "prophecies" came to be a confused mass of visions and celestial experiences, mingled with a strange jumble of stories from the Old and New Testaments. These were all combined in the Mohammedan Bible, the Koran, in which are mingled in almost inextricable confusion the really elevated teachings of his early life and the much lower ones of his later years.

After the death of Mahomet, in 642, his faith spread rapidly in all directions. It passed from Arabia into Syria, eastward into India and into the interior of Asia; it swept across Northern Africa. Within a century after the flight of the prophet to Medina it had crossed the Strait of Gibraltar, had mastered Spain and was threatening to over-run Europe from the West, while at the same time the Eastern empire was with difficulty holding its own in Asia Minor. The Mohammedans entered Spain in 711, and within a decade they were attempting the passage of the Pyrenees. It was reserved for the Frankish allies of the Roman Church to save Europe from the threatened invasion.

Topics.—Arabia before Mahomet, Life of Mahomet, The Koran, The Mohammedan Faith.

References.—Emerton's "Introduction to the Study of the Middle Ages," Milman's "History of Latin Christianity," Clarke's "Ten Great Religions," Menzies' "History of Religion."

FRIENDS' INTELLIGENCER.

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BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SEVENTH MONTH 9, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

"OUTLYING COUNTRY MEETINGS."

WE HAVE fallen somewhat into the habit of referring to our "small country meetings," or our "little outlying meetings," as if they were the ones that most needed encouragement and help. Reports which we give this week of two of our outlying Friendly centers would seem to indicate that if we are concerned to visit these meetings it might be rather to learn of them and to get inspiration to take to some of the larger centers.

Here we have a quarterly meeting held in Southern Indiana, far from any other meetings of Friends, several hundred miles even from the other meetings of the quarter and from the place of holding yearly meeting, seldom visited by ministering Friends, a meeting seldom represented at our General Conference, and yet the report comes that on quarterly meeting day the roads are crowded with vehicles, that the meeting house, which holds some 500, is large enough to accommodate but a small proportion of those assembled, so that it has often been necessary to hold the First-day meetings in the yard. Surely, if this isolated group of Friends is not often visited by Friends from the East and from other meetings it might well be that others of us may learn the secret of getting in touch with our neighbors and getting them to our meetings.

Fishing Creek Half-yearly Meeting is the farthest outlying of all the constituent meetings of Philadelphia Yearly Meeting, and yet we cannot read the accounts of its recent three days' sessions without feeling that here at least is a place where Friendly principles are very much valued and where Friends are very much alive in the service of the truth. This meeting is also of especial interest as showing what concerned Friends may do without vocal ministry among them. Perhaps there is nothing that so much needs to be learned by many of our meetings, large and small, as that they need not wait for some gifted speaker to be raised up in their midst or to come to them from somewhere. Significant, too, in regard to this community of Friends is the stress they lay on the help that the George School has been to them.

Another report of a meeting, very far outlying, is very encouraging—that of Nebraska Half-yearly Meeting, which appeared in our issue of a few weeks ago. The little meetings that make up this half-yearly meeting started as mere groups of isolated Friends, and quite small groups too. They have been far distant from the centers of their yearly meeting, so that travel to them was expensive to an almost prohibitive degree; and perhaps what has been most of all against them, they are in the region of coming and going, and except for a very small nucleus their membership must have been rather evanescent. If there were any who might look with complacency to a time when our meetings would have died out, and no one need have the burden of keeping them up, it certainly would be those in Nebraska. And yet the report of the recent half-yearly meeting ends with these encouraging words, "The meeting closed with the feeling that the darkest hour for Lincoln Meeting has perhaps passed."

Thus from those of our meetings that are most truly outlying come the most encouraging signs of sturdy growth, of wide neighborhood influence, of persistent fidelity under the most discouraging circumstances. We need to visit these outlying meetings, those of us who can, and to learn from them to be better Friends.

THE USE OF TOBACCO.

THE one prominent exception to the law of evolution in civilization seems to exist in the persistent, widespread tobacco habit which we hold as a heritage from savage nations. Reliable statistics are practically unattainable as to the actual extent of its dominion over our people, but casual observation bears out the belief that it is exceptional rather than usual for the masculine members of the population to be total abstainers from its use. The law of majority would seem to indicate that most people consider its use a good thing. It performs an important social function among men; physicians generally use it; old men seem to find comfort in smoking the hours away, and boys early make the necessary effort to overcome nauseated nature's protest against it, so that they may enjoy the pleasures of men. Yet an unprejudiced view of the situation shows that socially tobacco using is so offensive to the greater part of society that on railroad trains, trolleys, and all places of public resort, those who wish to use it must keep within the narrow bounds especially assigned to them

n order not to annoy society as a whole. So general s the conviction of its physically dangerous and mor- lly demoralizing effect upon boys, that all sorts of aws are passed to prevent its sale to minors; while it s everyday history that men wedded to its use and aving had every chance to test the advantages and lisadvantages of the habit, are desirous that their ons should grow to manhood without acquiring the abit which once firmly established is hard to over- ome. This paradoxical attitude of society can only e accounted for on the ground that the habit brings nto conflict the lower nature that enjoys and the igher nature that reasons and aspires. And in the truggle all kinds of subterfuges and protective limi- ations are resorted to, in order to protect a source of ensual pleasure from banishment, instead of using he direct and straightforward way of relegating to arbarians a habit which society practically acknowl- dges is full of danger to the young who will be the en of the next generation.

The enormous economic waste, it is unnecessary to nlarge upon. Established details as to physically in- urious effects and morally corrupting ones are bundant for those who have time and interest to ook closely into the matter. Most busy people will ot stop to examine these, but even "he who runs ay read" that most people believe that any use of obacco is injurious to minors (see, for example, any chool catalogue), that excessive use may lead to erious results, and that only under limitations is it ermissible among men. A further interesting ques- on is how much is "excessive," and what "limita- ons" are necessary, and why?

The Society of Friends as a body has long felt the nportance of discountenancing and discouraging the se of tobacco, but frequently we are made con- cious of a lack of individual faithfulness to the andards set by the Society. We have members who xcuse themselves for the habit by saying, "I enjoy , and it does not hurt me; it is the merest fanaticism object to this more than to scores of other pleas- res which often injure us more." And again others ho say, "It is nobody's *business* but my own, any ore than what I eat for breakfast, and whether I oose the most nutritious and economical food."

We would earnestly urge all who hold this view of e matter to consider whether the example which acts injuriously upon the new generation around , upon whom the hope of the future rests, is not e *business* of all rightly-concerned men and wom- . And if any still cannot see that the sacrifice of eir personal pleasure is required for the good of ciety as a whole, will not every member of the So- ciety of Friends, on account of the respect due to his Society, have a care not publicly to subvert by his example the testimony which it is the urgent desire of the organized body to bear against the use of narcotics? We feel sure that no member, even if not personally concerned upon this subject, would willingly and knowingly aid in undoing the work which our Philanthropic Committee is striving to accomplish.

A New York Friend, who has recently visited Toronto, is delighted with the city itself and with the arrangements that are being made for the comfort of the Conference guests. The public buildings and parks of Toronto are beautiful, the streets generally are wide and well shaded, most of the houses in the residence section have grass plots in front, and the trolley service is excellent, transfers being given in every direction. All of these attractions, added to the city's reputation for coolness, make it one of Canada's most popular summer resorts. The rooms offered for $6.00 to $9.00 per week are mostly in houses with large lawns in front and fine verandas. Then let Friends everywhere plan to spend a part of their summer vacation attending the biennial conference of their Society in this attractive Canadian city.

The attention of Friends is called to important conference announcements in this issue. If all who are thinking of going to Toronto will communicate promptly and to the point with the two committees it will greatly lighten the labors of those committees. It is especially important that the information given be carefully read and clearly understood so that unnecessary inquiries need not be made. So much work devolves necessarily on a few, that it is important that we all do our part.

Politeness is as natural to delicate natures as perfume is to flowers.—*De Finod.*

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No profession is worthy that does not give a man room to look out into more usefulness and higher character than he can comprehend at once.

* *

The life of the body is a sacred thing, because in it and through it comes the deeper life.—*Phillips Brooks.*

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Sorrow only touches the spiritual life with a more mellow happiness, and death opens wide the door through which it passes into perfect union with God.

CURRENT EVENTS.

A commercial employment agency on a philanthropic basis has been opened in Philadelphia, at 108 South Sixth Street. The plan was the outcome of a thorough investigation into the city's conditions by Frances A. Kellor, of New York, the well-known fellow of the College Settlements Association. It was due to Frances Kellor's revelations and influence that the New York Legislature last spring enacted the Employment Association act into a law, the model statute of the kind in the United States. She is also now engaged in Settlement and economic work for federated societies of New York, Philadelphia and Boston. It is stated by those interested in the new agency that in Philadelphia, business men, when in need of employees, had to pursue one of two courses: First—Advertise, and as a result be greatly annoyed and waste much time in interviewing and investigating the references of many applicants. Second—Use some employment agency. Employment agencies customarily charge each employee a registration fee of from $2 to $5; this is simply for the privilege of enrolment. When a position is offered, an additional fee of not less than the first week's entire salary, and even as high as two weeks' salary, or 5 to 10 per cent. of the entire year's salary, is charged; only about one-third of the applicants obtain positions. The object of the new agency is to remedy these conditions. The rates for the first year are fixed at what is believed to be a minimum figure. If after a year's trial it is found that the agency can be conducted at a lower rate of fees, corresponding reductions will be made, the object being to provide a medium of exchange for commercial employers and employees upon the lowest terms possible. The expenses for the first year are guaranteed. All classes of employees will be handled, except domestics of any sort, and will embrace chiefly the branches in commercial and manufacturing lines of all sorts. It is hoped to make the agency an immense clearing house for operations between employer and employee on the very highest principles and upon model plans.

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The recent census of the population of the Philippines discloses some surprising facts. Within the area of the archipelago 7,635,426 people dwell. Nearly 7,000,000 are wholly or partly civilized, and only 647,740 are uncivilized. When Magellan discovered the Philippines in 1521 the population is supposed to have numbered about 500,000 persons. If this supposition is correct the population has increased since Magellan's discovery at the average rate of 1.5 per cent. per year. This increase compares favorably with the growth of the population in the United States, which is rated at 2 per cent. annually. The great predominance of civilized persons is due to the educative efforts of the friars and Jesuits, especially the latter, who, strange to say, have taken no part in the political affairs of the islands, but since their arrival in 1581 have devoted themselves wholly to the higher education of the Filipinos. With this rapid increase in the population, and with a proportion of twelve more or less civilized persons to every sav age, it is apparent that a nation is coming into being south of Japan which may some day rival the Japanese. General Sanger says in his report that "it i not too much to expect that under the guidance of free, just and generous government, with the estab lishment of more rapid and frequent means of com munication, and with the general spread of educa tion, the ephemeral tribal distinctions which nov exist will gradually disappear, and the Filipinos wil become a numerous and homogeneous race, exceed ing in intelligence and capacity any other people i the Tropics."—*Church Standard.*

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A Census Bureau bulletin shows that the numbe of negroes in the United States, including the entir area covered by the twelfth census (continenta United States, Alaska and Hawaii, and Porto Rico) i 9,204,531. Between 11 and 16 per cent. of the negr population have or are believed by the enumerators t have some degree of white blood. The center of th negro population is in De Kalb County, Ala., abou four miles from the western boundary of Georgia having moved thence from Dinwiddie County, Vir ginia, 476 miles northeast, since 1790. Over 77 pe cent. of the negroes live in the country, against ove 57 per cent. of the whites. Almost 90 per cent. o the negroes in continental United States are in th Southern States and three-tenths of them are i Georgia, Mississippi and Alabama. Negroes consti tute about one-fifteenth of the city population an about one-seventh of the country population of conti nental United States. The rate of increase decline steadily through the nineteenth century. The ne groes, unlike the Indians and the native whites, have slight excess of females. Illiteracy among them i about seven times greater than among the white The death rate approximates 30 per cent., while that o whites under the same calculation is 17 per cent Negro breadwinners constitute 62.2 per cent. of al negroes at least 10 years old. For whites the cor responding per cent. is 48.6, and for Southern white 46.9. The relatively high per cent. for negroes i closely connected with the marked prevalence of fe male labor in that race.

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Dr. Theodore Herzl, founder of the Zionist move ment and President of the Zionist Congress, is dead He was born in Budapest in 1860. When a boy h settled in Vienna, where he was educated for the law although he afterward devoted his attention almos exclusively to literature and journalism. His earl work was in no way related to the Jews. He acte as correspondent to the *Neue Freie Presse*, in Paris and later became literary editor of the paper. H also became a writer for the Viennese stage. I 1896 his "Judenstaat" appeared. He never con fessed to what particular incident his "Jewish State was due, but the fact that he was moved by the Drey fus affair is supposed to have had much to do with it production. In 1897 he founded *Die Welt*, in Vi enna, and it was then that he planned the first Zion

ist Congress, of which he was president continuously until his death. In 1903 Herzl negotiated, through Joseph Chamberlain, with the Egyptian Government, for a charter for the settlement of Jews in Al Arish in the Sinaitic peninsula, adjoining Southern Palestine, but the scheme failed. Last year he submitted proposals at St. Petersburg for the amelioration of the Jews' position in Russia.

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German newspapers emphasize the indirect political value of the meeting between King Edward and Emperor William at Kiel recently. The *National Zeitung* assumes that the war in the Far East was the central point of all the discussions. The paper argues that Great Britain and Germany are equally interested in the early restoration of peace, that the war must injure trade, and that the time must come ultimately when the Chinese will compel the government to participate. Consequently, the *Zeitung* says, no patriotic Englishman can desire the complete humiliation of Russia. The *Tageblatt* says it is informed that the supreme efforts of the diplomatists who are working quietly toward the bringing about of intervention between Russia and Japan will be directed to the prevention of a division of the powers into two camps, as occurred a decade ago. It is desired that intervention shall be a united action upon the part of all the neutral powers, and it will be restricted to a tender of good offices, without the slightest tinge of compulsion. The chances of such intervention are considered to be not at all unfavorable.

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Changhsha, in the Province of Hunan, China, was declared open to foreign trade on the 2d. This place, while a far inland Chinese city, is nevertheless a distributing point for enormous quantities of merchandise destined for the central provinces by way of the Yangtsekiang River and its many estuaries. The city is at the head of an arm of Tunting Lake, and, though 800 miles distant from the sea, is accessible for all varieties of light draught vessels. The opening of it to foreign commerce, in addition to offering direct accessibility to an enormous population in its vicinity, will tend to remove a serious obstacle to the development of foreign trade, in inland China. Foreign goods sent inland, by the exclusion of direct foreign control, have been at the mercy of Chinese handlers and Chinese methods, resulting in delay, dishonest returns, and all but insurmountable restriction to trade. In addition to privileges at Shanghai and seaboard cities, foreign merchants will have an inland center from which business may be controlled.

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Five college students, two from Columbia and three from Harvard, were members of a party of forty men that left New York recently to work in the wheat fields of Kansas. Surprising as it may seem, the college student is said to be in great demand as a worker in the Western harvest fields. Quite a number of students from Eastern colleges spent last season there, and the reports regarding their work which have reached Superintendent John J. Boalin, of the New York State Free Employment Bureau, indicate that in the hard work of garnering the Western crops they showed endurance and staying qualities far beyond those of men who had been used to manual labor all their lives. The demand for workmen in the Western wheat fields is greater than ever this year, and any man strong enough and willing to undertake the hard work of harvesting can be accommodated, provided he has the necessary amount of money to pay for transportation and keep during the two-day journey and can show a good record.

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Examination of the physical condition of the 1800 street sweepers employed by the city of New York shows that 283 are affected with tuberculosis, contracted during the course of their work by inhaling disease-laden dust. What will be done to remedy the situation is not certain. It is recognized that the peril to the community by the infection of the sweepers is greater than an equal prevalence of the "white plague" among any other class. Their constant presence on the streets, poisoning the dust, and being poisoned in turn, makes them ready distributors of the malady.

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New York has opened the first of its free sanitariums in the Adirondacks for the treatment of poor persons suffering from tuberculosis. The official name of this institution is the New York State Hospital for Incipient Tuberculosis. It is situated at Daybrook, in Essex County, about three miles from Saranac Lake. It has cost the State nearly a quarter of a million dollars to erect and equip the institution and to pay for the 516 acres of land which surround it. This will lead, it is believed, to the establishment of a chain of free sanitariums throughout the State.

BIRTHS.

MILLS.—At 26 Stone Avenue, Somerville, Mass., Fifth month 30th, 1904, to Leroy A. and Bertha J. Mills, a daughter, who is named Muriel Agnes Mills.

MILLS.—At 1024 Lincoln Avenue, Decatur, Ill., Sixth month 15th, 1904, to Albert T. and Goldie Reynolds Mills, a son, who is named Ronald Reynolds Mills.

SIMPSON.—At Norristown, Pa., Sixth month 25th, 1904, to Charles and Annie Brooke Simpson, a son, who is named Charles Edward.

MARRIAGES.

PERCY—SUTTON.—At Friends' Meeting House, Fifteenth and Rutherford Place, New York, on Third-day, Sixth month 27th, 1904, by order of the Religious Society of Friends, John Crocker Percy, son of George R. and Abby Percy, of Chatham, N. Y., and Elizabeth Sutton, daughter of Mary G. and the late Silas H. Sutton, of Colorado.

SAVERY—DARLINGTON.—On Sixth month 16th, 1904, at the home of the bride, Denver, Col., Charles W. Savery, of Philadelphia, and Frances R., daughter of Jane S. and the late Thomas Darlington, formerly of West Chester, Pa.

DEATHS.

BALDWIN.—At San Jose, California, on Fifth month 31st, 1904, of diphtheria, James Cromwell Baldwin, son of William Herbert and Julia T. Baldwin, aged 5 years and 9 months. Interment at Romansville, Chester County, Pa.

GILBERT.—At the home of her son-in-law, William D. Garrett, East Goshen, Pa., on Sixth month 22d, 1904, Mary R., widow of the late Peter H. Gilbert, in the 85th year of her age; a member of Goshen Monthly Meeting of Friends. Interment at Goshen Friends' Burying Ground.

GRISCOM.—On Sixth month 24th, 1904, Samuel E. Griscom, aged 86 years. The funeral service was held on the 27th in Friends' Meeting House, 15th and Race Sts., Philadelphia. Interment at Reading, Pa. In the meeting at Buck Hill Falls, on First-day, the 26th, he was remembered, and there was much expression, making it truly a memorial meeting of this Friend who for so many years held Buck Hill for Friends, not allowing so much as a tree to be disturbed, until finally the way became clear to develop the property and to found the Friendly Settlement there.

Our friend, Samuel E. Griscom, was one who scattered the good seed of the words of eternal life by the wayside and in his quiet walking up and down among men, where he has found many an opportunity to call the wandering and inquiring soul home to Christ. He often talked to the children along the street, not to fight, not to be abusive to each other, but to cultivate feelings of kindness and good will to all. They would gather around him, respectfully listening to the many words of wisdom as they fell from his lips, accompanied with that love that cements and binds together in one bundle of love.

Through his long life it has been his constant and prayerful desire to keep near to the voice of God in his own soul, feeling his liabilty to go astray and lose control of himself, if not kept and centered in that all-sustaining power which makes us wise unto salvation. ANNA M. ORMSMY.

WHITELY.—On the morning of Sixth month 19th, 1904, after a brief illness, passed quietly away, Rachel, wife of Henry Whitely, and daughter of John and Christiana Heacock; a member and elder of Milford Executive Meeting, aged 83 years.

NOTES.

In another column is given an account of Blue River Quarterly Meeting, held in the southern part of the State of Indiana, and belonging to Illinois Yearly Meeting. Our friend, Thomas Trueblood, in a private letter, says in regard to the meeting on First-day at the time of this quarterly meeting:

"It is difficult to give an idea of it. Our house will hold, I should think, about 500, but that is a very small proportion to the number that was on the ground. To accommodate a greater number we have some years held meeting in the yard, under the shade of forest trees, but on account of some who are feeble and those advanced in years it has not been thought best to do so for two years past, which is not liked by some because so few comparatively get the benefit of the meeting."

The Philanthropic Committee of Salem Quarterly Meeting (New Jersey) has arranged to hold a meeting on Seventh-day afternoon, Seventh month 16th, at 3 o'clock, in the meeting house yard at Woodbury, N. J. Henry W. Wilbur, of New York, will give an address on "Arbitration." Other speakers are expected. A cordial invitation is extended to all. Trolley from Chestnut Street wharf passes the yard.

A circular meeting under the care of a committee of the Western Quarterly Meeting, will be held at Millcreek, Del., on First-day, Seventh month 10th, 1904, at 3 p.m.

O. F. PASSMORE, Clerk.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

ARRANGEMENTS FOR THE GENERAL CONFERENCE AT TORONTO, EIGHTH MONTH 12TH TO 18TH.

RAILROAD ARRANGEMENTS.

The Canadian roads have granted a rate of one fare for the round trip on the certificate plan, provided there be 300 in attendance from points in Canada. If less than that number, the fare will be one and one-third for the round trip.

The Central Passenger Association has granted a rate of a fare and a third for the round trip on the certificate plan from all points between Buffalo, Pittsburg, Wheeling and Salamanca on the East, and Chicago, Peoria and St. Louis on the West.

The Western Passenger Association, having jurisdiction west of Chicago, will grant the same concession, if the committee will guarantee an attendance of twenty-five from their territory and name the points they will come from, which so far it has not been able to do. Friends from Illinois Yearly Meeting, points west of Chicago, will please inform the chairman immediately.

The Trunk Line Association and the New England Passenger Association, having jurisdiction of the railroads in New England, New York, Pennsylvania, New Jersey, Delaware, Maryland, District of Columbia and Virginia, have granted rate of one fare, plus $2.00, for the round trip. On this basis the fare from the following points will be, on all roads except the New York Central:

	Via all rail.	Lewiston, steamer.
New York	$12.60	$11.50
Trenton	13.85	12.75
Philadelphia	13.85	12.75
Baltimore	14.60	13.50
Washington	15.80	14.70

The rates from intermediate points are about the same as above; from other points according to distance will be proportionate.

TICKETS.

Tickets purchased on the certificate plan, which applies only to Canada and the Central Passenger Association territory, can be purchased, and will be good, from the 8th to the 12th of Eighth month, and to return up to the 21st. When purchasing Friends must be careful to obtain from the agents one of the regular certificates, which they are authorized to issue, for without this certificate the reduced rate for the return trip cannot be secured. These certificates must be turned into the office of the committee at Massey Hall, Toronto, as soon as possible after arrival.

Tickets for the railroads east of the Ohio River and South of Canada will be on sale at all ticket offices when requested from 5th to 11th of Eighth month, but good only to use from the 9th to 11th, inclusive.

All persons will have to sign their names on the tickets when purchased. Therefore, to avoid confusion or delay, it is important to purchase tickets early. At local stations it would be well for Friends to advise the agents in advance, so that they will be sure to be provided with the tickets. These tickets are good to return at any time up to the 31st of Eighth month. There cannot be any stop-over allowed, except at Niagara. These tickets will have to be certified at Toronto for the return trip, notice of which will be given hereafter.

ROUTES.

Friends can take any route, at their own convenience, on the 8th, 9th, 10th or 11th of Eighth month. The committee has made special arrangements with the following roads to run special trains as second sections of their express trains on the morning of the 10th: 1. The Delaware and Lackawanna, from New York, at 10 a.m., connecting at Manunka Chunk or Stroudsburg, with special cars on train, as may be required, leaving Broad Street, Philadelphia, at 9.06 a.m. and Trenton 9.54. 2. The Reading and Lehigh Valley, leaving Reading Terminal 8.30 a.m. These two trains will arrive in Niagara about 9 p.m. 3. The Pennsylvania, from Broad Street, 8.30 a.m., making connection at Harrisburg with special cars (or train) leaving Washington 7.50 a.m. and Baltimore 8.52 a.m. This train will arrive at Niagara about 8.30 p.m. Special Pullman cars will be attached to the train on the Lehigh Valley leaving Reading Terminal 6.30 p.m., New York 5.40 p.m., going through to Toronto without change, arriving about 11 a.m. on the 11th. Friends who propose to travel by day trains and desire parlor chairs, are advised to secure them from the ticket agents for the regular trains, as there will be no Pullman cars on the special trains, but there will be a dining car attached to each.

Stops will be made at stations to suit the convenience of Friends. Detailed time table will be published later.

Friends must give the route they desire to take when purchasing their tickets. All the roads will issue tickets by either of three routes, viz.:

First, By all rail. The Lehigh Valley, via the Grand Trunk. The Pennsylvania, and Delaware and Lackawanna, via the Michigan Central and Toronto, Hamilton and Buffalo.

Second, By rail to Niagara, trolley to Lewiston (Gorge Route), and boat to Toronto.

Third, Rail to Lewiston, via New York Central from Niagara, and boat to Toronto.

Tickets are only good to return by same route.

It is important that the railroad officials, as well as the committee, should know as early as possible of the probable number who expect to go by each route; therefore, Friends are requested to send the information to the member of the committee in each yearly meeting, as well as the chairman, by the 1st of Eighth month.

If there be any who prefer to go through to Toronto without

change on regular trains, and not convenient to the Lehigh Valley, they can do so, but it will be necessary to change at Buffalo. But if there be a sufficient number, say 25, for a Pullman car, who desire to go through, arrangements can be made.

BAGGAGE.

All baggage that is checked should be checked through to Toronto. That going by rail will be examined on arrival at Toronto; that by boat on the boat. Baggage needed at Niagara should be carried. It would be well for each one to tag baggage with name, route (wether by rail or Lewiston and boat), and address in Toronto.

Transfer of baggage in Toronto may all be arranged on train or boat with the representative of the Canadian Transfer Company.

HOTELS AT NIAGARA FALLS.

Special arrangements have been made with the hotels at Niagara Falls.

The International and Cataract Hotels at rate of $3.00 per day or fraction of a day, room and board.

The Imperial Hotel and Hotel Clifton, at rate of $2.00 per day; but for lodging and breakfast only $1.25 will be charged.

Niagara Falls House, per day, $2.00; Temperance House, per day, $1.50; lodging and breakfast, 90 cents; in new part or annex, per day, $2.00.

The above rates are also for return trip, if desired.

Friends are advised to write at once direct to the hotels and engage their rooms, as the proprietors will not agree to reserve more rooms than are engaged at least a week or ten days in advance, and the earlier rooms are engaged the better the selection.

The above rates are for two in a room. If there are parties of four who are willing to room together, it would be well to so state when engaging rooms, as there are some large and very desirable rooms with two double beds in.

When engaging rooms please state that you wish benefit of rate made for Friends going to General Conference at Toronto; also write if you desire supper on evening you arrive at Niagara.

Special trolleys by "Gorge Route" will leave Niagara at 1 p.m., connecting at Lewiston with 2 o'clock boat for Toronto.

Dinner will be served at 12 o'clock sharp at all the hotels, which will give sufficient time to take trolleys for boat.

The Central Committee directed that an assessment of fifty cents be made for each person attending the Conference, which is to defray some extraordinary expenses, which will be collected when tickets and certificates are certified for the return trip.

Suitable badges have been provided, which will be distributed without charge to all Friends in attendance, either on the route or on arrival; or they can be obtained from members of the committee upon application, enclosing a postage stamp.

John William Hutchinson (Chairman),
Hempstead, L. I.
Harry A. Hawkins,
373 West 123d Street, New York City.
James H. Atkinson,
421 Chestnut Street, Philadelphia.
Rebecca B. Nicholson, Box 1, Trenton, N. J.
Joseph J. Janney,
Madison and Eutaw Streets, Baltimore, Md.
Samuel P. Zavitz, Coldstream, Ont.
William R. Clarke, Emerson, Ohio.
Edward A. Jenkins,
Edith M. Winder, Richmond, Ind.

HOMES IN TORONTO.

1. A list of hotels at Toronto given in The Intelligencer in the issue of 6th mo. 4th, will be repeated next week. Those desiring to put up at hotels will please make their arrangements ahead direct with the hotel.

The arrangements made for each Friend in this way should be at once reported to the secretary Friends' Association, Toronto, that the Committee on Homes may be fully acquainted with all the available accommodation right up to the time of Conference.

2. A list of boarding and other houses which have been inspected by local committee will be given next week, that those who desire to make arrangements with such may do so direct. All such arrangements when made should be immediately and fully reported to the secretary Friends' Association, Toronto. Good rooms, with board, in pleasant localities, may be had from $4.50 per week up.

3. Those who fail to make direct arrangements and who desire to have inspected places selected and reserved for them may send in their names to any member of the Committee on Homes or to the secretary of Friends' Association, Toronto. This is all the address necessary.

There are a large number of places about which definite information as to exact accommodation cannot be fully learned until the last week of this month. Friends need not have the slightest fear, however, of any lack of room in Toronto.

4. Owing to the foregoing, and in order to help in allotting suitable places for all who may desire assistance in securing them, the following members of the Committee on Homes will be in Toronto from the 21st of this month and will remain until the close of the Conference: Eli M. Lamb, of Baltimore; Rebecca L. Nicholson, of Philadelphia; Anna M. Jackson, of New York, and Elizabeth Stover, of New York.

In addition to these, the following are members of the Committee on Homes: Samuel P. Zavitz, Isaac Wilson, Edgar M. Zavitz, Harry A. Hawkins, George Cox, Anna B. Walker, Marcia C. Powell, Martha J. Warner, Alice Tomlinson and Lydia R. Richards; William G. Brown, chairman.

5. Write to any of the above, or to "The Secretary, Friends' Association, Toronto," at once, or as soon as may be, stating the kind of accommodation required, the price, etc., but after the 21st all communications should come to Toronto addressed to or in care of "The Secretary Friends' Association, Toronto."

6. A regular office for the work will be opened at once, but will be removed to Massey Hall on the morning of the 11th of Eighth month, the day upon which delegates arrive, where all information may be obtained.

7. A numbered card, with particulars and directions, will be sent to each one for whom a place becomes selected.

8. Members of Friends' Association will be at the Union Station and at the docks upon arrival of passengers on the 11th, and will be known by their badges.

9. Friends should not use American postage stamps in Toronto.

10. A Conference post office will be established at Massey Hall.

11. American currency will be freely accepted in Toronto. No need of changing money.

12. Remember that Toronto is one of the largest summer resorts on the continent, and a pleasant and comfortable time may be expected. Wm. G. Brown.

Toronto, Seventh month 2d, 1904.

CONFERENCE INFORMATION.

The following information may be helpful to those purposing to attend Friends' General Conference at Toronto in Eighth month. Besides hotels and private houses, four large residences have been arranged for, where companies of from fourteen to fifty can be accommodated. These are: The Presbyterian Ladies' College, Bloor Street; the residence of the Conservatory of Music, University Avenue; the residence of St. Hilda's College, Trinity University grounds, Queen Street, West, and the Abberley, a family hotel, on Sherbourne Street.

THE PRESBYTERIAN LADIES' COLLEGE

on Bloor Street, West, is a comfortable, successful residential school for girls, adjacent to Queen's Park, with accommodation for fifty resident students. Two car lines pass the door, one of which (Avenue Road car) goes direct to Massey Hall and the Union Depot. There will be accommodation for fifty delegates, furnishing room and morning and evening meals, at $1.25 a day. We understand a delegation from New York Yearly Meeting is arranging for this through Elizabeth Stover.

THE RESIDENCE OF THE CONSERVATORY OF MUSIC

is a commodious, beautiful home, close to College and Yonge car, which goes direct to Massey Hall. It will accommodate fourteen or eighteen persons, furnishing room and breakfast and evening meal at $8.00 each, and two in a room.

ST. HILDA'S COLLEGE

is the woman's residence for Trinity University, beautifully located in the University grounds, Queen Street, West. It has good street car connection with Massey Hall, and will accommodate thirty, with two in a room, serving breakfast only, at $7.00 each for thirty delegates, or $8.00 each with twenty delegates for the whole Conference week. All the appointments and surroundings are restful and luxurious.

THE ABBERLEY

is a family hotel on Sherbourne Street, where the Belt Line car passes every three minutes. It is ten minutes' walk from Massey Hall, and will accommodate over fifty delegates, if arrangements are made early. The proprietor has offered the entire house for the use of delegates as headquarters, if desired. Everything has the appearance of comfort and homelikeness. The dining room is pleasant, and the meals whole-

some and nicely served. The rates are $9.00 for room and board on second floor, and $7.00 for room and board on third floor.

Very soon a large list of places offering accommodation will be published at rates ranging from $3.50 to $5 per week, with full or partial board. Arrangements are being made for a committee representing the various yearly meetings to be in attendance at Toronto early enough to assign the delegates to the various places according to their preferences. The delegates should communicate as early as possible with this committee at Toronto, stating their wishes as to price and locality and nature of accommodation, whether hotel or large residence or private residence. It will be remembered that according to announcement already made, luncheon will be provided at Massey Hall each day at 15 and 25 cents each. All communications should be addressed to the secretary of Friends' Association, Toronto, Can. A. C. COURTICE, Secretary.

HISTORY OF BALTIMORE MONTHLY MEETING.

(Continued from last week.)

Baltimore Monthly Meeting's Friends' School was established, with the following minute:

At Baltimore Monthly Meeting held 13th. of 2nd Month, 1800.

The situation of the schools taught by our members within the virge of this meeting, and a desire for the improvement, and a more guarded education of the youth, coming under consideration, after the sentiment of diverous friends being expressed, The following friends are appointed to unite with women friends, to visit the said schools, and to report their sence of the situation, and what other necessary regulations may occur respecting them. Viz. Gerard T. Hopkins, Isaiah Balderston, John Brown, Joseph Townsend, and Jonathan Ellicott.

This committee reported, 10th of 7th Month, 1800, that a suitable house in the city be rented by the monthly meeting, for the accommodation of a qualified teacher, with a small family, as a dwelling and school room, and that provisions be made for tuition under the regulations proposed, on such moderate terms as Friends generally, who may be disposed to have their children educated therein, may without difficulty be obtained.

At Monthly Meeting held 14th. of 8th. Month. This committee reported they have secured a suitable house, for the accommodation of a school-master's family and school room, on the west side of St. Paul's lane, for a term of 3 years, at a rent of $240.00 for the first year, and $250.00 a year for the two succeeding years, which being considered was united with, and the committee continued to open subscription to carry the same into effect.

This committee report, 8th of 3d Month, 1801, they had secured $211, with a prospect of more money; that the house on St. Paul's Lane was in readiness for the teacher.

Scharff and other historians inform that numerous efforts were made to establish schools in Baltimore, but mostly were failures, on account of being unable to secure suitable teachers (except the pastors of the Established Church—Episcopal) previous to 1800.

That in 1786, " The great importance and necessity of such an institution (an academy) was so manifest that it was unanimously agreed that a committee representing the different Christian denominations of the town should be appointed to prepare a plan for a school to meet at Mrs. Ball's Coffee House, to devise a plan for such a school; after some efforts this plan failed of the results hoped for. In 1796 the ' Baltimore Academy ' was established, with a good prospect of success, but the building was destroyed by fire, December, 1796. Money was not secured to rebuild. The school failed on this account after it was thought to have been a successful consern."

Baltimore Friends' School appears to have been continued, with more or less success, from reports made to the monthly meeting, in rented quarters, until 1849, when a building was erected in the rear of Lombard Street meeting house, the upper story of which was used for school purposes. I find the following minute in regard to it:

At Baltimore Monthly Meeting held 10th. of 10th. Month, 1803.

The subject of building another meeting house in the city of Baltimore, being spread before this meeting, and fully united with, John McKim, John Mitchel, David Wilson, James Gillingham, Thomas Ellicott, Benjamin Ellicott, John Jewett, Isaiah Balderston, William Brown, Jonathan Ellicott, Isaac Tyson, Philip E. Thomas, John Marsh, John Dukehart, Eli Balderston, William Trimble, Gerard T. Hopkins, Thomas Poultney, Izak Procter, and David Brown, to unite with the standing committee appointed by the Yearly Meeting, and take the subject into consideration, and if they should apprehend it expedient open subscription for raising money.

At monthly meeting held 11th of 10th Month, 1803, this committee reports:

They had an opportunity offered, and have in connection with the committee of the Yearly Meeting, disposed of the lot of ground hitherto purchased agreeable to the former prospect of the Monthly Meeting, for $1725.00, the original cost, and have also purchased a lot of ground about 100 by 170 feet, situated on Lombard Street, between Howard and Eutaw streets. The cost of which will be about $4200.00, in fee, simple, and have $9100.00, and have prospect of further subscriptions. That in their judgement a house 80 feet long and 60 feet wide ought to be commenced as early as practicable, and that such building be under the direction of well qualified friends, we are free to propose John McKim, Elisha Tyson, James Carey, John Mitchel, Benjamin Ellicott, and James Ellicott, who were appointed.

The lot mentioned as having been sold was situated at the southeast corner of Calvert and Lexington Streets, now occupied by Baltimore Post Office.

At monthly meeting held 11th of 10th Month, 1804, the building committee inform that the original subscription of $9,230 has all been expended, except $945, which has not been collected; that they have let all the contracts for completing the building. They find from as exact an estimate as can now be made, that the total expenses will be $13,230, of which sum $4,000 remains a deficit. The meeting appoints John McKim, Philip E. Thomas, Thomas Ellicott and Amos James to open subscription for the aforesaid $4,000. This committee reported, 13th of 12th Month, 1804, they have obtained $1,843, and have no prospect of being able to obtain a further sum of money. William Trimble, Evan Ellicott, William Brown, James Gillingham and William Riley were appointed to dispose of so much of the lot of ground fronting on Great York Street (now Baltimore) as will be sufficient to cover the deficiency. This committee reported, 14th of 3d Month, 1805, that they had disposed of four lots fronting on Great York Street, of 28 feet each, for the sum of $2,680.

At monthly meeting held 14th of 11th Month, 1805, " Friends of the west end of this city make request for the privilege of holding meeting in Friends' new meeting house, situate on Lombard Street." A committee was appointed and made a report, 12th Month 12th, 1805:

That the privilege of holding meeting in the new meeting house, be granted, to hold a meeting for worship, on the first day of the week at 10 o'clock, in the morning, also a meeting at 3 o'clock on First-day after-noon, and a meeting on the Fourth-day of the week at 10 o'clock, and also propose that all Friends west of Calvert street, to its intersection with Jones Falls, and thence along the Fall's Turn-pike, be considered members of this meeting. That friends between Calvert and South streets be allowed the priviledge of becoming members of either meeting, which they may incline to choose. The Monthly Meeting approved the recommendation, and directed that the first meeting be held the first First-day in next month. 1st. Month, 1806.

Later appears the following minute:

At Baltimore Monthly Meeting held 14th. of 5th. Month 1807.

To Baltimore Monthly Meeting.

We the committee appointed to superintend the building of the new meeting house, in the west end of this city, report we have complied with that obligation, settled and paid all the accounts relating thereto, and have all accounts and vouchers ready for examination.

The aggregate cost of the building and its appertenances is $15.706, as follows.

For building house, $14.565.96. For paving Lombard street, and Whiskey alley $276.75. For wall around yard, and paving footway on Lombard street $608.61. For stoves and pipes $139.00. For difference between lot sold near the Court house and the present one $23.73. For commission for selling lot in Old Town $61.43. For wood &c. $10.93. Total amount, $15.706.45.

Which has been derived from the following sources.

From individual subscriptions $12.922.60. From sale of lot in Old Town $2.680.00. From sale of surplus material $50.85. From Benjamin and James Ellicott $53.00. Total cost of building $15.706.45. Total cost of lot $1.748.73.

At monthly meeting held 12th of 3d Month, 1807, Lombard Street Preparative Meeting requests the privilege of holding a monthly meeting, in their meeting house, on Fourth-day previous to the second Fifth-day in each month. At monthly meeting held 9th of 4th Month, 1807, the request of Lombard Street Preparative Meeting was united with. It was agreed that this meeting in the future be called the Monthly Meeting of Baltimore for the Eastern District, and that the meeting proposed to be settled be designated by the name of the Monthly Meeting of Baltimore for the Western District; also that Elk Ridge Meeting be united with the Monthly Meeting of Baltimore for the Western District.

(To be continued.)

BLUE RIVER QUARTERLY MEETING.

Blue River Quarterly Meeting of Friends met at Highlands Creek, near Salem, Ind., Fifth month 27th to 29th. The visiting Friends present were Abel Mills, minister, Clear Creek, Ill.; Mary G. Smith, minister, Hoopeston, Ill.; Margaret Shoemaker, of Indiana Yearly Meeting; Marie Powlson and daughter Sarah, and Thomas Woodnut, of Chicago, Ill. The weather was favorable, and there was a good attendance at all the meetings except the meeting for ministers and elders on Sixth-day; this, though small as to numbers, was nevertheless a profitable season, and those gathered were dipped into deep spiritual baptism on account of the many shortcomings reported by one preparative meeting. This resulted in the appointment of a committee to labor with them, as way opens, for their betterment. The First-day School Conference was felt to be very good, the children doing remarkably well. Our First-day School at this place is in a flourishing condition, with 73 scholars enrolled.

On First-day an all-day meeting was held. The roads adjacent were crowded with vehicles, many coming for miles to partake of this spiritual feast. At noon a lunch was served in the shade of the forest trees. All nature seemed to commune with us in praise to the Giver of all good things. During the services of both First- and Seventh-days many beautiful and helpful thoughts were dropped. The lips of those who spoke seemed touched, as it were, "with coals of fire from the altar."

We could not but feel a spirit of sadness as we noted the vacant seat which for so many years had been filled by our late faithful friend, Joshua L. Mills. On Seventh-day a beautiful eulogy was given to the memory of this dear Friend by Ellwood Trueblood. One impressive feature of the First-day gathering was the close attention given by those of different denominations. One of this class said he longed to get up and say something to clinch the remarks of one who had spoken. We were reminded of the poet's thought:

"The ways, they are many and wide,
And seldom are two ways the same. Side by side
May we stand, by the same little door, when all's done;
The ways, they are many; the end, it is one;
He that knocketh shall enter: who asks shall obtain;
And who seeketh, he findeth."

SIDNEY TRUEBLOOD.

FISHING CREEK HALF-YEARLY MEETING.

The three days' session, began with Millville Monthly Meeting, held at Millville, Pa., Sixth month 22d. We had the acceptable company of our ministering Friends, Samuel Ash, of Swarthmore, Pa., and Samuel H. Broomell, from Pennsgrove Monthly Meeting, Pa. They were each deeply exercised in the ministry. The business of the meeting was transacted without eliciting anything particularly to be remarked. Next day was held the half-year's meeting. In addition to the above-named Friends, we were favored with the presence of Nathaniel Richardson, a minister from Byberry, Pa., and Ezra Lippincott, of Riverton, N. J. Nathaniel, as did the others, spoke to the edification of those present. Near the close of the second meeting Ezra Lippincott arose and talked pertinently on the need of each member being thoroughly acquainted with the principles of Quakerism, that he might be able to give a reason for the faith that is in him. After this the meeting adjourned. In the evening, at the Union House of worship in Millville, Samuel H. Broomell delivered a lecture, illustrated by blackboard drawings, on the "Dangers of Life," which was well presented, and impressed the audience.

The public, formerly called the youth's, meeting, assembled, filling the house with appreciative hearers. William U. John spoke briefly, as he did on the other occasions. Samuel Ash followed, quoting the text, "For wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in

thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." The broad way has many and devious paths, for there are many ways of wrong-doing, and they all are beset with difficulties, impediments and embarrassments, thus making it clear that the way of the transgressor is hard. The narrow way, on the other hand, is straight, being destitute of turns and windings, and is lighted from the farther end by the divine illuminations. Therefore, on the whole, this is the easier way for a man to travel. In the course of his sermon he compared the working of principle and policy. Principle inspires lofty aims and purposes; policy often seeks the accomplishment of what it has in view by very questionable means. But policy may be a useful ally in reaching certain desirable results, when controlled by principle and not allowed to reach out toward mean and selfish ends. Thus he continued to set forth the truth, holding the thoughtful attention of those present. Nathaniel Richardson was next. He began with the passage, "For this end came I into the world to bear witness to the truth." He treated of this mission of Jesus Christ. Then he compared the conditions affecting humanity in that day with those of the present, finding a similarity in the fact that the world was then divided in belief, both religiously and politically; besides, it was separated into classes, as rich and poor. But Jesus did not associate with the rich. He had nothing in common with the aristocrats of his time. He sought the poor and outcast, and he obtained a following from the common people, represented by a great diversity of individual character. There was the tender-hearted John, the impulsive Peter, the doubting Thomas, the traitor Judas. Christ reveals himself in our spiritual nature, and by attention thereto we gain a true and inward knowledge of this Light that the Bible of itself cannot give. George Fox, a diligent reader of the Scriptures, said until he had this revelation he knew nothing of him. Nevertheless, the Bible has a high value as giving an account of the Lord's dealings with man, and containing as it does the precepts and history of the founder of Christianity. But the whole book is a wonderful production, surpassing in interest the "Arabian Nights' Entertainment," or the most attractive novel ever written. Because of these things it is worthy of our most careful study and perusal. Nathaniel went on speaking for some time, enlarging upon his theme and impressing the meeting with the importance and interesting nature of his subject. After he took his seat, Samuel Ash offered a prayer, which was followed by the conclusion of the meeting. The services of these, our visiting Friends, were highly appreciated, and no doubt they will receive their reward.

It is encouraging to the writer to note the fact that the Lord still sends his devoted servants to labor amongst us, and we are brought to a more hopeful state of mind regarding the future of our Society by a continuance of interest in these recurring meetings, as well as by reports which reach us of increasing activity elsewhere, along lines which may promote the advancement of Friends and contribute to the spread of their principles. But as long as human conditions remain as they are the constructive agencies that build up Friends' meetings and institutions will be opposed by the destructive ones which tear them down. When the former build faster than the latter can tear down, we have prosperity, growth, development, and may it be that we have entered upon a period of this kind! Among the destructive agencies are indifference, lack of harmony and love of pleasure, but there are a host of others which do infinite mischief.

A devotion to pleasure not only will destroy the tie which binds us to our Society, but it will eat out our very life. It has been said we destroy pleasure by pursuing it too eagerly. To abstain from such a course does not preclude the moderate use of recreation and harmless diversion which may be of advantage to all, and are especially necessary to relieve those subject to the stress of the tremendous forces that move the modern world. We cannot depend upon them, however, to satisfy the craving of the soul. Therefore, to live solely for them is a great mistake.

It was the observation of George Fox in his day that "the young go into the air and the old into the earth," a consideration that deeply moved him, thinking, no doubt, how poor and profitless is life, when these terms express all there is of it. It was upon him to labor for the renovation of the world that multitudes might not repeat the error that had driven generation after generation in this course. G. J.

Paxinos, Pa.

FRIENDS' ASSOCIATIONS.

NEWTOWN, PA.—The Newtown Junior Friends' Association met on Fourth-day evening at the home of Hanna T. and Mary A. Smith. Lloyd R. Wilson presided, and Sara C. Wilson served as secretary pro tem. Mary G. Wilson read the initial paper on "The Ideal Friend," which was an able exposition of the value of ideals and a worthy picture of what an ideal Quaker might be.

Lydretta Rice followed with a talk on "The Outlook and Present Duty of Friends of the Twentieth Century."

Harry K. Eyre gave some information of a small sect known as "Free Friends," found on the coast of Norway.

Harry Wilson read the history of the Children's Country Week Association of Philadelphia. This great charity originated with Eliza Turner, who entertained a party of children from the slums in 1875, and from this time the work has grown until four or five thousand children are annually given the benefit of a week in the country.

The next meeting of the association will be a social, to be held at the home of Alice A. Buckman.—*Doylestown Intelligencer.*

HORSHAM, PA.—The last meeting for the season of Horsham Friends' Association was held at Horsham Friends' Meeting House on First-day afternoon, Sixth month 26th, at 3 p.m. On account of the intense heat the meeting was smaller than usual.

H. Warner Hallowell gave a Bible reading, after which the minutes of last meeting were read. The portion of Discipline relating to membership was read by Jacob T. Comly. Anna Penrose read a description of George Fox's leathern suit. A beautiful recitation was given by Benjamin Parks, entitled "Our Country."

Percival Woodin, of Frankford, then presented a fine paper on the subject, "Points of Revolution." He spoke of a point of fixation in a person's life and advised placing the point as high as possible, around which the life should revolve. His paper was full of good points and new thoughts.

The last number on the program was a review of the work of the association by Susan H. Jarrett. The association will be

seven years old next autumn, and it certainly had been of benefit to its members at least. While they could not say that many new members had been brought into the society, or that ministers had been brought forward, yet in reviewing the fine addresses and papers which had been given and the faithful service of the young people, there was little doubt but that the association had been a good thing for the neighborhood. In closing it was suggested that members take pains to invite their friends and neighbors to attend the meetings, thus extending their influence among those not in membership with Friends.

The report of the Executive Committee was then read.

Officers for next term: President, Clinton W. Morgan; vice-president, Samuel Walker; secretary, Bertha A. Moore; Executive Committee, Kate Smith, Anna Penrose, H. Warner Hallowell, Alice Jarrett and William Satterthwaite, Jr.

After sentiments and a few moments of silence, the meeting was adjourned until Ninth month 25th.—*Doylestown Intelligencer.*

Hopewell, Va.—The Young Friends' Association met on Sixth month 26th, 1904, and the president opened the meeting with a portion of the 6th chapter of Galatians.

Twenty-one members responded at roll-call.

After the usual routine work was disposed of, the president called for the report of the committee which had been appointed to present some plan to better the order at the time of Fairfax Quarterly Meeting, held at Hopewell in Fifth month. The report was in writing, and the suggestions made therein seem very plausible, if it is accepted by the monthly meeting, to which it was directed to be forwarded.

Under the head of appointments, F. Dell Branson read a very interesting account of the life and explorations of Henry M. Stanley.

J. Herald Doing read "Minimizing Difficulties," showing the need of men who achieve, regardless of discouragements.

The topic for discussion, "What Does the Meeting Owe to Its Members?" was very interesting. It was sub-divided, and Charles E. Clevenger gave his thoughts on "What Does the Meeting Owe to the Individual in Sickness?" He said, "Jesus, by example and precept, taught that our first duty was to care for the sick. Several secret organizations pay special regard to this point." He thought Friends should be more diligent in caring for the sick in their midst.

Cassandra Pidgeon, on "Duty of the Meeting to Its Members in Poverty," spoke of there being few very poor among Friends, as they mostly live up to the recommendations of our query, but she thought a few words of encouragement would help those who were struggling under difficulties. She also thought it was better to help people by placing them in a position to help themselves, so that by experience they should become strong men and women.

William E. Branson, on "The Duty of the Meeting to Isolated Friends," spoke more particularly of the need to visit and encourage the "shut-ins" of our midst. He thought more care should be taken to recognize the isolated Friends in as many ways as possible.

Daniel W. Lupton, on "The Duty of the Meeting to Its Members in a Social Way," thought the meeting had no duty in this respect, as it resolved itself into duty from individual to individual. This branch was especially well discussed, and in connection with it Mary S. Lupton quoted the following from H. W. Dresser in "The Power of Silence": "Life is a problem which has for each an individual solution. No one can wholly solve it for us or take from it the element of personal responsibility. It has its own particular history and meaning in each individual case. Difference in temperament and in experience gives infinite variety to these personal solutions. The utmost that one individual can do for another is to enunciate the principles which underlie all experience, however varied. Truth is not truth for us until we have made it our own through reflection, until we have applied it in daily life."

It was thought by some members that overseers should have among their duties a care and oversight of the sick, poor and needy.

The Nominating Committee proposed the following names for officers during next term: President, William E. Branson; vice-president, Annie J. Rees, Jr.; secretary, Edna B. Huyett; corresponding secretary, Cassandra Pidgeon (Wadesville, Va.); treasurer, Carrie A. Clevenger; Executive Committee—Edward L. Irish, Carrie D. Lupton, Jonah L. Rees.

After some further miscellaneous business, the Association adjourned until Seventh month 24th, 1904.

Tacy Branson Doing, Secretary.

BOOKS AND MAGAZINES.

The Public for Seventh month 2d contains a lengthy review of Ex-President Cleveland's article in *McClure's* on the Chicago strike, which tells the other side of the story. The passages of Governor Altgeld's dispatches omitted by Cleveland are very interesting reading. After quoting several extracts from the report of Cleveland's strike commission, arraigning the General Managers' Association, *The Public* makes this charge against the ex-President: "He found a lawless and arrogant combination of railroad corporations, striving to crush a defensive organization of railroad workmen; and, instead of assuming an attitude of impartiality, he entered into collusion with the lawless railroad combination and appointed their own attorney as the special legal adviser of the government."

The tendency to show patriotism in some better way than by fire and noise is shown in two "Fourth-of-July" stories in *The Youth's Companion*, "A Peculiar Celebration," by Sheldon C. Stoddard, and "The 'Cruelty Man's' Adventure," by C. A. Stephens.

Houghton, Mifflin & Co., Boston, Mass., have published "The Hiawatha Primer," as a number in their Riverside Literature Series. It is designed for use as the child's first book in reading, and is liberally and beautifully illustrated. Price, in cloth, 40 cents.

TO HELEN KELLER.

Life has its limitations manifold;
All life; not only that which throbs in thee,
And strains its fetters, eager to be free.
The faultless eye may not thy vision hold—
Maiden, whose brow with thought is aureoled,
And they who hear may lack the ministry,
The august influence, of Silence, she
Who brooded o'er the void, in ages old.

Prisoner of the Dark inaudible—
Light, which the night itself could not eclipse,
Thou shinest forth, Man's being to reveal.
We learn, with awe, from thine apocalypse,
That nothing can the human spirit quell,
And know him lord of all things, *who can feel!*
—*Florence Earle Coates, in Scribner's Magazine.*

THE OLD GARRISON HOUSE.

[An object of great interest to the visitor in the old historic town of Haverhill, Mass., is the old garrison house—near the Whittier homestead (East parish)—which was built in the year 1680, of bricks brought from England. Here the settlers sought shelter in time of Indian outbreaks, and many a son of the forest was laid low by the trusty firelock of the white man.]

Beside the long highway it stands,
Behind its gnarled, lichened trees,
'Mid goodly fields and rich, fair lands,
Defying still the centuries.

Well did they build, those men of old;
With tough oak beam and girder strong,
They reared this shelter, and, behold
It staunch of frame, and shall be long.

Its old walls rock, when tempests break;
And well-worn, misty legends say
Weird dusky forms strange revel make
Within this stronghold, mossed and gray.

From Dead Man's Pool and Witch's Bridge,
A cry that turns stout hearts a-cold
Goes running up and down the ridge,—
The red man's war-whoop, known of old.

Never the robin nests a-near,
Hither the ring-dove never strays,
But furtive things deep burrow here,
And skulk at dusk, through marshy ways.

Dim ghostly lights flash in and out,
The village lads make bold to say,
And sounds of conflict, shout on shout,
Full oft are heard till peep o' day.

The farm-folk love these tales to tell,
By hearthstones peaceful, bright and warm;
The listening children know them well,
Yet start, and tremble in alarm,—

As did the children that far night,
When savage, murderous hordes swept down,
And left black ruin and a blight,
Where rose the homes of Haverhill town.

—*E. M. Cass, in Springfield Republican.*

For Friends' Intelligencer.

THE SLEEPING CHILDREN.

Up in their little beds are my little daughters sleeping;
An hour ago they hugged me and kissed me sweet "good night."
Up in the silent sky the moon, her vigil keeping,
Looks on the autumn fields where the frost is glistening white.

Dear are my little girls and the childish love they bear me,
Even now in their dreams they roam the woods with me;
Never a moss they find, but a piece at least, they spare me,
Every joy of their lives is mine ungrudgingly.

But my heart goes out to-night where the moon her vigil keeping
Seeth two little mounds beneath the glistening frost,
Seeth two little mounds beneath whose slopes are sleeping
In a deeper, sounder sleep the little girls I lost.

O little ones asleep where the frost is glistening brightly,
Say, do you dream of the love that can pierce the distance through,
Of the tender, longing love that is welling daily, nightly,
Out from the father heart that hungereth here for you?

Howell S. England.

THE GENIUS AND INFLUENCE OF HAWTHORNE.

Two things are to be remembered and made mention of in this centenary celebration of Hawthorne [Seventh month 4th, 1904].

First, the glory he reflects upon American literature. Little has been done by us in letters or art that is quite of the highest order, except the works of Hawthorne. These have the clear promise of perpetuity. The themes are of supreme and universal moment; he rises to their meaning and depicts them in commensurate form. He is not a preacher to cry aloud, but an artist who paints, yet not without a heart that throbs in pity, and a fancy that muses over the wonder of it, and will not suffer the pall of darkness to hang over it forever. That we have in Hawthorne an author whose work in these high fields of thought is crowned with unimpeachable honor and is sure of perpetual remembrance, is a constant satisfaction as years go by.

But Hawthorne has a wider claim upon our gratitude, namely, the fact that he has set the seal of glorious achievement in letters upon the moral laws of our nature. The greatest things done in literature have been of this sort; they alone, from Job down, are remembered and cherished in the ages. Hawthorne is our only exponent of genius in this field, and how superbly has he filled it! His message is that of Dante and St. Paul and all great moralists—whatever a man does to another he does to himself, whether it be good or evil. Men will forever dwell on this truth, and will never forget those gifted souls who see it clearly and set it forth in perfect forms of literary art.—*The Century.*

SCHOOL GARDENS IN PHILADELPHIA.

The opening of the school gardens is an important event. It is not too much to say that the work which the supporters of this "movement toward the soil" are doing is just as important in the economy of the country as that of a technical school, college or university. There is congestion and misery in the cities; there is scarcity of trained and experienced labor on the farms and hardship for the farmer because of this lack of workers. The remarkable results of the Vacant Lots Cultivation Association are now pretty well known. There are about 1,000 gardens, employing nearly 4,000 people; these workers, instead of extending the hand for charity, employ their time and efforts in doing the most interesting and fruitful kind of outdoor labor for their own support. When they feel that they have learned how to raise crops, many of them branch out to small farms and become the most useful kind of self-supporting, independent citizens as small farmers.

The thousand school children who are to be enlisted in the same kind of work will earn vacation money, help support themselves, and, more important still, will learn to know the soil, to love outdoor work, and many of them will no doubt be drawn to the healthful, profitable and independent career in the open on farms instead of being permitted to drift into small clerkships and other unprofitable channels as mere wage-workers. Competent authorities tell us that of the 6,000,000 farmers in the United States at least 4,000,000 of them would hire another man each if they could only get the man. Why, here is a solution of the whole misery problem of the cities if the remedy could but be applied and the people be got to the fields again. The school gardens and the cultivation of vacant lots will help in this great work.—*Philadelphia Ledger.*

MORMON MISSIONARIES.

According to the Mormon authorities, upward of two thousand missionaries are constantly in the field, most of them young men, and all under the supervision of experienced leaders and directed from headquarters established at central points. Hardly a week passes that the newspapers do not contain some item concerning this invasion: Mormon elders stoned in Ohio, a rich convert in New York, a new irrigated valley opened and settled in Wyoming, a strong new church organized in Illinois. Utah is, of course, under Mormon political control, but it is not so generally known that the Mormons also control, or at least hold the balance of power, in Idaho, in Nevada, and possibly in Wyoming and Colorado, with a strong following in Arizona, Washington, and other States, thus electing, or at least influencing, not a few United States Senators and representatives. Nor has the growth of the church been confined wholly to the United States. The Mormons are migrating in considerable numbers to the newly-opened Alberta country in Canada, and they have taken up for irrigation considerable tracts of land in Mexico.—*Ray Stannard Baker, in the Century.*

METEOROLOGICAL SUMMARY FOR SIXTH MONTH, 1904.

Mean barometer 30.043
Highest barometer during the month, 24th 30.360
Lowest barometer during the month, 21st 29.696
Mean temperature 71.3
Highest temperature during the month, 26th ..... 96.
Lowest temperature during the month, 11th ..... 47.
Mean of maximum temperatures ..... 80.
Mean of minimum temperatures 62.6
Greatest daily range of temperature, 11th ..... 31.
Least daily range of temperature, 2d ..... 3.
Mean daily range of temperature 17.2
Mean temperature of the Dew Point 56.5
Mean relative humidity, per cent. 69.7
Total precipitation, rain and melted snow, inches 2.99
Greatest precipitation in any 24 consecutive hours, 1.50 inches of rain, on the 7th.
Number of days on which .01 inch or more precipitation, 14.
Number of clear days, 9; fair days, 12; cloudy days, 9.
Prevailing direction of the wind from southwest.
Thunder storms on the 5th, 6th, 7th, 19th, 20th, 21st, 25th, 26th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 75° on 26t.
Minimum of the wet bulb thermometer at 8 a.m., 51.5° on 10th.
Mean of the wet bulb thermometer at 8 a.m., 61.6°.
Maximum of the wet bulb thermometer at 8 p.m., 72.5° on 20th and 26th.
Minimum of the wet bulb thermometer at 8 p.m., 51° on 1st.
Mean of the wet bulb thermometer at 8 p.m., 63.5°.
Mean of the wet bulb thermometer for this month, 62.5°.

Note.—The means of the daily maximum and minimum temperatures, 80° and 62.6°, respectively, give a monthly mean of 71.3°, which is about 1° less than the normal, and 5.1° lower than during the corresponding month in 1903.

The total amount of precipitation for the month, 2.99 inches, is about half an inch less than the normal, and 2.92 inches less than fell during Sixth month, 1903.

John Comly, Observer.

Centennial Ave., Phila., Sixth month 30th, 1904.

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via Pennsylvania Railroad, Account Triennial Convention Ladies' Catholic Benevolent Association.
On account of the Triennial Convention of the Ladies' Catholic Benevolent Association, at St. Paul, Minn., July 25th to 30th, the Pennsylvania Railroad Company will sell round-trip tickets to St. Paul or Minneapolis from all stations on its lines July 12th to 16th, inclusive, good to return until August 5th, at reduced rates. For rates and conditions of tickets consult ticket agents.

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CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10 a.m.

Thirty-fifth Street, and Lancaster Ave., 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 10.30 a.m.

7th mo. 9th (7th-day).—New York Monthly Meeting at Rutherfurd Place Meeting House, Borough of Manhattan, at 2.30 p.m.

7th mo. 10th (1st-day).—Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches will attend Reading Meeting at 11 a.m.

7th mo. 31st (1st-day).—Being a fifth First-day in the month, is "Friends' Day" at Home for Aged and Infirm Colored People, Forty-fourth and Girard Avenue, Philadelphia. Religious meeting at 3 p.m., held in the manner and under the care of Friends. It is hoped that the occasion will be borne in mind, and that a goodly number of ministering and other Friends may feel concern to attend.

A SILENT PILOT.

Nothing helps so much in the enjoyment of your vacation as a good map. It shows you the streams and lakes you can fish, the mountains you can climb, the places of interest you can visit and the roads you can wheel or tramp. The Lackawanna Railroad has just issued a set of colored maps on a large scale, showing the territory reached by its lines in New York, New Jersey and Pennsylvania. These maps give every highway, post office, trolley line and railroad, and are so bound that they can be conveniently carried in the pocket. They are invaluable to automobile tourists and travelers, and should be owned by every one who wishes to be informed on the geography of these three States. The entire set in a neat cover may be had by sending ten cents in stamps to T. W. Lee, General Passenger Agent, Lackawanna Railroad, New York city. The edition is limited. Write to-day.

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IF I SHOULD DIE TO-NIGHT.

If I should die to-night,
My friends would look upon my quiet face,
Before they laid it in its resting-place,
And deem that death had left it almost fair;
And, laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress,
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving thought,
Some kindly deed the icy hands had wrought;
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old familiar way;
For who could war with dumb, unconscious clay!
So I might rest forgiven of all, to-night.

Ah! friends, I pray to-night,
Keep not your kisses for my dead, cold brow—
The way is lonely, let me feel them now.
Think gently of me; I am travel-worn;
My faltering feet are pierced with many a thorn.
Forgive, oh hearts estranged, forgive I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.



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For the benefit of those desiring to a tend the annual meeting of the Gra Lodge, Benevolent and Protective Ord of Elks, to be held at Cincinnati, O., t Pennsylvania Railroad Company will s round-trip tickets to Cincinnati from a stations on its lines, July 15th, 16th a 17th, at rate of single fare for the rou trip, plus $1.00. Tickets will be go returning, leaving Cincinnati not lat than July 23d, when properly validate for which no fee will be required. E depositing ticket not later than July 23 and payment of fee of fifty cents, an e tension of return limit may be had August 18th. For specific informati consult ticket agents.

Gentleman (in library): "Where ca I find the book entitled, 'Man, the Rul of the World,' please?"

Lady Attendant: "You will probabl find it just across the hall in the ficti department, sir."—*Chicago News.*

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, SEVENTH MONTH 16, 1904.

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WANTED.—IN RESPONSE TO OUR NOTICE in this column a file of FRIENDS' INTELLIGENCER has now been furnished to the Congressional Library at Washington, lacking only volumes 1, 7, 8, 9, and title page and index for volume 42. Can any Friend furnish these, bound or unbound? Several copies of the issue for Sixth month 11th and Seventh month 2d, 1904, are wanted at this office.

WANTED.—COPIES OF THE "PENNSYLVANIA Freeman," published in Philadelphia. Either bound volumes or single copies. Cash will be paid for them. Address J. C., this Office.

WHITTIER BOOKS AND PRINTS.—I AM collecting first editions of all of Whittier's works, also autographs, portraits and souvenirs relating to him, especially in connection with anti-slavery times. I will be glad to purchase such articles as are no longer valued by their present owners. Charles F. Jenkins, 150 W. Washington Lane, Germantown.

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXIX., ... 449
THE BETTER LIFE, (Verse), ... 449
THE AMERICAN SPIRIT OF RELIGIOUS TOLERATION, ... 449
THE "HOME SEEKERS" (Concluded), . 450
THE FRANKS AND THE CHURCH:
Christian History Lesson. XXVI., . . . 453
EDITORIAL:
A Voice in the Wilderness, ... 454
More Effective Than Lynching, ... 454
Notes, ... 455
CURRENT EVENTS, ... 455
BIRTHS, MARRIAGES, DEATHS, ... 457
NOTES, ... 457
CONFERENCE ANNOUNCEMENTS, ... 458
A LOW RATE TO TORONTO FROM THE WEST, ... 458
COMMUNICATIONS:
The Guild Building Fund Started, . . . 458
"Thraldom to Theologies of the Past," . 458
PEACE EXHIBIT AT ST. LOUIS, ... 459
A VISIT TO FISHING CREEK, ... 459
HISTORY OF BALTIMORE MONTHLY MEETING, ... 460
GOOD LITERATURE, ... 462
A PICTURE FROM RUSSIA, ... 462
FRIENDS' ASSOCIATIONS, ... 463
BOOKS AND MAGAZINES, ... 464
MISCELLANY: Life (Verse); Home Mending Societies, ... 464
CALENDAR OF MEETINGS, ... iii

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PHILADELPHIA, SEVENTH MONTH 16, 1904.

Volume LXI. Number 29.

GOOD WORDS.—XXIX.

If the judging, acrimonious spirit that has in times past been so often associated with sectarianism, be kept out of it, the independence of thought which has been more or less its characteristic, will be found to strengthen true unity rather than to hurt it.

WILLIAM POLLARD.

A BETTER LIFE.

[A sonnet to M. S., written during the Civil War.]

A better life! O first a better heart!
Weed out the gall, the passion and the pride;
The fetters' grasp with which thy soul is tied,
And tear its iron manacles apart.
Sun thy sad spirit in the noisy mart;
Learn first the agony of other souls,
And as the great year's wheel majestic rolls,
Mark how the heart strings of the people smart.
Be just, be brave, be active and be calm,
Thy Better Life must act as well as feel,
From thy heart's stony-barred depths must steal
To thy poor brother sympathy's sweet balm.
Bless all earth's love! Rebuke all earthly strife!
This, O aspiring soul, this is thy better life.
Thy Better Life will not be free from pain;
Christ's children bear the lamp of sacrifice.
Sorrow of earth and anguish, want and vice,
Press on thy footseps in their daily train.
If, among these, thy steadfast soul remain
Unblanched by fear, uninfluenced by crime,
Pure before Heaven, and in the sight of Time,
Then is thy dressing without spot or stain.
Honors and glories—not for thee are these;
Child of Heaven's love! but often weary ways—
Not to be busy but for human praise
Are true men's pure and perfect destinies.
Await not these, but the dear arm reached down,
To place upon thy brow its everlasting crown.

JOHN BUNTING.

Ninth month 5th, 1862.

THE AMERICAN SPIRIT OF RELIGIOUS TOLERATION.

[Graduation thesis of Louise C. Fahnestock, of the Swarthmore class of 1904.]

"The history of liberty is the history of the world," says George William Curtis. Truly we may say that the history of liberty is the history of American progress, for it is an unselfish freedom, both religious and civil, which has made our country what it is, and the principle which underlies this doctrine of liberty is the equality of right. Such is the definition which is now placed upon the word toleration. No longer is toleration coupled with cold indifference, nor is it merely an endurance of the vices and errors of others; it is a warm-hearted love and reverence, a respect for each other's virtue and intelligence. It comes with the first realization that truth is infinite, and the individual mind finite. It represents the gradual unfolding and perfected fruitage of the seeds sown by our Puritan ancestors four centuries ago.

The development of toleration in religion has been the most complete, it being the very foundation stone of the doctrine of Christianity; nor is it strange that not until after the discovery of America was it possible for this principle to be expanded and fully worked out as a law of life. In ancient and even medieval religions, the deep-rooted cause of selfish persecutions can readily be traced; in every case the story is the same—the union or imperfect separation of Church and State. If the ancient Phœnician king did not himself represent the god, the deity was patterned after him, and derived his attributes from the character of the human ruler, and thus the state being highly organized before it was fully civilized in other respects, its religion was stern and cruel, favoring the survival of savage practices. The history of Christianity in Europe is familiar—the bitter struggle between pope and emperor for supremacy in Italy, the oppression of the liberal-minded throughout the whole continent, and finally the settlement of the New World, America, by the outcasts of all nations.

Those very outcasts, those despised and rejected by their kinsmen, were they not the best of Europe's sons? They were the self-reliant, the courageous, the only men bold enough to do their own thinking, the only people earnest enough to tell their beliefs to others. It was the progressive men, the radicals, who were persecuted, and when they fled from their homes they added strength and power to the country that received them. They established the solid foundations for a lasting democracy.

The history of toleration is the strife between radicals and conservatives. The radical asserts man's infinitude, his boundless power, and in his wild search for truth he forgets prudence. The conservative fears to seek beyond "man's confessed limitations." He is not inventive; his life is a memory of the past. He is filled with a love of tradition, and pays homage to the divinity of age. A true society aims for a union of the two, each exposing the abuses of the other.

Holland, France, Germany, England, all passed through a long series of religious wars, ending with the Reformation of the sixteenth century. The seeds of the Reformation germinated and blossomed as Puritanism; the ripening fruits of Puritanism represent Americanism, the doctrine of individual liberty. The process was gradual, at first being merely an emancipation from the thraldom of Popery. Reformers had no idea of freedom beyond their own creeds; they were convinced of the infallibility of their own doctrines, and deemed it proper to deny others the

right of dissent. Calvin consented to the burning of Servetus for denying the trinity and the divinity of Christ. Luther would not tolerate Zwingli though they agreed in fourteen out of fifteen articles of doctrine, differing only on the mode of Christ's presence in the Eucharist. "It was John Knox who declared that one Popish mass in Scotland was more obnoxious and dangerous than a French army of invasion." With a few exceptions the principles of State churchism was as fully recognized and established in our colonial period as in England. The persecution of the Quakers in Massachusetts is the blackest page in American history, but Boston has repented for the hanging of Mary Dyer. No longer can it be called the city of Cotton Mather, but the city of churches, where every new sect is welcomed with respect and even enthusiasm. The first step then was the bold assertion of certain men and groups of men of their convictions, believing in the absolute and final truth of their teachings; but in a few generations the true prophets of Christianity appeared, and the gospel of brotherly love and kindliness was preached throughout the nations.

Gotthold Ephraim Lessing stood almost alone in Germany as an advocate of religious liberty. His own country was too much bound down by ancient tradition to listen to his message, but to his influence must we attribute much of our modern American spirit. George Fox and his followers suffered untold persecutions in England, but to-day in America the sect which he founded represents perhaps more completely than any other absolute religious freedom. The Friend may read the Bible as a literature and history, or he may believe in its inspiration. What he must do is to permit to others the right of individual interpretation. He may or may not believe in the divinity of Christ. No theory of a future life is dictated to him, but he must realize the importance of this life, his responsibility to a higher power, and the existence in him of a force which helps him meet that responsibility. He seeks to preserve the spirituality and simplicity of true Christianity.

From the first settlement of the colonies conditions were favorable for such an evolution, and our country has been moulded slowly, but just as surely by the power of free thinkers. Up to the time of the Civil War some of the Old World selfishness remained, and much time was spent discussing theological dogmas; but after the outbreak of the war, as Lyman Abbott says, "it was impossible to interest fathers and mothers in curious scientific hypotheses concerning the adjustment of divine decrees to human freedom, when the congregation were eagerly waiting for news from Fort Donelson or Vicksburg, Gettysburg or the Wilderness." Such problems being once driven from the mind "by the more vital problems of human liberty and national existence," they could never again be the all-important subjects for discussion, and even the pulpit became interested in life and the relations of men. The reform in politics, the purification of our large cities, the labor question, the duty of the American toward the foreign population—such were the questions which occupied the attention of every true American citizen. The public mind was transferred from questions of religious doctrine to problems of practical conduct, and at the same time Darwin's theory of evolution brought about a radical change in the nature of the theological problems which interest the thoughtful, and theology was transformed into a science of religion which can be applied in the reconstruction of society on Christian principles.

Nor must we forget our public schools; it is there, where from earliest childhood the future American citizen is taught that life is more than theological dogma, and that no church monopolizes the creed which promotes character. Our youth are trained to discuss religious as well as secular problems in a scientific spirit, and this one force has worked to save many from "the fogginess of an imperfect light" concerning religious things, or "the death of indifference."

Our nation has not and is not becoming less religious than in the days of the Puritan fathers, but its religion is more and more a practical, a working religion, and a spirit of co-operation has developed among all sects and creeds represented among us.

America stands for a common humanity, and "universal sympathy of man with man," one mighty army marching to

> "That far-off divine event
> Toward which the whole creation moves."

The bounds of her wisdom and strength have not yet been reached, but she turns each day a new page in the history of life. She is learning that liberty is not visionary and abstract; she finds it to be the "sublimest possibility" of the world, the very essence of life.

Thus, "our America shall be the Sinai of the nations, and from the terrible thunders and lightnings of its great struggle shall proceed the divine law of liberty, which shall subdue and harmonize the world."

THE "HOME SEEKERS."

(Continued from last week.)

[Stenographic report of an address by Isaac Wilson, of Bloomfield, Ontario, Canada, delivered in the meeting house at Thirty-fifth Street and Lancaster Avenue, Philadelphia, on Third-day evening, Second month 23d, 1904, at a meeting held under the care of the Committee on Membership of Philadelphia (Race Street) Monthly Meeting.]

Jesus tells us "that there is more joy in heaven over one sinner that repenteth than ninety and nine just men that need no such repentance," implying the possibility of ninety-nine out of one hundred living without the need of repentance. When He said to the elder brother, in the story of the Prodigal, "Son, thou art always with Me, and all I have is thine," He implied the possibility, as privilege was granted, of living all the time with the Father, not forsaking or departing from Him, or transgressing His law. So there are a number of cases. I just refer to these for the benefit of that person who may be pondering upon conversion, whether it is absolutely necessary in all cases or not. I believe Jesus showed the natural growth and development of the

human soul for the kingdom of heaven, through the simple illustration of the laws of nature. He took the blade, then the grass and the full ear—the child, the young man and the full-grown man; and I believe He implied the possibility of human life living in that gradual growth and development that would not be very far in its attainment from that to which he called the children of men, when He told them, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The way and manner in which that conversion is effected upon human life to-day is not so very different from other days. It is no less marvelous than the conversion of Saul, only as we may differ in degree and character, and the circumstance and conditions of our lives. Saul's conversion, though it may seem greater and more marked, is yet brought about to-day by the same means as it was in that day, by yielding implicit obedience to the Light that the Society of Friends calls the "Inner Light," the "still small Voice," the Christ Life or Power. It is just as likely to overtake men on life's journey to-day as it was to overtake Saul on the way to Damascus.

We may be doing what we wish in the world; we may be living in whatever way, in society or out of it; this may overtake us sometime when we least expect it, and we will be startled by the impression that is made on our minds, so new in appearance that it stirs up inquiry. What is it, and what does it mean? Perhaps the answer will be to some individual mind, to give more attention to this religious life, to seek a religious home somewhere, to lay aside some of the hindering things of life, some of the preconceived ideas and opinions about religion, and seek a religious home somewhere, not alone for a selfish aim for thine own personal salvation, but for the sake of the example and influence that might go further in helping other lives around thee to become Christian also. There are human hearts, lives all around us, in the world that are looking especially to the professors of religion for an example of the manhood and womanhood a great deal purer, better and more honest than they naturally expect to find in those who are making no profession. Because of this high standard that I have intimated, these human hearts are almost afraid to assume the responsibility, believing in the conviction of their own hearts that that belongs to the profession. But if that conviction, while it may have a little deterring effect at first, be followed up in the inquiring mind, it will lead to the courage and manhood that will enable the individual to step in, take hold and help to rectify the wrongs and correct the mistakes, and convince the inquiring world round about that there is a reality in religion, and that it means consistency, uprightness of character, honesty of purpose and purity of life. I would encourage that thought, and perhaps it may go all the way toward solving the question of conversion in the individual mind.

The answering of this question goes far toward answering the other that is referred to to-night, that great, momentous question, the Atonement. If we are thoroughly converted—that is, to the extent that we feel under obligation, and a willingness to do the will of God, rather than to gratify our own wills, beyond the limit of right—the Atonement is very largely understood and realized. It is an at-one-ment with the will of God; our human wills brought into harmony with the divine will. The little sacrifices that I have already referred to may be all that is necessary to effect that reconciliation or at-one-ment, and this would solve the question in the inquiring mind when it is tested by experience, and sufficiently answer the query about even the wisdom, the propriety and the necessity of that great act that has been designated as the Atonement, and is so taught in the religious world. When I refer to the teachings of the religious world, or other so-called more evangelical bodies than our own, it is not with a spirit of antagonism or of controversy, but just by way of comparison. I must say this, however, that I do not wonder at the intelligently inquiring mind in the youthful walks of to-day, asking the question, and repeatedly asking it, and fail to realize the wisdom, the propriety of emphasizing that thought, and impressing it upon the human mind.

I have been asked not a few times, after giving my view and understanding of the Atonement, as it is called—that great sacrifice, that wonderful sacrifice on Calvary—if it was not designed, and if it was not the plan instituted by God for the salvation of the world? Why, then, was it permitted? I know it was not intended to-night to discuss doctrinal matters exactly in the common-sense or acceptation of that word, but I must give expression to my feelings in relation to this subject. I do not wonder at that inquiry, or that thought and feeling about it. If it was not designed or ordered to be so, why, then, was it permitted? This brings us face to face with the great privilege with which the Creator has endowed men, that of free agency. There are a thousand and one things permitted in the world that were never the design of the Almighty God, a loving, kind and merciful Father; but these things are permitted because of the free agency of man. If man *will* that his educational and traditional influences, and his own selfish indulgences and desires shall be gratified, regardless of the Christ of God within him, God is not that forceful and masterful authority that says it cannot and shall not be so. Man must exercise his own judgment, he must use his own powers, and if he uses them wrongfully and does wrong things, it is not the design or purpose of God that he should do so, any more than it was the purpose and design of the Father that the younger son should go away from his home and try to seek his personal happiness in a strange land, through his own efforts, and out from under his father's parental roof and care and ample provision. But He must leave him to his own choice. From that standpoint we might say that it could not have been prevented, under the circumstances, and Jesus Christ could do no other than *suffer* wrong rather than *do* it.

Had the people who had been called, all the way from that age to the present time, been doing the

will of God and fulfilling His design, Jesus would have had no occasion or necessity for saying, "Father, forgive them, for they know not what they do!" He had declared that "He who would save his life must lose it." And the wonderful sacrifice, the greatest that we can conceive of from a common human standpoint and judgment, to lay down His physical, human life for the sake of the principle and the cause that He espoused, proclaimed and defended to men, this He would rather do a thousand times than to sacrifice one jot or tittle of the principle and the doctrine that He had taught. He had proclaimed it, and He demonstrated it, as He did every other doctrine.

So it is that the Christ of God in the human heart to-day, that we call the "Inner Light," the "Still Small Voice," is the Saviour of mankind, the Christ that was before Abraham was, of which Jesus Christ preached, and the Christ that was to be after Him in the name and form of the Comforter, who would not leave men comfortless, but would be sufficient to lead and guide into all truth, and consequently guide out of all error. This, may I say, is the Quaker Christ. This is the foundation principle of Quakerism as well as Christianity. The Society of Friends has no monopoly of it, of course, but the Society of Friends has ever built its structure upon it as the foundation and cornerstone. This very same foundation—the revelation of the divine to the human—that Jesus declared His church was built upon, I am willing to invite any inquiring mind here to-night to investigate intelligently and seriously, and if you find anything better, higher, more noble and more glorious and God-like than this, you will have made a discovery that I have been unable to make.

So if you seek a religious home where there is rich and fertile soil, where the very virgin and mother soil is yet there inexhausted, where it has never been wasted, but has been accumulating, as it were, I invite you to such a home.

The new country away in the Northwest has always been there. Men are just finding it out, are exploring, investigating and selecting. So this divine and spiritual life has always been; and men are thinking so intelligently and seriously about it that I think we can compare to the X-rays the Divine Light that is penetrating the human heart; and the human heart is pondering it, and it is revealing to human intelligence more clearly to-day than ever before the great and glorious privileges allotted by God to man. The privilege of being an individual recipient of the divine revelation, so that we need no intermediary or intercessor, pleading with God, for our salvation; and we can endorse that beautiful stanza by some modern writer:

"I have no creed, nor do I need
Some written regulation
To teach me how to preach or pray
For my generation.

"God will not ask of me a task
Beyond the power He gave me;
If I will but do the thing that's true,
This in the end will save me."

So, dear inquiring friend, "will to do the thing that's true," make such sacrifices as may seem necessary under the peculiar environment of thy life, explore, investigate, go and see—I would say, rather, come and see this new country. Come, look into this. Investigate the light within thee; retire into the closet of thine own heart, make inquiry there: "Lord, what wilt Thou have me to do that I may become a Christian and lead a Christian life, and join the ranks in religious fellowship, and help a little to make the religious world better and stronger?" I would invite such an inquiring mind to this condition. Come and see. Do not take necessarily what I or any other may say, unless it meets the witness for truth in thy own heart.

I remember not many months ago, in one of our little parlor meetings, when there were some questions asked about some discussion on different matters of belief, a good neighbor, who was sitting in the room, said: "Wait a minute; say that again, and say it slowly; I never heard it that way before." And so we may hear things a little differently from what we have been in the habit of hearing them, and they may appear a little reasonable. Take them home, think about them, see whether they will not meet the requirements and answer the questions. Go on cultivating the fertile soil in the mind, where God has planted trees, so to speak, powers, passions, propensities and endowments, which, if thou wilt use aright, will result in providing thee with all the spiritual food and sustenance that thy hungry soul stands in need of. It is hungering for righteousness, and the promise is, it shall be filled.

I believe there is stored up in this principle of the revelation of the divine to the human enough to fill every hungry soul; and I invite you, not because it is so much better than others have, but because of a loyalty to the profession I make, free, I hope, from any denominational pride and egotism, because of what it has done for me. I never was more grateful in my life than at the present, that I am called Friend. I never felt under greater obligation than at present to devote my time, strength and energy to the advocacy of the cause, according to my small ability. I invite you as Friends, brothers and sisters, to "come and see." Take no other man's thought or conclusion or conviction as the actual standard and necessity for your life, unless it corresponds with or meets the witness for truth in your own hearts. When it does that, then, like the woman of Samaria, own it; and I believe it will do what it did in that instance, create a desire in others to know about it, and you will want to share that pleasure with those around you.

I am thankful to the Society for appointing this committee. I appreciate, most heartily, the diligent efforts being made by it. I believe there will good come out of these efforts. There has already; and I wish you God-speed in the work.

In response to the question of a young woman in the meeting, as to whether it was "absolutely necessary for Jesus to die on the cross to save us?" the following explanatory remarks were offered by Isaac Wilson.

I realize that perhaps I passed over the subject a little hastily. I think I said that under the circumstances Jesus Christ could have done nothing else—'under the circumstances'—and these always have to be considered. I do not know to what extent the Society of Friends will indorse me. I have never asked them all; but I do not think God ever required the contradiction of, or the interference with, His own laws in order to prosecute His own holy purposes and design. I do not think He ever had to resort to evil agencies to prosecute that design, and yet we find what has been called all the way down through the theology of the day an evil agency, a wicked act. I am not going to accuse those men even of such vile wickedness as the act would imply. Jesus did not do that. He attributed it to their ignorance. 'Father, forgive them, for they know not what they do.' They were doing what men had the authority in that day to command them to do. I was glad of a very interesting conversation with an intelligent Jewish lady some two years ago, during railroad travel. I

(Continued on page 461.)

THE FRANKS AND THE CHURCH.

FRIENDS' CHRISTIAN HISTORY LESSONS, NO. 26.

Read Psalm 100.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come.—Isaiah, xxxv., 3, 4.

We need not consider the struggles and triumphs, the divisions and reunions of the Franks between the time of Clovis and the Mohammedan invasion. The royal line had become feeble by the end of the seventh century, and the real power was exercised by the so-called "mayors of the palace." Of these Charles Martel was the one called upon to meet the wave of advancing Islam. In the battle of Tours, in 732, the Franks won a great victory over the invaders, driving them back across the Pyrenees and putting an end to all menace from that quarter of the supremacy of the Arabian prophet.

The relations between the papacy and the Franks continued close through the seventh century; but it must not be understood that the king regarded himself as subordinate to the Church. Charles Martel found the Frankish clergy in possession of immense quantities of the best lands in Gaul, and at the same time avoiding the payment in dues, a service which was exacted of the secular landholders. Moreover, "the clergy had fallen into a sad state of corruption, the result of ignorance and wealth." Charles took steps to make the church lands once more profitable to the State, and clerical historians denounce him for this as a persecutor.

But the Roman bishop, or pope, realized that the Frankish ruler was his main support on the human side. About the time of the struggle with the invading Arabs Rome was experiencing renewed pressure from the Lombards. It was, of course, theoretically the duty of the Eastern emperor to protect his nominal subject, the pope, from his enemies. But the imperial power had all, or more than all, he could do in protecting his own immediate territories from these same enemies; and, moreover, the "image-breaking" controversy had reached a critical stage about this time, resulting in hostilities between the pope and the emperor. In this crisis the pope turned to the Frankish leader. Martel had shown his friendliness to the Roman power by giving his encouragement and support to its missionaries among the German peoples subordinate to the Franks. The greatest of these was Boniface, an Englishman, "the apostle to the Germans," who had been laboring in the districts along the North Sea, and later in the valleys of the Main and Danube. He had been very successful in establishing churches and monasteries, each a center of civilizing influences among barbarous peoples. For a while he labored as an independent, but finally became an agent of the Roman Church and succeeded in establishing the authority of that Church, in spite of opposition from other missionaries, who represented the ancient Keltic Church of the time of Augustine and Gregory. All this organization and missionary labor had been heartily supported by the Frankish king; but he could not, if he would, take a position hostile to the Lombards. They were his allies in the war against Islam. At the time of the papal embassy asking aid against them he was in close alliance with Luitprand, the Lombard king. At the same time Charles did not wish to offend the pope. All that was left was to temporize, to postpone, to strive to allay the bitterness between the two parties, and this Charles did to the best of his abilities. Matters remained in about the same position in the early part of the reign of Pippin, Charles' son. The throne was left to two sons, but the eldest, Karlman, soon withdrew to a monastery at Monte Cassino, in Italy, leaving the power to Pippin alone. By the advice of the pope, Pippin soon took the name, as well as the position, of king (752).

The remarkable power and influence of the pope in his religious capacity was seen not long after when one Lombard king was induced, by mere personal authority of the Roman bishop, to withdraw from an attack on church lands, while his successor was led to resign his throne and join the Frankish Karlman in a monastery. All this did not, however, free the papacy from the Lombard peril; Pippin, free from other entanglements, was able to come to the assistance of the papacy, and, after a series of conflicts to humble its foe and put an end, for a time at least, to this danger. Pippin also made a grant of a great tract of land, extending across Central Italy from sea to sea, to the Roman bishop. This grant was the real beginning of the States of the Church, making the pope a temporal king, as well as a religious potentate. It was not until 1870 that the papacy lost the last portion of this land.

Topics.—Battle of Tours, Exemption of Church Property from Taxation, Temporal Power of the Church, The Lombards.

References.—Emerton's "Introduction to the Study of the Middle Ages," Wells' "Age of Charlemagne," Milman's "History of Latin Christianity," Hodgkin.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SEVENTH MONTH 16, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

A VOICE IN THE WILDERNESS.

"THE most effective and certain deliverance of men from all the calamities which they inflict upon themselves and from the most dreadful of all—war—is attainable not by any external general measures, but merely by that simple appeal to the consciousness of each separate man which, one thousand nine hundred years ago, was proposed by Jesus—that every man bethink himself, and ask himself, who he is, why he lives, and what he should and should not do."

This is the word, not of some out-of-the-way preacher. It is the word of one who is spoken of editorially in the great London dailies as "the greatest asset of the human race in the last half century." It is not the word of one of those weak-voiced peace men who disband their peace societies when their country is at war. It is the word of the greatest living Russian. It is the word of Tolstoy.

His eleven columns of the great blanket sheets of the London *Times*, of Sixth month twenty-seventh, on the war in which his country is engaged, is "one of those great messages to humanity which bring the world back to fundamental truths with a shock of wonder that things so obvious should have become so forgotten." Many things are said about Tolstoy. He is eccentric, he is visionary, he is inconsistent, he is unorthodox. The fact remains that he is the one great writer of our time who really believes in the religion of Jesus; and he is the one believer in that religion whom the great masses of concerned unbelievers, even scoffers, listen to. His words have wider influence and more real power than those of the Pope or of any General Assembly. Whatever we may think about him and say about him, the whole world, as Thomas Hardy said in the London *Times* the day after the "great argument" appeared, must recognize the "blaze of glory that shines from his masterly general indictment of war as a modern principle, with all its senseless, illogical crimes." The world will not quite understand the remedy he proposes. The New York *Evening Post* voices the feeling of the intellectual and commercial leaders of our time to whom religion is but a memory of the past and incomprehensible in our present hurry, when it says: "He bids men do away with war, by becoming mystics," and that Tolstoy's cure is "in line with the exhortations of the sublime Galilean mystic; but as they have gone unheeded for nineteen hundred years, it is not probable that Tolstoy's echo of them will produce any immediate effect." Yet the same editorial goes on to say that the world "cannot deny the justice and frightful veracity of his account of that national madness which we call war."

The world will say, is saying, that a man goes too far when he uncompromisingly condemns war while his nation is in the midst of an "unavoidable" war. The world will but dimly understand what is meant when the great believer in Galilean Christianity speaks in earnest of religion as the remedy for war and for all other calamities men inflict on themselves. But it is a sign in the heavens when such a word is spoken by one to whom all the world will listen and one who may have at his disposal eleven columns of the world's greatest newspaper at a time when "space" is for the most part taken up with wars and rumors of wars.

MORE EFFECTIVE THAN LYNCHING.

DURING the past week or two several instances have been reported in the papers of assaults upon women, most of these having been committed by negroes. In every neighborhood where these have occurred the papers have also reported great excitement among the inhabitants, threats of lynching, and a general desire that the offenders should receive the severest possible punishment. It is apparent from the expressions which fall from men's lips in these exciting times that the great majority are not thinking of the effect of this punishment either upon the criminal or upon others, but are actuated simply by a desire for vengeance. For the time being the animal nature bursts through the restraints usually imposed by the spiritual nature, and there is no thought of any higher law than "an eye for an eye, and a tooth for a tooth."

Careful study of crime and its causes, punishment and its effects, has clearly shown that a comparatively mild punishment administered promptly, justly and without passion, has a much more deterrent effect upon others who are disposed to wrongdoing than severe punishment, whose object is vengeance rather than justice.

This same study also shows that in order to lessen crime in any country special efforts must be made

to so educate children that they will not become criminals, and to inflict such punishment upon offenders as will leave them better and not worse than it found them.

Instead of the ordinary jails where criminals are herded together with no regular occupation, and where the whole atmosphere is reeking with sin, there should be reformatories where every inmate would be required to do some useful work regularly until the habit of work was formed. Sentences should be indeterminate, and no prisoner should be allowed to leave until he had become a safe member of society. When the crime committed was of a serious nature, however good the record during confinement, the prisoner should be discharged on probation, work should be found for him, and he should remain under oversight for one or more years.

The work of prevention, however, is much more important than the work of reform. The prevalence of crime among negroes is largely owing to two causes: as children they have not been taught or required to work, and as men they often find it difficult to procure regular work because so many occupations open to whites are closed to them. The crying need in all our cities and large towns is for a system of industrial schools where the hand is educated as well as the brain, and where every pupil is taught the full significance of the words, "My Father worketh even until now, and I work."

The attention of Friends is called to the list of boarding houses for Conference week in Toronto, it having come in too late for insertion in the usual place along with other Conference information.

At the request of some of our readers we have secured for publication two of the graduation theses of the Swarthmore College class of 1904. These two have been asked for because it was thought that, on account of their subjects and manner of treatment, they would be of especial interest to Friends. In this issue appears "The American Spirit of Toleration," by Louise C. Fahnestock. Next week we will publish "Whittier's Quakerism," by Sarah Eastburn Wood.

New England Yearly Meeting is one of those that is in correspondence with twelve yearly meetings on this continent, and also receives epistles from London and from Dublin. In connection with the article "On Letter Writing," which we quoted from the London *Friend* last week, it is interesting to note that the recent session at Providence, R. I., (which was the two hundred and forty-third session of New England Yearly Meeting), the plan was tried of putting all the American epistles into one continuous document and reading it as a kind of epitome of the "state of society" among these yearly meetings on this continent. The experiment was felt to be decidedly successful. "The epistles were so summarized that almost nothing was lost from them, and they were listened to with warm interest. The plan needs a good committee to hold over between yearly meetings, and to present the summary at the first meeting of the session."

In a communication to the *Friend* (London) calling attention to a lecture by Dr. Josiah Strong, at Devonshire House, London, Sixth month 28th, Edward Grubb said: "The lecturer is the founder and president of the American Institute of Social Service, an institution which was to myself a revelation and an inspiration when I visited it in New York a few months ago. It is not many years old, but under the wise and energetic direction of Drs. Strong and Tolman it has made extraordinary progress, and is already beginning to fulfill its aim of being a bureau of accurate and up-to-date information, accessible to all applicants, on all matters concerning the improvement of the lives of the people. Such an institute, if well managed, may be of immense value, and it is, I understand, the purpose of Dr. Strong's visit to give the help of his unique experience to those who are endeavoring to establish something of the kind in this country. It is important to note that its object would be, not to duplicate the work of any existing society, but rather to co-ordinate and assist the operations of all agencies aiming at social betterment."

CURRENT EVENTS.

It has developed that the British home government was lukewarm if not absolutely indifferent in the matter of sending Colonel Younghusband's expedition toward Lassa, the capital of Tibet. It is even said that he was allowed to go forward only to save the pride of Viceroy Curzon. The latter fancied that he had not been treated with proper consideration by the half-wild Tibetans, and failing to secure what he deemed due official recognition of the representatives of the Indian Government sent by him into Tibet he appealed to the home government for an armed escort to secure proper treatment for his envoys, and the home government reluctantly assented. The British Government already has indicated its willingness to withdraw this punitive expedition as soon as it can obtain from the Tibetans promises of yielding the points which were at issue between India and Tibet before

the expedition crossed the border of the latter country. These are pledges of freedom of trade between the two countries and official recognition of the right of the British Government's representative to exercise his functions in Tibet. The British are willing to retire on this basis the more readily that they are now satisfied, from their own experience, that there is no danger to be apprehended of Russian encroachments on India by way of Tibet, in view of the tremendous geographical obstacles. It is stated that the British Government has received the American overtures on this subject in the best temper; indeed, they were rather welcome as tending to emphasize the determination of the American Government to do everything possible to protect the integrity of China, an object quite as dear to the British as to Americans.

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The following protest against "Jim Crow" cars being run into Pennsylvania was made by our friend Dr. Matthew Anderson in a recent issue of the Philadelphia *Ledger:*

"I beg leave to call your attention to an outrage which is being perpetrated upon the negroes of Philadelphia in particular and of the North in general, as well as upon every right-thinking man, by the running of 'Jim Crow' cars from the South into Philadelphia by the Pennsylvania Railroad. I know by the law of Maryland this railroad is compelled to put on separate cars for the negroes for intermediate stations in that State, but for this road or any other road passing through Maryland to run such cars into Pennsylvania or anywhere in the North is certainly not only a violation of the law, but a direct insult to the negroes.

"President Cassatt, in his statement last week, said that the Pennsylvania Railroad would comply with the law of Maryland in running separate cars to intermediate stations, but negroes would be accommodated on through trains the same as usual. Hence the surprise that this road would permit 'Jim Crow' cars to enter Philadelphia."

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In connection with a beastly crime, with all the minutest circumstances of which the papers have been filled, the following important item might well have been given more prominence:

Aaron Timbers, the negro, has a bad reputation. A few weeks ago he was discharged from the Reform School, to which he had been sentenced for larceny. All his life, his mother said, the boy had been bad. He was incorrigible as a youth.

Instead of the childish repetition in the headlines of the words, "There is talk of lynching," may we not expect before long to have in such a connection, in our best papers, at least, suggestions and incitements toward such a dealing with those not fit to be at large among us, that every community might feel reasonably safe from such crimes?

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Friends of peace will remember the good work for international arbitration of Thomas Barclay during his visit in this country last winter, and will be interested in the following, which is taken from the London *Friend:* "Another well-deserved recognition of public service was the civic welcome accorded last week to Sir Thomas Barclay at the Browning Hall, by the Mayor, Aldermen and Councillors of the Borough of Southwark, with congratulations upon the knighthood just bestowed upon him by the King in recognition of service rendered in the cause of Anglo-French good-will."

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Through ex-Secretary Cortelyou's orders all the excursion boats of New York harbor are going under the most careful inspection by men brought from other cities, who are unknown to the owners. Sufficient time has been given to the owners to remedy whatever defects existed in the equipment of the vessels. Life preserver factories have been running night and day to meet the demand on them, new lifeboats, rafts, hose and axes have been put aboard, and fire drills are held weekly. The crews, instead of being picked up in corner saloons, know how to handle boats and keep down panics. The public is now reasonably safe, but a terrible price was paid for that safety.

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The Navy Department will establish a branch of the United States Naval Observatory at Tutuila, in the Samoan Islands. J. C. Hammond and Gustave Harrison, astronomers, will open the new station for observation. Tutuila is in latitude 15 degrees south, longitude 168 degrees west. It is recognized by scientists as an ideal location for the branch observatory. Navigators have imperfect knowledge of the havens in the South Seas, and information to be collected at Tutuila will add much to the world's store of astronomical knowledge.

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The system of condemning political prisoners by administrative order in Russia has been abolished by imperial decree, and persons accused of political crimes henceforth will be tried by the courts, under the regular procedure. This reform ends forever the arbitrary condemnation to exile or even death of political suspects without the intervention of the courts. It is considered to be one of the most sweeping reforms of this generation, and it is understood that it was recommended with the acquiescence and approval of Minister of the Interior Plehve.

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The formal election for the President of the Republic of Mexico took place on the eleventh. The Electors announced the election of Porfirio Diaz as President and Ramon Corral as Vice-President. It is likely that Corral will, in the near future, be the real President, for President Diaz is aging rapidly and is feeling the strain of office. He intends to retire in reality, though he will nominally be President. In doing this he will be relieved of the arduous duties of office, and will at the same time satisfy the people.

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The Governor of Pennsylvania, after viewing the site for the proposed location for the feeble-minded and epileptic institutions, in the suburbs of Spring City, Pa., signed the papers on the 11th, making one more hospital for epileptics an assured fact. The

act says the trustees shall erect buildings to accommodate 500 inmates to begin with, and the expenditure will be from $500,000 to $1,000,000. The tract purchased is composed of 300 acres.

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The new parcels post system between the United States and Japan will go into effect Eighth month 1st. The parcels must not exceed $50 in value, weigh more than four pounds six ounces, nor measure more than three feet six inches in length and six feet in length and girth combined. The rate on parcels for Japan is 12 cents for each pound or fraction.

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Foreign Minister Delcasse, of France, on the 9th, signed an arbitration treaty with Sweden and Norway.

BIRTHS.

BROWN.—At Moorestown, N. J., Seventh month 2d, 1904, to Charles T. and Helen T. Sullivan Brown, a son, who is named Bradway Brown.

CARTER.—At Catonsville, Md., Sixth month 4th, 1904, to Allan Leroy and Caroline Corse Carter, a son, who is named Allan Leroy.

DUTTON.—At Montclair, N. J., Seventh month 2d, 1904, to John F. and Lauretta Smedley Dutton, a daughter, named Dorothy.

SATTERTHWAIT.—At Lansdowne, Pa., Sixth month 24th, 1904, to Thomas C. and Ella Shoemaker Satterthwait, a son, who is named William Foulke.

MARRIAGES.

MORGAN—ENGLE.—At the home of the bride's parents in Frankford, Philadelphia, on Third-day evening, Sixth month 14th, 1904, Clayton Edward Morgan, son of Frank E. and Ada E. Morgan, to Gertrude Sarah Engle, daughter of Howard A. and Sarah R. Engle. The marriage was conducted under the care of Green Street Monthly Meeting of Friends.

DEATHS.

BEDELL.—Suddenly, at his late residence, near Dos Palos, Cal., on the 17th of Sixth month, 1904, Ira P. Bedell, aged nearly 70 years. He was born at Coxsackie, N. Y., Eleventh month 17th, 1834, and lived most of his mature life at Benjaminville, Ill. He afterwards lived several years at Fairbury and Lincoln, Neb., and in 1900 moved to his late home, near Dos Palos, Cal. He was a member of Benjaminville Monthly Meeting, and afterwards of Lincoln Executive Meeeting. He was a quiet, upright man, who made his influence felt for good wherever he lived. EDWARD COALE.

BUCKMAN.—On Sixth month 8th, 1904, at his home near Plymouth Meeting, Jacob T. Buckman, aged 67 years; a member of the Society of Friends, a true and devoted husband, a kind and loving father. The funeral was held 11th of Sixth month, at Plymouth Friends' Meeting. It was very largely attended, and testimonies were borne to his high moral character and consistent life. Genial and kindly in his nature, he attracted many friends and was loved and honored by old and young. Interment in grounds adjoining the meeting.

LAWRENCE.—At the home of his brother-in-law, in Macedon Center, N. Y., Fifth-day, Sixth month 30th, 1904, William C. Lawrence, son of the late Walter and Susanna Lawrence, aged 71 years; a member of Farmington Executive Meeting of Friends. Interment at Attica, N. Y., by the side of his wife, who died only a few months previous.

LUKENS.—At his home in East Nottingham, Pa., Sixth mo. 29th, 1904, Daniel S. Lukens, in his 64th year. A birthright member in the Society of Friends, he attended, with his family, the particular meeting of West Grove, near which he resided for some years on the farm formerly owned by his father. In 1867 he married Charlotte Jones, of Conshohocken. One child, a daughter, blest their marriage, and these two left in the home have the sympathy of a wide circle of relatives and friends who in their measure share the loss, as they miss from this hospitable home the genial host, the kind friend, the trusted neighbor.

So quickly and kindly the summons, so instant the departure, that the tenderest heart must echo the thought in the closing lines of a quotation fitly spoken by a near relative at the hour of leave-taking:

"Laying aside the burden,
This weary mortal coil,
Done with the world's vexations,
Done with its tears and toil,

"Passing out of the shadow
Into the perfect day,—
Why do we call it dying,
This beautiful going away?"

SHELDON.—At her home in Farmington, Ontario County, N. Y., suddenly, on the morning of Sixth month 18th, 1904, Lizzie Rogers, wife of Allen G. Sheldon, and daughter of Cullen H. Rogers, aged 41 years.

SMITH.—At her summer home, Horsham, Pa., Sixth mo., 25, 1904, after a lingering illness, Elizabeth Furman, wife of Samuel S. Smith and daughter of the late David and Mary Furman, all of Philadelphia; interment at Horsham Friends' Burying Ground; a member of the monthly meeting of Friends held at Green Street, Philadelphia.

NOTES.

Enoch P. and Martha W. Moore, both members of Fallowfield Monthly Meeting, celebrated their Golden Wedding on Fourth-day, Fifth month 25th, 1904, in their home in Parkesburg, Chester County, Pa. Their two sons, Jason and Samuel T. Moore, with a few friends, were the instigators of the occasion, and a large number of relatives and friends were assembled to participate in the joy attending the anniversary. After the dinner, which was eaten under a large dining tent on the lawn, there were some exercises suitable to the occasion. Among them were declamations by Herbert E. and Edna B. Moore, two grandchildren of Enoch and Martha; addresses by Edwin Wharton, J. Whittier Fulton, and Jesse Webster, and a short contribution written by Tryon G. Rodebaugh, of West Chester. There were about one hundred and fifty persons present. Enoch Passmore Moore, son of Samuel and Lydia (Moore) Moore, was married to Martha Wiley Thorne, daughter of Thomas B. and Hannah (Davis) Thorne, on Fifth month 25th, 1854. They had four children, two of whom died in early childhood.

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The First-day School class of R. Anna Darlington, West Chester, Pa., had a sale of ice cream, flowers, cakes and candies on the meeting-house lawn on the 9th, for the benefit of the Fresh Air Fund and Friends' Neighborhood Guild. The Friends at the Boarding Home were greatly interested in making bouquets and wrapping conundrums and sentiments from "Mrs. Wiggs" in tissue paper. The latter were put inside of a large cabbage head (the center having been removed and eaten for dinner), and sold as "Seeds from the Cabbage Patch."

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At Chicago Central Meeting on Sixth month 26th and Seventh month 3d, we were favored with the presence of our valued friends, John J. Cornell and wife, whose labors of tender council and words of love were highly appreciated. On Seventh month 10th Clifford J. Ellis gave the spoken word, leaving for our consideration the importance of being ready and willing to say, "Thy will, not mine, be done," at all times and seasons. M. E. V.

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The Literature and Social Section of Philadelphia Young Friends' Association has arranged for a basket picnic at the Abington Friends' Meeting grounds on Seventh-day afternoon, Seventh month 16th. All who have attended any of the meetings of the Section during the past winter, and all who are in any way interested in the work and prospects of the Association, are cordially invited to be of the party.

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The Joint Committee of the Seven Yearly Meetings for Work Among Isolated Friends will meet pursuant to adjournment in Toronto, Canada, on Eighth month 11th. Due notice of the time and place will be given the members of the committee. ELIZABETH LLOYD, Clerk.

CONFERENCE ANNOUNCEMENTS.

FURTHER RAILROAD INFORMATION.

In connection with the information given last week in regard to railroad arrangements, the following is to be noted:

The Western Passenger Association, having jurisdiction west of Chicago to and including Denver, Col., have granted a rate of a fare and a third for the round trip, the committee having guaranteed an attendance of twenty-five from that territory.

Tickets on the certificate plan can be purchased in the western territory (Chicago to Denver, Col.) as in Canada and the territory of the Central Passenger Association, and will be good from the 8th to the 12th of Eighth month, and to return up to the 21st. When purchasing ticket Friends must be careful to obtain from the agent one of the regular certificates, which they are authorized to issue, for without this certificate the reduced rate for the return trip cannot be secured. These certificates must be turned in to the office of the committee at Massey Hall, Toronto, as soon as possible after arrival.

This information as to the certificate plan applies only to Canada and territory west of the Ohio River. Friends residing south of Canada and east of the Ohio River have a special rate, for full information in regard to which see INTELLIGENCER of last week.

In addition to the stop-over at Niagara, permission has now been obtained for a stop-over at Cresco for a visit to Buck Hill Falls; so that Friends can go on the 9th to Buck Hill and take the special at Cresco on the 10th, or a regular train on the 11th, or they can stop on the return trip as late as the 31st.

The Delaware & Lackawana have also made a special rate of 75 cents for lunch. It is hoped that similar arrangements can be made with other roads.

Stops of the special trains will be made at stations to suit the convenience of Friends, if they will notify the chairman of the committee of their wishes. Detailed time-table will be published next week.

JOHN WILLIAM HUTCHINSON (Chairman,
Hempstead, L. I.
HARRY A. HAWKINS,
373 West 123d Street, New York City.
JAMES H. ATKINSON,
421 Chestnut Street, Philadelphia.
REBECCA B. NICHOLSON, Box 1, Trenton, N. J.
JOSEPH J. JANNEY,
Madison and Eutaw Streets, Baltimore, Md.
SAMUEL P. ZAVITZ, Coldstream, Ont.
WILLIAM R. CLARKE, Emerson, Ohio.
EDWARD A. JENKINS,
EDITH M. WINDER, Richmond, Ind.

A LOW RATE TO TORONTO FROM THE WEST.

Friends desiring to attend the coming Conference at Toronto, who reside within reach of the Big Four Railway system, can secure excursion rates on the 11th of next month. The fare from Indianapolis will be $8.50 round trip, and corresponding low rates from other points on the Big Four. Tickets good for twelve days. Trains will leave Indianapolis at 3 p.m. on the 11th of next month, and this will enable parties to arrive in Toronto at 1 p.m. on the 12th. It is announced that these tickets are good for passage on the boats between Buffalo and Cleveland, either going or coming.

Friends desiring any further information, please address the undersigned, or call upon any agent of the Big Four Railway.

WILSON S. DOAN,
626-628 Law Building, Indianapolis, Ind.

COMMUNICATIONS.

THE GUILD BUILDING FUND STARTED.

To the readers of FRIENDS' INTELLIGENCER.

My dear Friends:—So many of you have shown such kindly interest in Friends Neighborhood Guild that I am sure that you will be glad to know that the fund for the much-needed larger neighborhood home is started. An appeal was made in the *Public Ledger* a few weeks ago, and one hundred and fifty dollars was sent anonymously as a start. It was put in Girard Life and Trust in the name of The Friends' Neighborhood Guild Building Fund, and is now ready for further contributions. If Friends could see as we do the work needing to be done in that crowded section, I am sure that they would come to the front. If each one of us would do what we could, each one according to our means, think how soon we would have what we need, a great center for good. Will you allow me to say that I do not think that we as a Society can afford not to take hold of this work and put it in such a shape as will make it a great power for good in that locality. There has been a wonderful amount of good work done in a quiet way in the past twenty-four years, but now the day for greater things is at hand, the call for more extended work; and we must answer it. We must help to lift those children to a broader, higher manhood and womanhood. Their call for help is imperative. The field is white unto the harvest. All that is wanting is the means with which to do the work. "Inasmuch as ye have done it unto these my little ones, even the least, ye have done it unto me." Very sincerely yours,

EMILY WILBUR, Superintendent.
Friends' Neighborhood Guild, 151 Fairmount Ave., Phila.

"THRALDOM TO THEOLOGIES OF THE PAST."

I have read with hearty approval a "Letter to Young Friends' Associations" in the INTELLIGENCER of Seventh month 2d, by Elias Livezey.

It is a most excellent article, teeming with truths and good advice. It has voiced many thoughts that have been on my mind for a long time, and I am very glad to see some one is able and willing to put them in print. W. P. P.

FROM ANOTHER POINT OF VIEW.

I read with interest the communication in the INTELLIGENCER for Seventh 2d under above title. Some of the writer's ideas are so different from my own views of what constitutes religion, and the belief of our own Society in particular, I cannot refrain from writing a few lines in reply. The writer says "the purpose of the Young Friends' Associations is to obtain knowledge—truth." Granted; but we are told that "when He the spirit of truth is come he will lead you into all truth"; and again, "Ye shall know the truth, and the truth shall make you free." I admit that the voice of God, or "Inner Light," which speaks through the conscience, may be affected by the condition of that organ; false teachings may blind and prejudice, but it is, nevertheless, our guide, as George Fox taught, and "the true light which lighteth every man that cometh into the world." This "light," personified in Jesus, "shone in darkness," and was not comprehended by the Jews when they rejected the Messiah, whose coming they had so long looked forward to.

I never thought George Fox's ideas "vague" in regard to the Inner Light, which, we all know, was the heart or essence of the teachings which constituted his mission to the world. He has given us the proof that the voice of conscience is heard and understood even by the most ignorant and barbarous. His mission was to prove that the "light had appeared unto all men," and all could therefore "walk in the light," unless they "preferred the darkness because their deeds were evil."

We see the truth of this every day. Every one may have this guide if they choose, but they have the privilege of rejecting its teachings until their "conscience becomes seared with a hot iron." The writer says, "Reason is our only guide and safeguard," and he seems to think conscience must depend upon reason and knowledge to be of worth. Reason and knowledge are all right in their place, but they are often developed in a high degree in the most wicked persons, and we see many humble followers of the Master who are uneducated and uncultured, but who follow so closely the spirit of truth in their souls and obey the teachings of the Bible (which I believe will never be obsolete), that we know they are "children of God." The more one knows in all things and the more they strive to learn, the better fitted are they to do good in the world, if their knowledge is held in obedience to God, or, as Friends put it, to the Inner Light.

But if this inner guide is not obeyed, but silenced as far as such a thing is possible, then the more knowledge a man has the greater his capacity for evil, if so inclined. To me it seems to all depend on our obedience to known duty, and the more obedient we are the more clearly will our duty and all things necessary be revealed to us. Surely our communion with God and our ability to know His will concerning us is our highest attribute, and that which, more than any other, elevates us above the brute creation, and assures us of immortality. It is right to study nature and the laws which govern us, but I believe it is still more our duty to study the higher law revealed in our souls, and also in the written revelation which has

come down to us. I cannot believe that "the voice of God speaking to the soul must speak to us through reason." Too often we try to "reason away" the divine impression when it requires a cross to our natural will. I think reason should be the hand-maid of conscience, the latter being always the highest authority.

Our friend speaks strongly against "the spiritual interpretation of books," referring, I suppose, to the Bible. I have heard such inspiring sermons by Friend ministers, preached from the spiritual interpretation of passages from the Old Testament Scriptures, I can never believe such explanations to be untrue. One such sermon was by Sunderland P. Gardner years ago, when he visited our meeting.

I believe the wanderings of the Israelites in the wilderness and the wars between them and the Canaanites, while actually taking place, contain a deep, symbolical meaning for us, teaching us how to overcome our spiritual enemies and come off victorious in the battles we all have to wage within our own souls. I believe our Friend ministers are right in preaching that the Garden of Eden, the fall of man, etc., are representative of what takes place in the garden of the heart. None of the heathen traditions of creation, deluge, etc., can be thus spiritualized, and in none of them do we find the teaching of one God.

Our friend says of science, "It has been chained, and yet has filled the world with light." This might be applied literally to the Bible when it was chained in churches and monasteries and since that time. But the light of science, great as it is, is yet applicable to the physical world only, though it often helps illustrate spiritual truth. But the "Light of the World" is something far higher, greater, deeper, and can only be known spiritually. "Canst thou by searching find out God?" Not from any material things, science or worldly wisdom, but "eye hath not seen nor ear heard, neither have entered into the heart of man the things God hath prepared for them that love him. But God hath revealed them unto us by his spirit, for the spirit searcheth all things, yea, the deep things of God." Our writer says, "Herbert Spencer thought out more truth than you can probably find in all the so-called sacred books in existence. He heard the voice and recorded it faithfully in his many writings. His was the Inner Light," etc. I cannot here enter into Spencer's confused and sometimes contradictory dissertations on the subject of consciousness, etc. Enough for me that he says, "It is alike our highest wisdom and our highest duty to regard that through which all things exist as The Unknowable." I would rather have one gleam from the Father above to the soul of man, one word of hope and promise from the Book which has transformed thousands of lives and which continues and will ever continue to do the same. Yes, even the dim, uncertain revealing which comes to pagan minds through their belief in "fabulous gods," dark and hopeless as it is, than accept the agnostic philosophy of some minds which many consider among our very greatest. They fail us at the most critical time and prove but a broken reed. Our writer seems to believe that knowledge will do away with mystery. Herbert Spencer said, "Amid the mysteries which become more mysterious the more they are thought about, there will remain the one absolute certainty that he is ever in the presence of an Infinite and Eternal Energy, from which all things proceed." This, taken with my other quotation from him, is indeed "vague." But as a scholarly writer, after considering Spencer's works, has written: "To-day, as in former days, man must say, 'Who can find out the Almighty unto perfection?'" And yet, when all is said that can be said about the measureless mystery which wraps us round, and the unexplored heights and depths which are around us on every side, we may rest secure in the persuasion that our knowledge is true and real. Reverence bows low in the presence of the eternal silence, and uplifts itself to hear the voice that breaks the silence. The living God has wrought, and the living God has spoken, and we have heard his voice. We do not need to go back to the time when men built altars to the unknown God, for He whom men did ignorantly worship has been revealed. We do know the God who has revealed Himself in the universe, who is the Author of its beauty, the Upholder of its order, and the Guide of it to its appointed goal. We do know the Redeemer God, the Restorer of the course of the sinful world to eternal purity and peace; we do know the living God and Jesus Christ, whom he has sent. And, though much remains unknown, yet the knowledge is sure and may be vindicated on grounds of reason, that "of him, and through him, and unto him are all things. To him be the glory forever."

LYDIA J. MOSHER.

Granville, N. Y.

PEACE EXHIBIT AT ST. LOUIS EXPOSITION AND THIRTY-EIGHTH ANNIVERSARY OF UNIVERSAL PEACE UNION.

Arrangements are being made not only for a creditable display of the Peace movement, but for a series of meetings in behalf of Peace and Arbitration.

These will follow the Conference of the Interparliamentary Peace Congress, for which Congress has appropriated $50,000, and will be held from the 5th to the 10th of September, and will be attended by a number of the most eminent peace advocates of Europe, among whom are many of the foreign Vice-Presidents of the Universal Peace Union, the meetings of which will be from September 9th to the 11th, thus giving every one time to reach Boston by October 3d to attend the very important meetings of the Thirteenth International Peace Congress, of which B. F. Trueblood and Belva A. Lockwood are the American members.—*The Peacemaker.*

A VISIT TO FISHING CREEK.

In harmony with a minute from my monthly meeting, I left my home on Third-day, the 21st of Sixth month, to visit Friends at Millville, Pa., and attend Fishing Creek Half-Year's Meeting, held at that place. Upon my arrival there, about 7 p.m., I found my friend W. Webster Eves awaiting to offer a renewal of the very pleasant associations first formed during our late yearly meeting, and when the home was reached, the same hearty welcome by Alcesta, his wife, and Mary and James, the children now at home, was experienced.

The period of the half-year's meeting is understood by Friends there to include monthly meeting at 10 a.m., on Fourth-day, meeting of ministers and elders at 3 p.m. the same day; the half-year's meeting, Fifth-day, and a public meeting for divine worship on Sixth-day.

Other visiting Friends in attendance at monthly meeting on Fourth-day were Samuel S. Ash, David Masters and William Burgess, of Philadelphia, and when we assembled we were surprised to meet so many of all ages, probably 125, which brought a sense of shame over me for many of our little business meetings at home.

The season for devotional service preceding the business meeting was chiefly occupied by visiting Friends in vocal testimony, and the expressions later of satisfaction in their presence and labors was evidence of a harmony in thought and feeling.

The few Friends who met together in the afternoon in the capacity of a meeting of ministers and leaders were brought into very close sympathy of feeling, which bubbled up into lively and heartfelt expressions of encouragement, strengthening alike to the visited and the visitors.

By invitation we spent the evening at the home of Ellis and Elizabeth Eves in conference with their committee having in charge the subject of Friends' Boarding Home. Some Friends there are feeling that there

is a need existing for a home among them, but think without more help by bequest, endowment or otherwise than the small amount received from the Jeanes Fund, they are not warranted in making an attempt to establish a home.

Fifth-day morning opened clear and cool, an ideal day for driving, and Friends and others from the surrounding country made good use of their half-year's opportunity of mingling together in social divine worship preceding their regular business meeting. This time was largely occupied in vocal testimony by visiting Friends, including Nathaniel Richardson, who arrived after yesterday's meetings.

In company with other Friends, we dined at the country home of Chandlee and Mary J. Eves, one mile out of town. This rural home, where a family of five children has been reared, is soon to be relinquished for one in town, as the children chose other occupations than that of their early environment. Edith Y. Eves' name appears upon the catalogue of Friends' School there as principal for the next school year. George, the youngest, has just graduated from George School, and has aspirations for thorough college preparation for the profession of law.

We took tea with Charles and Ellen Eves, more for the social feature of the occasion than for any need we had for the tea, and found enjoyment in partaking of the influence of their young lives and associated efforts in rearing little Samuel, whose steps are yet unsteady and uncertain. Even with this care and the oversight and management of a large shop for building farm wagons, Charles finds time to render much valuable service in the religious and business interests of the Society.

The continued beautiful weather favored a large attendance at the meeting on Sixth-day, the house being well filled. The meeting furnished evidence of much interest by the close attention maintained through an hour and a half of vocal service by Samuel S. Ash and Nathaniel Richardson, closing under the feeling of thankfulness voiced in prayer for a sense of the presence of divine goodness.

We dined at the home of William Masters, whose domestic affairs are presided over by his niece, Mira Eves, whose sister Margaret homes with them while not employed in Race Street School, Philadelphia, where she has been teaching several years.

Our pleasant mingling here was cut too short by an engagement to take tea with Joseph W. and Sarah T. Eves. Joseph is probably the best historian of their settlement, and can trace the Eves family down through several generations from their first settlement there, and point out the boundaries of the original tracts of land occupied by them.

Joseph and wife accompanied me to call on Charles and Elizabeth Cutler, who formerly resided at Unionville, Chester County. Charles continues his trade of tanning leather, and has built up an extensive business.

I spent Seventh-day morning with my young friends, Mary and James Sands, as guides in viewing the valley of Little Fishing Creek and the surrounding hills from the mount southwest of town, but space will not permit a description of the view.

An afternoon call was with Jacob Kester, a birthright member, now nearly 80 years of age, who is cared for by his daughter Anna, as faithful in this service of paternal duty as she was in earlier days in the school room. I took tea with Eliza Jane Kester, accompanied by Webster Eves and family. She was formerly one of the leading teachers of that valley, and no doubt many can trace their good standing in the Society to-day to the good seed sown by her while thus engaged. She is now retired to private life, but active in all Society work.

First-day morning I called upon Parker Kester, who is in his 86th year, and seemed grateful for having been remembered, as he has very recently been brought into deep sorrow by the loss of a son by death, and needs the sympathy and consolation of kind friends. We next called upon Harriet Eck to extend the hand of sympathy, as she is afflicted with nervous trouble, the result of "la grippe." She seemed thankful for the evidence of sympathy for her, as did her daughter Mary, also. The meeting hour having nearly arrived, we turned thither, but on the way thereto called on Amos Heacock, another of the elderly men of the place, who was not feeling well enough to go to meeting that morning.

We think this community bears evidence of a successful meeting without vocal ministry, as there were probably 150 persons in attendance, and about eighty of them are counted in their regular classes in school which follows the meeting. I was told that, besides a few remaining visitors, this was near the usual size in good weather. Some vocal testimony upon this occasion with farewell words, completed the fulfillment of my concern, but I feel my account would not be complete without making mention of the moral condition of the town of Millville, with its six or seven hundred inhabitants. The only hotel in the place, which was formerly licensed, was purchased twenty years ago by a company of the citizens, and, in spite of a strenuous effort to wrench it from them for liquor purposes, they have maintained it as a temperance house ever since, though without much revenue to the stockholders, which is the practical end of temperance work wrought by practical men. My host, W. Webster Eves, of the firm of Ellis Eves & Brother, who have harmoniously and successfully conducted a general merchandise store there for thirty-five years, is one of the leading men in this reform, and I am much indebted to him for his practical work in aiding me to meet engagements, made and arranged for by Allie J. Kester, to give three illustrated moral lectures on the "Duties and Dangers in Life" in the town and vicinity, all of which were well attended, considering the very short notice given.

Samuel H. Broomell.

"The true life keeps change and identity both, but identity always as the deeper fact—change woven on identity as the golden pattern is woven on the golden cloth."

HISTORY OF BALTIMORE MONTHLY MEETING.

(Continued from last week.)

[A paper read by Kirk Brown, before Baltimore Young Friends' Association, Park Avenue Library, Sixth-day, Fourth month 16th, 1904.]

At monthly meeting held 10th Month 6th, 1807, a full list of the membership is given and recorded. Philip E. Thomas was appointed clerk, who was afterwards the chief promoter in building the Baltimore and Ohio Railroad, and its first president.

There are 374 names recorded as members of Western District Meeting, and 102 members of Elk Ridge Meeting, a total membership for the Monthly Meeting of the Western District of 476. Near about this date the Monthly Meeting for the Eastern District had a membership of 375, a total membership for the two monthly meetings of 851.

We have a chance of comparing the membership of Baltimore Monthly Meeting (both branches) of the present time with that of one century ago, that possibly no other Friends' meeting has.

Baltimore Monthly Meeting, according to the directory of membership issued 1900, had 617 members, a decline in membership of 234, for a period of near one hundred years. According to the directory of membership of our Orthodox Friends of Baltimore Monthly Meeting, issued 1900, they have 264 members residing in Baltimore and vicinity, a total of 871 members of the Society of Friends in the vicinity of Baltimore (both branches), giving a net gain of thirty members in nearly a decade of one century. The population of Baltimore, according to the census of 1800, was: white males, 11,294; white females, 9,606; free persons, 2,771; slaves, 2,843; outlying districts, 5,000; a total of 31,514. The census of Baltimore for 1900 was 508,957. If we include the territory that Baltimore Monthly Meetings embraced in 1807, we are safe in an estimate of a population of 600,000, and increase of 20 to 1 in the population. Verily this shows a steady standstill of the Society of Friends in this locality, that it is doubtful if any other community of people can exhibit.

At a monthly meeting of Friends for the Western District, held 12th of 4th Month, 1809, a committee was appointed to inquire into the title of the property of Friends in the Eastern District, how they hold their property.

This opened a controversy too lengthy for this paper to give in details. It caused a feeling among members of the two monthly meetings that was never reconciled as long as the members participating therein, or their children lived. It has been my privilege to have had the acquaintance of some of those Friends, and the children of others who participated in this controversy. The Western District Meeting claimed an equal interest in the Eastern District, or the original property, the Eastern District Meeting believing that the $2,680 they had freely given the Western District Friends towards building the new meeting house was an ample share of the property. The Western District Friends applied to the Legislature for its assistance, on the technical point in law, that no religious body was allowed to hold more than two acres of land for religious purposes, without a special act of Legislature, Eastern District holding near four acres. The Legislature granted by an enabling act to Eastern District Friends the right to hold four acres of land for meeting purposes. This act defeated the Western District in its purpose to secure part of the property. The Western District Monthly Meeting appealed to the quarterly meeting held 5th Month 2d, 1810. This appeal was sent to the yearly meeting from the quarterly, with the hope that they could there gain their point. In the yearly meeting it was considered with much feeling, especially the members of the two contending meetings. The yearly meeting, as the supreme power, gave the following decision:

"That Western District Meeting should be at liberty to inter their deceased in the grounds laid off for the purpose of burial, they paying their portion of the expences of keeping up the Burial grounds, and that all the other part of the lot, and buildings thereon be considered as the property of the Eastern District meeting."

(To be continued.)

THE "HOME SEEKERS."

(Continued from page 453.)

broached this question with others that we were discussing, asking her the opinion and feeling of her people in relation to that act. Her answer was so kind, so prompt and clear, when she said: 'Why, my dear sir, our people were just doing what the law required them to do.' My individual expression would be—and I have said it publicly in what we call religious discourses—that while the religious world has been thinking God died that we might live, I have derived comfort from the thought that He lived that I might not die; that it is the life of Christ, rather than the death of Jesus, that saves our souls. It is the Christ life, and that Christ life must be lived in our lives. We must partake of the same meat and drink that He partook of; our soul life must live by the same power that ever sustained the soul. He said He had that to eat and drink which they knew not of. They did not understand His mission, nor did they understand Him. He understood it, and when He said unto them, 'Unless ye eat my flesh and drink my blood ye have no life in you,' that 'the flesh profiteth nothing,' He simply meant that the spiritual life must circulate and permeate, just as the blood does the veins of the body, in order to sustain the soul life. That was the blood to which He had reference, the life of Christ, and that life was lived in Jesus to its fullness. He had it in its fullness of measure, and He lived it out in every capacity of life, in everything He did among men. He was always pleasing in His Father's sight, because He did His will. He came to do His Father's will rather than His own.

I think it is in this sense that we are saved by the blood of Christ or by the death of Jesus. I do not use the birth of Christ and the death of Christ in the sense they are used in theological teaching, because Christ was not born in Bethlehem, nor did He die on Calvary, not the Christ in whom we believe, the Saviour of the world. Jesus was born in Beth-

lehem, and died on Calvary; but the Christ that lived in Jesus, and whose being lived in divine man, was not slain on Calvary. Jesus laid down His human life, His physical life; and if it would not sound strange to such inquiring mind whose educational influences and preconceived ideas had not dwelt upon such channels, I could say, He is not the only martyr. The early Christians, the early Friends, suffered in the dungeon and at the stake more physical suffering than Jesus knew in that act. They suffered for the same cause, for the same Christ, for conscience' sake, rather than do wrong.

So I think that Christ power is able to save to-day as it ever was. If in the preparation for it and its effect upon our lives, in its demonstration and manifestation to the world, we may become subjects of criticism, buffeting, scorn and ridicule and persecution, we may turn to the words of the Master for comfort, and so remember that the world hated Him before it hated us and it hated Him without a cause. So let us not be discouraged if upon setting our faces Zionward we meet with hardships and with questions from other lives. Remember this was the experience of the Great Holy Pattern that He was. He came to bear witness to the truth and to show men how to live. As an individual with his human reason and human will, which He had unto the end, He would have preferred to live rather than to die; for He went three times forward to pray, 'If it be possible that this cup should pass from me,' yet He closes each time with, 'Not my will, but Thine be done.' If I must suffer this cruelty, this blindness, these traditional and educational influences, I will suffer rather than do wrong. I will lay down my life rather than sacrifice a principle that I have taught to men. I have taught them in the Sermon on the Mount that it was 'lawful to pray for them that despitefully use you.' I will do it. 'Father, forgive them, they know not what they do.'

I think it is a glorious teaching, a glorious example, a perfect example, but only saving to us in the sense and to the extent that we live it out in our own individual experience. If we let that Divine Life be the permeating and circulating influence of our lives in supporting us to do the things that our heavenly Father asks us to do, I believe that the 'Atonement,' the At-one-ment, will be realized, and God will be glorified and we blessed.

GOOD LITERATURE.

PHILANTHROPIC CONFERENCE AT QUAKERTOWN, PA.

A conference under the care of the Philanthropic Committee of Abington Quarterly Meeting was held in the Richland Meeting House, Quakertown, Pa., Sixth month 19th, at 3 o'clock in the afternoon, with a good attendance.

The president, James Q. Atkinson, requested that the president and secretary of the Friends' Association act for this meeting, Frank Ball, president, and Ella M. Ball, secretary. The minutes of the last meeting were read, with the program included. Fank Ball then introduced the speaker, Henry W. Wilbur, of New York, his topic being "Good Literature." The subject was most clearly and instructively set forth to all present.

He said there are three kinds of literature: first, the good; second, the kind that is so good that it is good for nothing; third, bad. We should know how to discriminate one from the other, but we do not know how to discriminate and do not know how to read what we do discriminate. There being such a vast amount of literature everywhere that we become "waterlogged," as the speaker put it. He also said there is the goody, goody book, so good that it is good for nothing, and gave an analysis of the child's story book. The story book gets the hero up in good shape; he is a bootblack, for instance, very poor; he goes on board a boat and saves a millionaire's daughter from drowning; for reward he is sent to college by the girl's father, and comes home and marries the daughter and becomes as rich as the father. This literature is unhealthy; it is so good that it is good for nothing; it is not moral or natural, and leads boys and girls in thinking wrongly of life.

To improve our newspapers we should commend the good in them by writing a postal to the editor, and telling him we are pleased with it, and not telling only what we do not like in it. By thus showing our appreciation for this kind of reading the good would be published and the bad left out. This thought should impress us very deeply in not only our newspaper reading, but in all other things as well as reading. If we could or would see the good and not the bad in every thing the bad would finally fade away and leave only the good.

There are two books that should be in every home. One is the Bible, which in some homes is never looked at only when the family record is wanted. We seem to want romance, and the Bible gives us romance and war; for romance read Ruth, for war read Judges. Read it for its literature and not for what you may believe. It teaches good strong English. The second book is Shakespeare. Well selected literature counts wonderfully in a year. The core of all literature is fact; it must be true, and true to the one who made it. Confidence is the basis of all the world. The ability for clear thinking is to think concretely and intelligently, and thus be able to draw a line between good literature and bad. Too many of us have our bookcases filled with good literature for a show and not for use. We must make more use of our time by reading good, healthful reading, and thus become thinkers.

The teacher is the star performer of good literature; he may pass good literature among the boys and girls. The teacher has a great responsibility upon him; he holds the key to moral reading and gives the children a taste for good, pure, healthy and moral reading, which may train them for the future men and women. Parents should tell children what to do and what not to do. We are all of us teachers and preachers up to our ability and capacity.

Remarks were made by James Q. Atkinson, Frank Ball and Jane Kinsey. ELLA M. BALL, Sec. pro tem.

A PICTURE FROM RUSSIA.

[The following letter, which lately appeared in *Iskra*, a Russian paper published in Geneva, Switzerland, was written from near the seat of war, in the Transbaikal.]

Nowadays we hear nothing but war news; all the papers are full of it, but this news is not always true. At the very beginning of the mobilization of the troops we read: "The Cossacks are extremely enthusiastic, and are inflamed with desire for revenge upon the treacherous enemy. The military spirit and patriotism of the population are running high," etc.

There is very little truth in all this. All the troops that have gone to the front have passed before my eyes. I had a chance to talk with many of the soldiers, and I have never heard an expression of enthusiasm, or even of satisfaction.

The regulars go to the war resignedly, mechanically, because they are obliged to go wherever they are driven. The men of the reserves all look sad and grief-stricken, as nearly every one of them is leaving behind a wife and three or four children without any means of support. They do not approve of the war. . . .

The sight of these bearded men, from 35 to 38 years old, makes one sad. I watched the mustering of the reserves in Sretensk. Company after company passed by in a slow and disorderly way, with their coats hanging upon them as if upon sticks; they looked like sheep coming back from pasture. In order to put some life into them, the sergeant gave orders to strike up a song. Two or three of the youngest soldiers began to sing, but, not being supported by others, the song died away. Then the sergeant ordered the drums to beat, but even this failed to enliven the troops, which continued apathetic and sad. Often I heard them swear in answer to the sergeant's orders.

. . . . . .

The way in which the troops are transported would alone be enough to kill the most ardent enthusiasm, had there been any.

All the soldiers, regulars as well as reserves, are carried in cars accommodating ordinarily forty men, or eight horses. The cars are provided with iron stoves, and with bunks along the walls, covered with boards and felt, the latter, however, not used in all the cars. The door occupies almost a third of the length of the car, and when it is opened it lets out all the heat. It is terribly cold, especially on the floor, as the wind blows everywhere. It is not bad now, but in February the temperature often fell to 30 and 35 degrees below zero. The cars are crowded, suffocating and dirty. Wash bowls and all other sanitary accommodations are wholly lacking, the soldiers attending to their needs at the stations. The cars have no steps, and to get in or out one must jump or climb four or five feet. Under such conditions they have to travel for six weeks.

While the Red Cross is appealing to the public for overcoats, felt coats, gloves, etc., the soldiers are compelled to sell their own things for almost nothing. At Stretensk the men of the reserves receive their uniforms, and they cannot carry their own clothes with them any further. Since the government has not arranged for sending their bundles of clothing back free to their homes, the soldiers, who in many cases took with them the last overcoat which had been in common use by the whole family, sell them for a trifle, or are obliged to throw them away.

The reserves waiting to be sent to the front receive food only once a day. It consists of some kind of soup made of water, flour, peas and a very little meat. . . .

FRIENDS' ASSOCIATIONS.

Byberry, Pa.—The Friends Association was held on Seventh month 3d, with president James Bonner, Jr., presiding. A portion of the 37th Psalm was read at the opening by John Wood, Jr., after which the secretary, Anna B. Hawkins, read the minutes of the previous session.

The report of the Executive Committee was given, and the attention of the meeting was turned to a paper prepared by Lydia W. Tomlinson, and in her absence read by Rachel Johnson. The subject was, "Our Duty as Missionaries." The writer did not essay to deal with the question as treated by various denominations to-day, but rather to come home, where charity should begin, but not end, and speak of our influence for good in many directions. She expressed the hope that those people helped by missionaries from Philadelphia might not come here and peep behind the curtain until we may "think of Philadelphia as a place where Christian men and women lead Christian lives." She felt it is easier to plan work in foreign fields than at home, yet here is our influence needed, when men say "war is bad, but it helps business," and indirectly help what they would not directly sanction.

She spoke of the Italians and other foreigners being charged with wrong-doing, but when crimes are deliberately planned and executed we can claim the criminals as our own, and not belonging to heathen lands or uneducated classes.

She deplored the generosity with which newspapers pander to depraved tastes of the readers—a generosity equalled by their funds for free distribution of ice or milk. May our influence help to bring the time when newsboys will call something really good, instead of suicides and murders!

Mention was made of the plot gardens in Montgomery County being worked on Sabbath, which, while not particularly desirable, doubtless allowed those working to think better thoughts out in pure air and sunshine than sitting idly on a doorstep in crowded tenement houses in the city.

She ended by saying: "As Friends we have always been interested in duties nearest home, and in this I make a plea that we let pass no opportunity for solving the problem, 'how can we best cultivate a real desire for the good and the beautiful that our neighborhood, our city, our country, may be beautiful examples of civilized living, and that we may not forget that the general good of mankind is affected by the way in which we bear the responsibility of being called Christian men and women, as well as by the way we work to have others accept our beautiful faith?'"

After favorable comment on the paper, a recitation was given by Gertrude Tomlinson, and, after the usual silence, the meeting adjourned. A. C.

Horsham.—The Friends' Association met Sixth month 25th. H. Warner Hallowell opened the meeting by reading the 14th chapter of John. Jacob T. Comly read from the Discipline the chapter on "Membership."

Anna Penrose read an extract from the life of George Fox relating to his making of a leathern suit for himself. A recitation, "Our Country," was given by Benjamin Park.

Percival Woodin, of Frankford, then read an excellent paper on "Points of Revolution." He said the point of fixation of our life should be as high as we can reach. Only by living as much as possible in the light of God may we raise our own centers of revolution. No circle of life is so low that some part of its circumference is not in the light of God.

The last on the program was a review of the work of Horsham Friends' Association by Susan H. Jarrett. Next autumn will be its seventh birthday, and though much good has been done to the members of the Association, we wish others would feel inclined to attend our meetings. She spoke of the noted speakers who had been present, some of whom are Isaac Hillborn, Isaac H. Clothier, Joseph Walton, Prof. Green, of West Chester; Prof. Nutt, of George School; William Parry, Joseph Elkinton, Joseph Powell and Mary Travilla.

After a few moments of silence the meeting adjourned till Ninth month 25th. Edith Hallowell, Secretary.

Cornwall, N. Y.—The Friends' Association met at the Seaman Homestead Sixth month 19th. The meeting was called to order by Charles C. Cocks, president, and the minutes of the last meeting were read by Mary B. Cocks, secretary.

The time was chiefly given to an interesting paper by Emma Fell, founded on the writings of Evelyn Noble, and dwelling on "The Message of Quakerism to the Present Day," the inspiration there is in this thought. "The divine influence is as potent now as it was when the books of the Bible were written," and that men must not therefore limit their convictions of right to the revelations of the past, but must live to-day according to to-day's message from the spirit of Love and Truth. Everywhere she insists that we must make in ourselves an open channel for this new life, wait patiently upon it for guidance, and then "Let your lives preach." Let our religion be a life of daily love. We were reminded that "there is nothing in essential Quakerism which the seekers of to-day cannot receive inasmuch as it has always insisted that the one thing needful is to follow the light that we have faithfully until more is given." Nothing, we are told, is unimportant; nothing is trivial from the Quaker standpoint of view, because the Inner Light is growing stronger each moment with each action wrought, each word spoken, or waning into darkness. These brief quotations necessarily give but a faint idea of the paper as a whole, which was helpful and inspiring, and it led to considerable discussion.

After sentiments were given by most present and the next meeting's program arranged, a short silence was observed, and the meeting adjourned. E. K. S., Correspondent.

Woodlawn, Va.—The Young Friends' Association met at the home of Courtland Lukens Sixth month 26th, 1904. The president opened the meeting by reading a chapter from Proverbs.

Sarah E. Walton read part of an essay by Edward B. Rawson, entitled "Christianity as Friends See It."

Joseph W. Cox read an extract from Booker Washington's writings entitled "A Negro's Conscience."

It was then decided to discontinue the meetings of the association until Ninth month.

After roll-call Lewetta Cox gave a good recitation entitled "God's Plan."

The program was short, owing to several members being absent. A committee, composed of Frank Wilkinson, A. Scott Gillingham and Lewetta Cox, was appointed to arrange for a picnic. After a short silence, the association adjourned to meet at the home of Anna S. Walton, in Ninth month.

Mary Lukens, Secretary.

Pasadena, Cal.—At 2.30 p.m., Sixth month 26th, a regular meeting of the Young Friends' Association was held at the home of George F. Howell. At the opening of the meeting the clerk read the tenth chapter of St. John. Sara Griest read a paper written for our association by William Griest, of Portland, Ind., entitled "The Development of Religious Thought." He traced the growth of religious thought from the infancy of the race, when man recognized a power greater than his own, which he tried to propitiate with sacrifices and ceremonies, to the first belief in a life beyond, which the Hebrews taught after the Egyptian captivity. He showed its development through the philosophy of purity of morals and high ideals of Confucius, through the teachings of Buddha of re-incarnation, through the Greeks' worship of the beautiful, the Romans' worship of a god of war and power, to the Jew, worshiper of but one God, and to Jesus, whose words are the tried exponents of divine love and wisdom. Then followed the theology of the churchmen, perverting Jesus' teachings with the Greek

and Roman philosophy. In the seventeenth century the Society of Friends was organized, whose endeavor was and is to return to the clear understanding of the duties of life, to the faithful adherence to truth and the simple living which Jesus taught.

Susan Hazard read an interesting letter from Frances Baright, telling of the New York Yearly Meeting, and she also read the poem recited by the First-day Schools at the yearly meeting. William Taylor recited "The Ladder of St. Augustine." A selection from the Philadelphia Discipline was read. The minutes of the last two meetings were read and approved. A letter from Nancy Gardner to the association was read and enjoyed. It was decided that the clerk should express the appreciation of the Young Friends' Association to the pastor and trustees of the Universalist Church for the loan of their vestry for our meetings. Sentiments were given, and after a brief silence the meeting adjourned to meet again Seventh month 12th, at the home of Willet Hazard.

MARY S. HOWELL, Assistant Clerk.

COLUMBUS, O.—Friends' Association was held at the home of Isaac Stanton, Seventh month 3d, 1904.

The meeting was opened by the chairman reading the 90th Psalm. After a period of silence the secretary read the minutes of last meeting.

The main subject of the meeting was the reading of a portion of John J. Cornell's essay on "The Principles of the Society of Friends," which met with much unity.

A poem, "My Birth-day," by Whittier, was discussed in honor of the 83d birth-day of our oldest member. Some of Lincoln's favorite poems were read by Catherine Stanton.

Mary H. Carpenter read a poem from the INTELLIGENCER of Seventh month 2d, "Plowed Under."

After a period of silent waiting, the meeting adjourned to meet at the home of John E. Carpenter, Eighth month 7th, 1904, at 2.30 p.m. J. E. C.

BOOKS AND MAGAZINES.

The current number of the *North American Review* is unusually strong. Besides articles on "China in Transformation," a Russian view of "The British in Tibet," "Why Women Cannot Vote in the United States," "South Africa after the Boer War," and "A Foreign Estimate of Mr. Roosevelt," George T. Knight, professor of Christian Theology in Tufts College, contributes a paper on "The New Hell." While he rejoices in the increase of kindly and altruistic feelings, he questions whether the modern thought on this subject is capable of furnishing food adequate to sustain a vigorous religious life. But when he expresses the fear that hell may become like some of our reform prisons, "which are made so comfortable as to fail of the purpose of prisons," one questions whether he has a true idea of the purpose of either punishment or prisons. Professor Knight gives the following graphic description of the old doctrine: "In the strenuous days of the Reformation, however, and among the leading Protestants, no ray of compassion lighted up the darkness of their thoughts of the pit. To the question whether the blessed in heaven will not be saddened by seeing their nearest and dearest ones tortured in hell, Luther answered: 'Not the least in the world.' Jonathan Edwards said: 'The view of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven.' Andrew Welwood thought: 'The saints will be overjoyed in beholding the vengeance of God.' Samuel Hopkins expressed the opinion that the sight of hell would be 'most entertaining' to all those who love God, and would give them the highest and most ineffable pleasure. The great Dr. Bellamy capped the climax by an elaborate calculation, based on science and philosophy, in which he estimated that the happiness of the blessed in heaven would be increased 9,600,000,000 times on account of the misery of the damned."

In the *Atlantic Monthly* for this month Archibald H. Grimké contributes a paper, "Why Disfranchisement is Bad." His point of view is entirely different from that of Thomas Nelson Page in *Scribner's*, Grimké says: "It will be found that disfranchisement, which was intended to make the negro a serf, to degrade him as a man, to extinguish his ambition, to extinguish his intelligence, to fix for him in the State, in society, a place of permanent inferiority and subordination to the white race, has degraded the whole South industrially at the same time, and fixed for her likewise a place of permanent economic inferiority and subordination to the rest of the nation. The huge body of its black ignorance, poverty and degradation will attract to itself by the social laws of gravitation all of the white ignorance, poverty and degradation of the entire section. The stupendous mass of this social and industrial wreck, of the ensuing barbarism and crime, and of race hatred and oppression will whelm in the end in common misery and ruin whites and blacks alike, the whole labor of the South."

Among the many other interesting articles, we note one on "Washington in Wartime," drawn from Ralph Waldo Emerson's Journal of a visit to that city in 1862, recording pen pictures and notes of conversations with Lincoln, Seward, Sumner, Chase, and others; and one entitled "The Day We Celebrate," which is a long series of amusing records of the day and its doings from the diaries of an old-time clergyman.

The last issue of the *Review of Reviews* might be called a Presidential number. A delegate to the National Republican Convention writes of "Theodore Roosevelt as a Presidential Candidate," and Dr. Albert Shaw, in "The Progress of the World," reviews the political history of the past four years in the United States, bringing the reader up to the Democratic Convention at St. Louis. Three short, well-illustrated articles show what the national government is doing in the way of health and sanitation on a large scale. Colonel William C. Gorgas, of the Medical Corps, U.S.A., who will have charge of the government's sanitary work on the Isthmus of Panama during the construction of the canal, writes on "Solving the Health Problem at Panama." "The Porto Rican Government's Fight with Anemia" is described by Adam C. Haeselbarth, and "Government Care of Consumptives" (at Fort Stanton, N. M.) is told by Oliver P. Newman. There is also a sketch and portrait of Prince Esper Ukhtomsky, the Russian editor-statesman who has just made a tour of the United States, and an illustrated article on "What the People Read in Poland and Finland."

The *Monthly Bulletin* of the Pennsylvania Department of Agriculture contains, besides the "monthly chat" and "practical measures for July," articles on the importance of the early destruction of fallen fruit for the prevention of the increase of their diseases and enemies; questions and answers on the San José Scale, thinning of fruit; fire blight, a bacterial disease of the pear and apple; flies on livestock; mosquito destruction. (Sent free on application to the Economic Zoologist, Harrisburg, Pa.)

For FRIENDS' INTELLIGENCER.

LIFE.

Life is chequered, life is twofold,
Joy and sorrow in its train;
Like a vessel on the ocean,
Slow advancing toward the main.

Life is not what many make it,
Cumbered with the things of time.
Love abideth, love remaineth—
Inward joy, and outward sign!

Thus we soar on morning wing,
Far above a world of care.
Thus we walk and talk with God;
Thus we live a life of prayer!

DAVID NEWPORT.

HOME-MENDING SOCIETIES.

In an address recently before the Congregational ministers of Chicago, one of their number said:

"We have homes for children, orphans' anchorages, old people's homes, humane societies and organizations for the care of nearly all classes of society, but we have no association whose duty it is to conserve the most sacred of all institutions—the family.

"I think every church should establish a home-mending society, whose duty will be to act as peacemaker in all disputes in families in the vicinity of the church. If a father and mother disagree and are in imminent danger of separating, let a member of the home-mending society call on the family and arbitrate the dispute.

"If a parent cannot get along with a child and the dispute threatens the security of the home, let the society step in and offer its services in bringing about peace. I am going to try this plan in my church, and I think every other congregation in Chicago would do well to follow my example. I believe the plan will result in much good every year by preventing the disruption of hundreds of homes."

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CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10 a.m.

Thirty-fifth St. and Lancaster Ave., 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 10.30 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

7th mo. 16 (7th-day).—Under care of Philanthropic Committee of Salem Quarterly Meeting (New Jersey) a meeting at 3 o'clock in the meeting house yard at Woodbury, N. J. Henry W. Wilbur, of New York, will speak on "Arbitration." Other speakers are expected. A cordial invitation is extended to all. Trolley from Chestnut Street wharf passes the yard.

7th mo. 17 (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Providence (Media, Pa.), at 2.30 p.m. Susanna M. Gaskill is expected to give an address on temperance.

7th mo. 20 (4th-day).—Philadelphia Monthly Meeting at Race Street, at 7.30 p.m.

7th mo. 21 (5th-day).—Green Street Monthly Meeting at Fourth and Green Streets, Philadelphia, at 7.30 p.m.

7th mo. 24 (1st-day).—Schuylkill Meeting, to be attended at 10.30 a.m. by the Quarterly Meeting's Committee to Visit Smaller Branches.

7th mo. 24 (1st-day).—Hopewell, Va., Young Friends' Association.

7th mo. 26 (3d-day).—Western Quarterly Meeting, at London Grove, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m.

7th mo. 28 (5th-day).—Caln Quarterly Meeting, at East Caln, at 11 a.m.; ministers and elders, same day, at 10 a.m.

7th mo. 30 (7th-day).—Westbury Quarterly Meeting, at Westbury, N. Y., at 10.30 a.m.

7th mo. 31 (1st-day).—Being a fifth First-day in the month, is "Friends' Day" at Home for Aged and Infirm Colored People, Forty-fourth and Girard Avenue, Philadelphia. Religious meeting at 3 p.m., held in the manner and under the care of Friends. It is hoped that the occasion will be borne in mind, and that a goodly number of ministering and other Friends may feel concern to attend.

8th mo. 29 (2d-day).—Ohio Yearly Meeting at Mt. Pleasant. Friends desiring to attend, by sending notice, will be met at Mt. Pleasant Station, Wheeling and L. E. R. R., on Seventh-day, Eighth month 27th.

It is most earnestly hoped that, as many interested Friends from other yearly meetings as possibly can will make an effort to be present throughout its sessions.

The time of trains from Steubenville, O., and Wheeling, W. Va., will be given later.

PEACE.

Calm soul of all things, make it mine
To feel, amid the city's jar,
That there abides a peace of thine,
Man did not make, and cannot mar.

The will to neither strive nor cry,
The power to feel with others give.
Calm, calm me more, nor let me die
Before I have begun to live.

—*Matthew Arnold.*

Select Excursions to Tolchester Beach, Chesapeake Bay.

On Wednesdays, July 20th, August 3d and 17th, the Pennsylvania Railroad Company (Philadelphia, Baltimore and Washington Railroad Company) will run special low-rate excursions to Maryland's most popular watering place, Tolchester Beach. This place is held in high favor by all who have visited it. It has all the attributes of a first-class resort, and especially appeals to families. No liquors are allowed on train, boat, or grounds. Every possible kind of amusement is to be found. The location, on the prettiest part of the beautiful Chesapeake Bay, speaks for itself.

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" Ridley Park, Pa.	7.23	1.35
" Chester, Pa.	7.29	1.25
" Thurlow, Pa.	7.33	1.25
" Linwood, Pa.	7.37	1.20
" Wilmington, Del.	8.05	1.00
" Newport, Del.	8.13	.90
" Newark, Del.	8.28	.75
" Iron Hill, Md.	8.33	.75
" Elkton, Md.	8.39	.75
" North-East, Md.	8.49	.50
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FRIENDS' INTELLIGENCER

A Religious and Family Journal

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXX., ... 465
THE BLESSED PAST, (Verse), ... 465
WHITTIER'S QUAKERISM, ... 465
TOLSTOI'S "BETHINK YOURSELVES," . . 467
THE BIBLE FOR CHILDREN, ... 468
COST OF LOVING, ... 469
MONASTICISM;
Friends' Christian History Lesson, XXVII., ... 469
EDITORIAL:
Some Educational Considerations, . . . 470
Note, ... 470
CURRENT EVENTS, ... 471
BIRTHS, MARRIAGES, DEATHS, ... 472
NOTES, ... 472
CONFERENCE INFORMATION, ... 473
COMMUNICATIONS:
Friendly Literature; A Letter from Michigan; Meeting at Crum Elbow, N. Y.; Friends' Meeting as a Convinced Friend Found It 473
TORONTO AS A SUMMER RESORT, . . . 475
MEETINGS AT YORK, ... 475
TORONTO ASSOCIATION AND PEACE, . . 476
RESPONSES FROM OUR ISOLATED MEMBERS, ... 476
HISTORY OF BALTIMORE MONTHLY MEETING, ... 477
THE TEST FOR TRUTH, ... 478
THE CONDITION IN SIBERIA, ... 478
FRIENDS' ASSOCIATIONS, ... 478
MISCELLANY: Sonnet to a Pearl (Verse); Heroism (Verse); A Wizard of Plant Life, ... 479–480
CALENDAR OF MEETINGS, ... 480

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PHILADELPHIA, SEVENTH MONTH 23, 1904.

Volume LXI. Number 30.

GOOD WORDS.—XXX.

We should cultivate the poetic spirit in this age of practical thought and work. It is often a great spiritual inspiration, and we need this connection with the Great Fountain, if the fields are to be watered and refreshed.

HANNAH A. PLUMMER.

THE BLESSED PAST.

Go sit beside the hearth again,
Whose circle once was glad and gay,
And if from out the precious chain
Some shining links have dropped away,
Then guard with tender heart and hand
The remnant of thy household band.

Draw near the board with plenty spread,
And if in the accustomed place
You see the father's reverend head,
Or mother's patient loving face,
Whate'er your life may have of ill,
Thank God that these are left you still.

And though where home has been you stand
To-day in alien loneliness;
Though you may clasp no brother's hand,
And claim no sister's tender kiss;
Though with no friend or lover nigh,
The past is all your company,

Thank God for friends your life has known,
For every dear departed day;
The blessed past is safe alone—
God gives but does not take away;
He only safely keeps above
For us the treasures that we love.

—*Jerome White, in Unity.*

WHITTIER'S QUAKERISM.

[Graduation thesis of Sarah Eastburn Wood, of the Swarthmore Class of 1904; two sections, those dealing with Whittier's life and his Quaker influences, are omitted.]

John Greenleaf Whittier has been called the Quaker poet, and he is essentially a religious poet. Being reared among his fellow Quakers, he naturally imbibed their customs and doctrines in his boyhood, and as he grew older he realized more and more the fitness of the Quaker religion to his own needs. Before we search his life and works for his manifested religion, let us first get a clear comprehensive statement of the fundamental principles of Quakerism.

THE SPIRIT OF QUAKERISM.

In the early existence of Quakers they were marked by their excessive severity in all things, which carried their customs to extremes. But, as with every new thing, in time it has been rubbed down, and although the same true core still exists, it is polished and has been added to or taken from as advancing minds have proportioned. So we have their first painful severity now brought to more rational plane and more in unison with other religious denominations, yet still distinct for certain characteristics.

Simplicity and naturalness mark the life of a true Quaker; simplicity in customs of dress and speech, life and religion. They adhere to this as it effects a life nearer that of Christ, rejecting excess of outward show because of its tendency to cover the true spiritual life. Bearing in mind the simple self-forgetting life, which is our example, they strive to follow it and to keep the thoughts of people directed toward things higher than earthly. Their religion may be stated in three words: "Mind the Light," that inner guide, the conscience. The bidding of this God within is the only true rule which man must follow. This is so simple that the most unlettered can know and understand it. No need of a literary education to understand the language of this guide; no need of money to enable one to sit beside the wealthy in churches to learn this religion, as if it were a thing to be wholly conned from books.

Quakers—or let me call them by their other name, Friends—hold that if one leads a natural life, it will be the right one, and that is all that is required of a person, true to one's own natural sentiments and convictions, never pretentious or admitting false ambitions to gain sway over the true instincts. They believe that more real good can be accomplished by actually living a true, Christ-like life, taking religion into one's daily life, than by any professed creeds or written manifestations of true living. Whittier said: "A true life is at once interpreter and proof of the gospel, and does more to establish its truth in the hearts of men than all the 'Evidences' and 'Bodies of Divinity,' which have perplexed the world with more doubts than they should." [1]

And again:

"From the death of the old the new proceeds,
And the life of truth from the rot of creeds." [2]

If entire faith is placed in the Divine Master, man can receive from that source strength to lead a life of truth and is worthy to be an example to his fellowmen. In minds of the Friends no weekly observance of a day of worship alone will acquaint man with his Maker; he will only attain this knowledge by walking continually with his God, at all times and in all places. This alone will lead to a knowledge of the true religious life.

Love and justice toward one's fellow beings, true dealings with people in all affairs of life from the smallest neighborly deal to the greatest business

[1] "John Woolman's Journal." Edited by J. G. Whittier.

[2] "The Preacher," Whittier's poems.

transaction, are the principles of their life among men.

Quakerism is, then, faith in God, love for all creations of God, truth and justice in all affairs of life. This fraternal love, which is one of the fundamental principles of the Quaker, leads to a reverence for all other religious denominations. Quakers hold that if each man's own spiritual needs are satisfied, even if by different beliefs, that is the right life for him. Whittier voices the Quaker sentiment of religious toleration when he says that religious opinions rest entirely with man and his Maker, and that no man's conscientious scruples should be interfered with. True religion, to them, is the same the world over, and the various sects are merely different kinds of seekers for the same truth; all believe in the Fatherhood of God and brotherhood of man, and this is fundamentally the basis of religion.

To follow the conscience within is to walk in one's own right path, and the Quaker's faith in this Inner Light is the root of his religion. The weekly or semi-weekly gatherings often pass in utter silence, in communion with the Spirit, and reticence is naturally a characteristic of the Quaker.

"He listened to that inward voice." [1]

. . . . . .

QUAKERISM IN WHITTIER'S LETTERS AND POEMS.

Whittier's religious thoughts are a prominent part of his poetry and prose. Religion seemed to be such a vital part of the man himself that he could not avoid putting it in all his writings. It is this fervent religious atmosphere surrounding the poet that brings so many readers to him, where they always find comfort. In the later years of his life a woman wrote to him, expressing her strong feeling of help which his "Eternal Goodness" gave her.

In his letters he was very free in expressing his religious concerns. It was his principle that children should follow the creeds and doctrines of their parents until able to judge rightly for themselves. Whittier was born a Quaker, and he remained a faithful one to the end of his life. He had greater faith in the free principles of Friends, in their conscientious following of the Spirit, than in any creed. He considered the example of a rightly-lived life in better concord with true religion than any profession of creeds and doctrines. His motto was "deeds rather than creeds."

He believed that true religion was an inspiration which comes to the souls of men, and is dependent on no creed or Bible. The experiences of his Quaker friends taught him that the Inner Light was the guide to all temporal as well as spiritual things. "And all this was quite in keeping with the Quaker belief that life here is in constant touch with the Great Life that is the fountain of all being." [2] He looked for God in the world and people about him rather than books. He believed that in helping others lay the secret of helping one's self to a better state.

"Dissevered from the suffering whole,
Love hath no power to save a soul." [1]

And again:

"The soul is lost that's saved alone." [2]

The stanza on the tomb of Ben Isaac, in "The Two Rabbis," is an example of Whittier's thought:

"Hope not the cure of sin till self is dead;
Forget it in love's service, and the debt
Thou canst not pay the angels shall forget;
Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thy own!"

Selfishness was unknown in his nature, and was in his eyes a deplorable thing. His own life was so full of kind acts for his friends that he had no time for selfish motives. In one of his poems he says of another what was true of himself:

"Each made his brother's woe his own,
Forgetting in the agony and stress
Of pitying love, his claim of selfishness;
Peace for his friends besought, his own became." [3]

In "The Brother of Mercy" Whittier says what applies to himself:

"I love my fellow men; the worst I know
I would do good to."

And again:

"He found the Lord in his suffering brothers." [4]

He firmly believed:

"Thy work below shall be thy work above." [5]

Now, in our daily intercourse with men, is the time to show how sincerely religion is a part of us; now is the time when we prepare ourselves to enter the unknown future life. We cannot do this by sitting idly by while others are battling with the great struggles of life. If we are secure in our own faith, even that is not enough. Show another the comfort and perfect peace of a soul in communion with God and led by the Spirit; show by our own happy life the perfect joy and safety of a close life with the Holy Spirit.

"Doing God's will as if it were my own,
Yet trusting not in mine but in his strength alone." [6]

Whittier always had implicit faith in God, and when doubts and questions arose in his mind, he knew that the path of duty would be made plain to him. He often thought of the life after death, but always believed that by placing faith in God one would be safely carried to the future life prepared for it. In his essay on "Fanaticism," Whittier said: "Simple, cheerful faith in God as our great and good Father, and love of His children as our brethren, acted out in all relations and duties, is certainly best for this world, and we believe also the best preparation for that to come." In a letter to a friend, Whittier said: "'Death,' said the heathen voice, 'is according to Nature'; and there is deep wisdom and consolation in his saying. But as Christians our trust is not alone in the steady sequence of Nature, but in the tender heart of our Father and the infinite love revealed in His human manifestation. . . . It is a beautiful

[1] Poems, "The Quaker of the Olden Time."

[2] W. H. Savage.

[1] "The Meeting."

[2] "The Two Rabbis."

[3] "The Two Rabbis."

[4] To "G. L. S.," poems.

[5] "The Brother of Mercy."

[6] "First-day Thoughts."

world—this of ours—a portent of the exceeding beauty yet to be revealed, I suppose. Let us be grateful and happy as we can, holding fast our faith in the Eternal Goodness."

The last years of his life were full of meditations upon his past years and of the future which was in store for him. When his friends passed away, one by one, a feeling of loneliness would often come over him. In writing to Oliver Wendell Holmes he said: "I realize more and more that fame and notoriety can avail little in our situation; that love is the one essential thing, always welcome, outliving time and change, and going with us into the unguessed possibilities of death."

In this note is brought out one of the doctrines of Friends concerning our lives—not to depend upon fame and worldly praise and glory, for those things are false and deluding and will avail us nothing in our after life. Life, simply led and full of love, is the safest means towards an assured life hereafter.

"Temper all with love." [1]

Whittier believed in following the directions of the inner light, the root of Quakerism, and several times the words, "light within" and "inner light" occur in his poems. Man's knowledge is uncertain, and only by listening to the voice within can one be led aright.

"We see not, know not; all our way
Is night—with thee alone is day." [2]

The great strength with which he was able to carry on life's work was given to him by the Father. He was at times overwhelmed by the awful mysteries of life and nature, and all his trust lay in his faith in God. "The soul's anchor of faith can only grapple fast upon two or three things, and first and surest of all, upon the Fatherhood of God." [3]

His best-known and undoubtedly most truly religious poem, "The Eternal Goodness," is full of truth and beauty, and most fitting to close any account of Whittier:

"Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings;
I know that God is good!

. . . . . .

"And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

"I now not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

The influence of Whittier was felt by all his friends during his life, and it is still felt. He was a man of such plain, yet strong, nature that his thoughts and poetry will never become vague and unappreciable. His beautiful Christian character was an influence never to be forgotten. The religion found in all his poetry will never die out of the hearts of readers, for it is a religion of all times and applicable to all people. One cannot read Whittier and miss the religion which he put into all his stanzas. It is there with such strength and truth that one is always gaining it. The influence upon the reader is very often a subduing one, for his poetry constantly directs the thought to religious subjects.

"A life of beauty lends to all it sees
The beauty of its thought."

Whittier's own words explain the powerful influence of his character on all who came in contact with him or his poetry. Quakerism has been broadened and strengthened by having among its adherents such a man as Whittier.

[1] "What the Voice Said," poems.

[2] "Thy Will be Done," poems.

[3] S. T. Pickard, page 625.

For Friends' Intelligencer.

TOLSTOI'S "BETHINK YOURSELVES."

"Again war. Again sufferings, necessary to nobody, utterly uncalled for; again fraud, again the universal stupefaction and brutalization of men."

With the foregoing words Count Tolstoi prefaces his address to the world, in the London *Times*, on the Russo-Japanese War. He depicts the frightful spiritual demoralization of all, from Czar to soldier, caused by consent to war, and pleads for the deliverance of the world. His appeal is not for establishment of a federation of the world, nor for international tribunals, nor for agreements for disarmament, nor for emperors' peace alliances. His appeal is to the consciousness of mankind, of the folly of subservience to the plans of ambitious or avaricious men who profit by war and its infamous opportunities. His appeal is to the individual, "that simple appeal to the consciousness of each separate man which, 1,900 years ago, was proposed by Jesus, that every man should bethink himself and ask himself the question, Who is he, why he lives, and what he should and what he should not do." His claim is that mankind needs more true religion, "not that religion which consists in belief in dogmas, in the fulfillment of rites which afford a pleasant diversion, consolation, stimulant, but that religion which establishes the relation of man to the All, to God, and therefore gives a general higher direction to all human activity." "Man has no choice," he says. "He must be the slave of the most unscrupulous and insolent among slaves, or else the servant of God."

Tolstoi says that enlightened men should understand that for the good life of humanity religion is vital, and that this religion already lives in the consciousness of men of our time. "Men who are intentionally or unintentionally stupefying the people by church superstitions should cease to do so, and recognize that what is important and binding in Christianity is not baptism, nor communion, nor profession of dogmas, etc., but only love to God and to one's neighbor, and the fulfilling of the commandment of acting toward others as one wishes others to act toward one's self, and that this is all the law and the prophets."

He characterizes war as senseless, purposeless; says that wars are always such as are not only not worth one human life, but not one-hundredth part of their money cost. "In fighting for the emancipation of negroes much more was spent than would have cost to

redeem them from slavery." He speaks not only of the waste in war, but the waste of time, money and otherwise productive labor in preparing and maintaining armaments for destruction of life and property, and the resultant taxation of the people and the bankruptcy that must result if the nations continue in their infatuation, their superstition that war is a necessity.

But the thing which he feels the most is neither the financial loss, nor the agony of the wounded, nor the destruction of human life. What Tolstoi most presents to the conscience of those who will bethink themselves is the destruction of the spiritual life of those who consent to and support war, as well as those who participate in it, the willingness to have for their inward companions spirits of distrust, hate, lust and murder, instead of love and kindness. "Love your enemies and ye will have none," he says, quoting the "Teaching of the Twelve Apostles." "To love the yellow people, whom we call our foes, means, not to teach them under the name of Christianity absurd superstitions about the fall of man, redemption, resurrection, etc.; not to teach them the art of deceiving and killing others; but to teach them justice, unselfishness, compassion, love—and that not by words, but by the example of our own good life."

From that mental and spiritual attitude which causes or condones war he says there is but one salvation. "That one which Jesus teaches: 'Seek ye first the kingdom of God and his righteousness (that which is within you), and all the rest, (that is, all that practical welfare toward which man is striving) will of itself be realized.'"

As to the results, Tolstoi is more than optimistic. It is not only possible for men to give the right answer to the questions as to wherefore they live, "but it is impossible that this should not take place. It is impossible for men not to bethink themselves, . . . for man as a rational being cannot live without seeking to know why he lives. . . . It is impossible for men of our time to answer this question otherwise than by recognizing the law of life in love to men, and in the service of them."

With this earnest appeal Friends will have hearty sympathy. Not only does it present the injustice of the present war; not only does it show the disgust of many enlightened Russians with the appeals to the false form of patriotism in support of the war, but it presents the insensate horror and depravity of war in general, and it urges as a remedy that spirit of universal love, the ideal of a better religion, a religion not of dogmas about God, redemption, resurrection, or of baptism, but of the Inward Life; not of rites, ceremonies and formulas, but of living, loving righteousness, which constitutes Christianity as Friends see it.

The paper originally appeared in the London *Times*, and was republished in the New York *Times* of the 10th instant. Possibly the peace and arbitration societies of this country and Europe will have it published in pamphlet form for wider distribution.

HENRY M. HAVILAND.

For FRIENDS' INTELLIGENCER.

THE BIBLE FOR CHILDREN.

"An Introduction to the Bible for Teachers of Children," by Georgia Louise Chamberlin (University of Chicago Press, Chicago, $1.00), is the first published volume of the "Elementary Series of Constructive Bible Studies," edited by President Harper and Prof. Burton, of the University of Chicago. It is based upon practical experience of teaching in the great Hyde Park Baptist Sunday School, and while, therefore, it presupposes almost ideal conditions, it ought, with a little adaptation, to prove of considerable value to all Sunday School teachers, to parents who wish to study the Bible in an up-to-date way with their children, and to others. It is especially designed for teachers of children of ten to thirteen years.

It is thrown into two main divisions; first, books of history and story from the Old and New Testaments, and second, books of sermons, of poetry and song, of law, of letters, and of vision. It is based upon standard modern works and particular references to a certain few of these are given with each of the forty lessons. Besides these a fuller list of reference books is given for those who may wish to pursue the subjects further.

The newer scholarship shines through most of the book as clearly as is perhaps possible. For instance, teachers are recommended to read some stories of the origin of man in the traditions of other nations than the Hebrew, and the moral, not historical, purpose of the Adam and Eve and Noah stories is pointed out. Many of the lessons outlined are interesting, especially that on the Book of Ruth. The lesson on the books of vision, including parts of Ezekiel, Daniel and Revelation is perhaps the most disappointing, for the good reason that here is a very hard nut to crack for children's pleasure or nourishment.

Some of the more advanced methods are employed in the outlined course, such as the simplest sort of written work in class and occasional written examinations to be prepared during the week with the help of parents. Certain passages to be read and others to be memorized are noted with each lesson. There is a good map, and a well-illustrated little note book for the use of the pupils accompanies the volume. On the whole, it would seem to be a very useful and deserving aid toward that much-to-be-desired preparation on the part of the average Sunday School teacher, and, where adopted, should conduce to a fresher and more vital conception on the part of the young of the Bible in its larger aspects, and of the historical setting of its various books.

Laconia, N. H. S. C. SPALDING.

We are sometimes reproached for indifference to our religion as compared, for instance, with Mohammedans who make no secret of their devotions. But are not the finest movements of the spirit always veiled somewhat from the public gaze? Even the poets and prophets who lay their hearts bare in print often shrink from any private exhibition of their sentiments and emotions.—*Christian Register.*

COST OF LOVING.

True love's course never runs smooth, says the popular quotation, but the common interpretation of this is not the deepest and the most vital. To love another it is not necessary to have an occasional quarrel with him, as is sometimes argued. On the other hand, we cannot expect to be true to any person or to any good cause without having to endure trial, fatigue or suffering in another's behalf. Language itself often tells its own tale. Our word "dear" means expensive as well as beloved. The same is true of the parallel German word "theuer." Both languages thus assert that to spend and to love are nearly enough alike to be represented by the same word. The love which Jesus had for us was proved by its awful cost to him. He who expects to be a true lover, a faithful friend, without expense, without cost to himself, makes an error that is fatal to the life of the spirit.—*Sunday School Times.*

MONASTICISM.

FRIENDS' CHRISTIAN HISTORY LESSONS. No. 27.

Read James, i., 1-27.

Ye see that by works a man is justified, and not only by faith. —James, ii., 24.

The tendency to the monastic life is to be found in religions much older than Christianity. The Essenes among the Jews, and among the Brahmins and Buddhists, those who devoted themselves to study and self-discipline, represent the feeling that in withdrawal from the world is to be found some special blessedness. This feeling finds no direct support in the teaching of Jesus. The readiness with which he mingled with all sorts and conditions of men was made a matter of reproach against the Great Teacher on more than one occasion. The sermon on the mount, the greatest body of Jesus' teachings, does not lend itself to any exaltation of retirement from the work of the world as a way of life. Men are not to put their light "under a bushel," but are to let it "shine before men." Turning the other cheek, giving good gifts, and doing whatsoever we would have done, demand activity in the midst of mankind.

Yet, before a full century had passed after the death of the Master, his followers were seeking a nearer walk with God by retreating into the deserts of Egypt or other wildernesses, far from the haunts of men. By degrees these isolated hermits gathered into groups, and still later organized under the lead of some brother ascetic, to whom all vowed obedience. Finally the various groups united under a common rule in the foundation of a monastic order. The Order of St. Basil was the only one founded in the East, all the Eastern monks coming under its rule. In the West monasticism appeared later, and had a more varied career. In the fifth century a few monasteries were organized in Southern Gaul, and others in Scotland and Ireland. From some of these came the missionaries, who contested for a time the leadership of Rome in England and in Germany. But we have little knowledge of the origin, rules or history of these institutions. In the sixth century, however, was founded the Order of St. Benedict, destined to be the model of all the Western monasteries. Benedict, a native of Umbria, in Italy, founded the monastery of Monte Casino, and later several others in the same neighborhood, and under the same rule. The chief vows of those who became Benedictines were perpetual poverty, chastity and absolute obedience to superiors. By the first vow he agreed that he was never to have any property of his own; all that had been or might be his belonged to his order. His very clothing was not his own. By the second vow he was bound never to marry. The vow of obedience involved a complete sacrifice of his personal will.

The order spread very rapidly throughout Western christendom and among both men and women. Monasteries and nunneries were instituted everywhere, and had a tremendous attraction for those under the stress of those hard and violent days. It was not long before the monks came to have an influence which far overshadowed that of the regular clergy, and in the course of time the latter were forced into a mode of life not widely different from that of the monks.

The monk of these early times was not an idle recluse. Grants of lands were made to monasteries in unsettled districts throughout the Western world. By the industry of the monks these wildernesses were made to blossom as the rose. Being free from attack by their sacred character, men gathered about them for protection and learned from them industry and effective method. They were also seats of learning. Every monastery had its copying room, where were preserved and reproduced the ancient learning, which was everywhere else neglected or held in contempt. The monasteries also founded schools where children were taught the rudiments of an education, or, if they showed special promise, were prepared for service in the Church. These things, then, are to the credit of the Benedictines: cultivation of vast tracts of land, a higher standard of life, a safe retreat for learning, protection to those who gathered about them, the education of youth.

But the very value of the monasteries led to the granting of privileges which were to be their undoing. Vast grants of land were made, and were added to by bequest and gift. Thus they became wealthy, and often idle and immoral. They were given freedom from State control, and in time became a danger to the State. Thus they lost those features which had given them such value and at the same time retained the privileges of their early worth. The time came when it was necessary to reform them and bring them under control.

Topics.—The Essenes, the Hermits of India, the Life of the Recluse.

References.—Emerton's "Introduction to the Study of the Middle Ages"; Well's "Age of Charlemagne"; Milman's "History of Latin Christianity."

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest troubles.—*Phillips Brooks.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, SEVENTH MONTH 23, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

SOME EDUCATIONAL CONSIDERATIONS.

IT WILL be remembered that Friends in England recently made the proposal to adapt one of their schools so that it could accomodate one hundred children of the artisan members of the Society. George Cadbury, in *The Friend*, argues against such a step, and in so doing touches on some questions of the greatest importance in regard to the future of the Friendly influence. He notes that in London there are probably 1,500 to 2,000 men and women who have been educated at the boarding schools of the Society, yet by a recent census the total attendance at the morning meetings of Friends in that city was only 970. Between 1850 and 1880 sixty-five children of Birmingham artisan members or attenders were sent to Sibford Friends' boarding school, and in 1895 only six of these were members of the Society of Friends. On the other hand, it is the experience of Friends in a district near Birmingham, where a large number of artisan members have become active in the Society, that, of the young people who have had the benefit of home education, attending meeting with their parents, and having the opportunity to enter actively into their work for the Society, fifty per cent. and more become members.

George Cadbury thinks that one reason why teaching at a Friends' boarding school "fails to train most of those educated there to become real earnest Friends," is that life at a boarding school where there is little or no contact with the non-Friendly elements of society is an unnatural one. "Children are brought up as it were in a hot house, and when they leave school and have to bear some little cross because of their faith as Friends, they have not the same courage to bear it as if they had been brought up . . . with the children of their neighbors." Children are more sure to prove and test their principles and hold fast to them if they find them good, when they are thrown with those from whom they may receive more or less persecution. It may be that it is not the best thing for Friendly principles that our children should be brought up exclusively in an atmosphere where these principles are taken as a matter of course and are even fashionable. Some of the things we have to stand for in the world are not exactly the style. Perhaps children whom we would like to have staunch supporters of principles to which the world is unfriendly, cannot get started in the protestant habit too early.

A further consideration is that the kind of independent and inquiring working men who would make the best Friends would shrink from joining a church in order to have, or with the prospect of having, certain material advantages from it.

"Again, outsiders cannot suppose that we have much hope of our views spreading if we contemplate finding accommodation at boarding schools for the children of our members. When Friends become a living church really influencing the nation there will be as many Friends, say, in Birmingham or Manchester as in the whole of the United Kingdom to-day. . . . Such an increase in our numbers, if we really expected it and prayed for it, is possible, but it is impossible so long as we patronize and pauperize the few who join us, instead of hailing them as fellow workers on an equality with us in the battle for the Lord."

However much or little this may apply to anything in connection with our own schools, these are the words of one who has done and is doing much for the advancement of Friends' principles and who has it most earnestly at heart that the Society of Friends should be a mighty power for good; and they contain some important suggestions in regard to the future of education among Friends.

IN HIS report of the recent International Congress of Women in Berlin, the correspondent of the Paris *Temps* notes the fact that the women from the United States, where they are most emancipated, are the best dressed and the most graciously feminine in their manner. "This ought," says the New York *Independent*, "to allay the fears of those who think that if woman is free to develop her own nature she will develop the nature of a man." At the opposite extreme the Parisian finds the German women affecting masculine styles or the shapeless garments of the clothing reformers. "This is quite natural. The woman's rights movement is just beginning in Germany, and it begins there as it did here so many years ago, with the attempt to throw off all tyranny, including the tyranny of fashion, instead of leaving this to the last. Now no man has yet secured the

right to wear such clothing as he thinks is most comfortable, beautiful and hygienic, and it is very unwise of women, deprived of so many privileges possessed by the men, to begin by demanding more than the opposite sex had attained. As soon as the women modified their demands to merely equal rights they secured them."

CURRENT EVENTS.

A special report of the Census Bureau on occupations shows that in continental United States the total number of persons engaged in gainful occupations in 1900 was 29,073,233, which was one-half of the population, ten years of age and over, and nearly two-fifths of the entire population. The total number comprises 22,489,425 men, 4,833,630 women and 1,750,178 children, of whom 1,264,411 were boys and 485,767 girls. Those of foreign birth aggregated 5,851,399, or one-fifth of the total number of gainful workers, and the statistics show that the immigration of twenty years has not increased the proportion of the foreign-born in the working population of the country. Almost 40 per cent. of the men employed were in agricultural pursuits, 24 per cent. in manufacturing and mechanics, 18 per cent. in trade and transportation, almost 15 per cent. in domestic and personal service, and 3½ per cent. in professional service. About 40 per cent. of the females employed were in domestic or personal service, 25 per cent. in manufacturing and mechanics, 18 per cent. in agriculture, 9 per cent. in trade and transportation, and 8 per cent. in professions. The percentage of female workers is especially high wherever the negro element is prominent.

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Samuel M. Jones, the non-partisan Mayor of Toledo, O., known the country over as "Golden Rule" Jones, died on the 12th. Samuel M. Jones was born in 1846, near Beddgalert, Wales. His parents were poor farm hands, and when he was only three years of age they emigrated to this country. At the age of eighteen he went to the oil fields at Titusville, Pa., when the oil-producing industry was in its infancy. For a few years he worked in the fields, living on almost nothing, and saving enough to finally establish himself as a producer. The machinery then in use was very crude. Samuel Jones set about inventing improvements, and turned out the Acme sucker rod. In Toledo, where he established his own factory, he found labor conditions not to his liking, and determined to improve them. He declared that "every man is entitled to such a share of the product of his toil as will enable him to live decently and in such a way that he and his children may be fitted for citizens of free independence." He lived up to his principle, and, besides paying his employees as good wages as he could, he less than three months ago gave them stock in the Golden Rule Trust, as his company is now called, to the value of $10,000. In giving it to them he said: "You may do with it exactly as you please. I only hope that you will keep it intact and use the income in the spirit of the Golden Rule, but there are no strings to it."

When Samuel Jones first went to Toledo he was a Republican, and as such received his first election as Mayor. During his term of office, however, he expressed such views on municipal ownership, labor legislation and kindred questions as did not please his party, and the result was that during the next six years he ran as an independent nominee, and carried three successive elections. In 1900 he was nominated by petition an independent candidate for Governor of Ohio, but he was defeated. On his theories of government Mayor Jones wrote a great deal, but only two of his books have been put into print. In 1899 he published "The New Right," and a year later "Letters of Love and Labor." Although many did not share his opinions on sociological problems, everybody loved and honored him. His great strength with the people of Toledo was his honesty. The funeral was the largest ever witnessed in that city. The services were simple, a feature of which was the reading of Mayor Jones's favorite poem from Walt Whitman's "Leaves of Grass."

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In reference to the British expedition to Thibet, the London *Friend*, in its last issue to reach us, that of Seventh month 8th, said:

> At last there has been an actual meeting between Colonel Younghusband and delegates from Lhasa. The tone adopted by the British negotiator was scarcely that which he would assume if he were discussing the question with the representatives of an equal Power, the threats to march on Lhasa unless there were a prompt and authoritative settlement being unworthy of a Christian nation. The Thibetan Lama and the Grand Secretary, however, appeared anxious for peace and ready to treat. The points at issue are really small. The questions raised by a commercial treaty cannot be best or most justly settled by the employment of armed force. We trust, therefore, that the present negotiations will lead up to a definite settlement which will not involve the British occupation of any part of Thibet.

We now have word that on the 18th War Secretary Brodrick made a statement in the House of Commons to the effect that so long as no other Power attempted to intervene in the affairs of Thibet, Great Britain would not attempt either to annex Thibet or to establish a protectorate over that country for the control of its internal administration.

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The production of anthracite in this country has reached its maximum, and from now on there will be a steady decline. Edward W. Parker, of the United States Geological Survey, predicts that in little more than half a century anthracite will be a fuel of the past, and that the bituminous product will be the only coal on the market. The anthracite fields have been worked to the limit in recent years, yet there has been no substantial increase in the output. The average production was from 65,000,000 to 75,000,000 tons a year in the height of the industry, but the average for the past three years has been 59,000,000 tons. On the other hand, the production of bituminous has gained tremendously. The output of soft coal in 1900 was 111,000,000 tons, and in 1902 it was 260,000,000 tons.

Paul Kruger, ex-President of the Transvaal Republic, died on the 14th at Clarens, Switzerland. He was born near Colesburg, in Cape Colony, in 1825. When a boy of fifteen he attacked and killed a panther, with no weapon but his knife, in order to save his sister from the beast. He manifested the same resolute spirit throughout his life. He was elected President of the Transvaal in 1883, and held this position by successive re-elections until his exile in 1901. The struggle made by his people for their independence roused great sympathy for the cause of freedom throughout the world; and the progress which the rough burghers had made in the African wilderness by their own efforts shows that the interests of civilization are best furthered by the free development of a people in accordance with the spirit of their own native genius.

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The British Foreign Office announced that a treaty was signed on the 12th by Foreign Minister Lansdowne and Count Wolff Metternich, the German Ambassador, providing for the settlement by arbitration of differences which may arise of a legal nature, or relating to the interpretation of existing treaties between Germany and Great Britain. The terms of the agreement are identical with those recently concluded with France, Italy and Spain. The announcement of the signing of the arbitration treaty comes as a complete and not altogether pleasant surprise to the English press. The only whole-souled appreciation comes, curiously enough, from opposition papers. The *Daily News* warmly congratulates King Edward upon his latest achievement, as do the *Liberal Daily Chronicle* and the *Morning Leader*.

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The General Loss Committee, composed of expert insurance men, which was organized shortly after the Baltimore fire of Second month 7th, made its final formal report, on the 18th, stating that the amount of insurance paid on the 3,778 claims handled by the committee was $29,074,358.51. The amount involved in a number of smaller claims settled direct by the companies will not exceed $1,500,000, so that the total insurance paid to those who lost in the fire will be about $30,500,000.

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Secretary of State Hay has been decorated by President Loubet, of France, with the Grand Cross of the Legion of Honor, on the occasion of the French national holiday, in recognition of the services rendered by Secretary Hay in the last six years toward the maintenance of the peace of the world. The Secretary of State, who has hitherto declined all propositions of this nature, felt that he could not refuse so signal an honor from the great European Republic, considering the motive which prompted it. He thereupon sent to the French Embassy a note expressing his grateful appreciation of the offer, which he accepted, subject to the approval of Congress.

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The trustees of Western Reserve University have voted to establish an anti-tubercular dispensary in connection with the medical school. This is the second dispensary of the kind to be opened in the United States. In France and Germany the dispensary has already come to represent a most effective instrument in the crusade against tuberculosis. The function of the dispensary in the anti-tuberculosis movement is chiefly preventive. It registers those who are infected with the disease, locates houses in which tubercular people live, educates the people along fundamental hygienic lines; its agents also visit the homes of the sick, giving instruction in the care of those afflicted with the disease.

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The Secretary of the Kansas Board of Agriculture, in a report regarding the condition of Kansas corn, says that on account of the backward spring, cold weather and floods, the crop is in a ragged, uneven and imperfect condition. Under the most favorable conditions for the remainder of the season, the yield in the aggregate will be far below what Kansas produced in a favorable season.

BIRTHS.

CHAMBERLAIN.—Near Christiana, Pa., Seventh month 9th, 1904, to John and Emma Maule Chamberlain, a daughter, who is named Anna Taylor.

SHARPLESS.—At Philadelphia, Fifth month 24th, 1904, to William J. and Mary Y. Sharpless, a son, who is named Grant J.

MARRIAGES.

WILSON—CORNOG.—At the home of the bride's mother, in Concordville, Pa., on Third-day, Seventh month 12th, 1904, by Friends' ceremony, John Randolph Wilson, son of William and the late Eliza M. Wilson, of Springdale, Pa., and Margaret, daughter of Matilda Sharpless and the late Isaac Cornog.

DEATHS.

CHAMBERLAIN.—Near Christiana, Pa., Seventh month 10th, 1904, Anna Taylor, infant daughter of John and Emma Maule Chamberlain.

NOTES.

Sarah B. Flitcraft, of Chester, Pa., in company with Isaac and Clara B. Miller, of Media, Pa., sailed for Europe this week. The travelers expect to be away until the 1st of Tenth month.

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Among those in attendance at the summer school of Columbia University we note the name of Professor J. Russell Hayes, who is doing some work in the department of English Literature.

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The Friends' Book Association acknowledges receipt of the following additional contributions to the Children's Country Week Association:

Emily T. Longstreth	$5.00
Marion S. Comly	2.00
Previously reported	5.00
Total amount	$12.00

JOHN COMLY, Superintendent.

Seventh month 18th, 1904.

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In response to the invitation of the Literature and Social Section of the Young Friends' Association, a number of the young Friends of Philadelphia gathered on the Abington Meeting House grounds on the afternoon of Seventh month 16th. There they held a picnic, which was much enjoyed by all. Tennis, croquet and other games added to the pleasure of the afternoon and gave all an appetite for the supper, which was

eaten under the trees in the cool of the afternoon. Those interested in the work of this section now invite all Friends to the meetings of the Literature and Social Section to be held in the auditorium of the Young Friends' Association the coming winter on the third Second-day evening of each month, from Ninth to Fifth months inclusive. The purpose of the Section is to interest our younger members and others in the work of the Association by studying together the literature of the Society of Friends.

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John Orr Green [of Dublin Yearly Meeting] has recently paid a visit in gospel love to Friends and others in Denmark. Crossing to Esbjerg, he was met by his friend Johan Marcussen, who accompanied him as interpreter. Proceeding to Copenhagen, he was kindly entertained by the Marcussens during the fortnight he spent in visits there, and in holding meetings. Our Friend was concerned at the large number in that city who paid little or no attention to religion. John Orr Green crossed to Sweden and spent a day at Malmo, where he had some interesting interviews with Christian people. There are no Friends there. He also spent some days visiting the islands south of Copenhagen: Masnedö, Falster, Laaland and others. A meeting was held in the island of Veirö, where there is a small population, and where religious meetings of any kind seldom take place, as no minister resides there. Before leaving Denmark, John Orr Green and Johan Marcussen visited all the meetings of Friends and most of the families of Friends. They are few in numbers and widely scattered, poor as regards worldly goods, and weak in faith so far as gathering in others is concerned. They have great need for someone endued with a spirit like Samuel to go about amongst them. Our Friend considers that Johan Marcussen is really called and well qualified for the work, were it not for the difficulties in the way, such as those entailed by the responsibility of providing for a large family, none of whom are yet able to support themselves. As it is, he seems to be the only Friend doing anything to prevent the Society of Friends in Denmark from dwindling, if not actually dying out altogether.—*The Friend* (London).

CONFERENCE INFORMATION.

SPECIAL NOTICE FOR NEW YORK, PHILADELPHIA, BALTIMORE, WASHINGTON.

First—There will be three special trains (if there be 150 for each); one via the Delaware and Lackawanna, connecting with the Belvidere branch of the Pennsylvania Road, for the accommodation of Friends from New York, Trenton, Buck Hill Falls and Philadelphia; another via the Reading and Lehigh Valley, for the accommodation of Friends along the line of that road and its branches, as well as Philadelphia; a third via the Pennsylvania Road, also for the accommodation of Friends of Philadelphia and those residing along the lines of the Pennsylvania Road and its branches, and for Friends of Washington and Baltimore.

Second—The rate of fare is the same by all roads.

Third—All the roads will sell tickets by either of the three routes, viz.: by all rail to Toronto, or by rail to Niagara and New York Central R. R., to Lewiston, and boat from there to Toronto; also by rail to Niagara, trolley (Gorge Route) to Lewiston, and boat from there to Toronto. (I desire to impress this upon the minds of Friends, as I am informed that the information has been given to some without authority that there is a doubt in regard to some of the roads issuing tickets by the Gorge Route. It is true that the Reading Road at one time refused to so issue tickets, but they reconsidered, and there is no longer any doubt.

Fourth—All tickets will be good for a stop over at Niagara either going or returning. Tickets on the Delaware and Lackawanna will also be good for a stop over at Buck Hill Falls either going or returning.

Fifth—Purchasers of tickets must sign them in the presence of the agent at the time of purchase, and in Toronto before the agent there at such time as may be hereafter fixed.

Sixth—Friends must be sure and read their tickets and see if they are by the route desired.

Seventh—Tickets are good for the return trip only by the route going.

Eighth—Baggage should be checked through to Toronto, and not to Niagara.

Ninth—Arrangements are pending for special trains for the return trip. As arranged, the Conference closes on the evening of the 18th. The first boat to leave Toronto is 7.30 a.m. on the 19th, arriving at Niagara about noon. To go on immediately means arrival at the Eastern terminal about midnight. Therefore, there is but one of two courses to pursue: either start from Niagara in the evening, and arrive home on the morning of the 20th (Seventh-day), or remain in Niagara the night of the 19th and leave there early on the morning of the 20th, arriving home about 7 or 8 p.m. of that day. If Friends would please write to me immediately, expressing their wishes, arrangements will be made according to the prevailing sentiment. This applies to those who go by all rail as well.

In view of some inquiries as to why three special trains were to run from Philadelphia, I think it well to make some explanation, in addition to the reasons given above, viz.: the accommodation of Friends from all directions, making it unnecessary to go out of their way, or come to Philadelphia on one road and go to another station to take another road; but the experience of four years ago going to Chautauqua satisfied me that it was unwise to risk a repetition of those experiences by carrying all the Friends of Philadelphia and Baltimore Yearly Meetings by one road (the Lehigh Valley); at that time there were two trains from Philadelphia and one from New York, via the Erie Railroad, making three as now for the accommodation of the three yearly meetings. Again, a number of Friends expressed the desire to take a new route. For that reason I would have excluded the Lehigh Valley, as I did the Erie; but it seemed unwise to do so, as so many Friends resided along the line of this road and its branches. The routes are all picturesque, and offer equal advantages. In making these arrangements I have had only in view the comfort and convenience of Friends, coupled with the desire to be impartial to all the roads, not advocating one in preference to another, except I believed it for the advantage of Friends; and further, from long experience, I realize the importance of not antagonizing any road, as at another time the Conference might want a favor of that road. Therefore, I hope that all will be about equally patronized, and that Friends, in making their selection of route, will not be influenced by soliciting agents or others to take any route but the one most convenient to their local station. As the equipment, that is, the number of cars, will be only such as may be ordered, I trust Friends will indicate as soon as possible to me the route they propose to take, whether they have advised with others or not.

JOHN W. HUTCHINSON,
Chairman of Committee on Transportation,
Hempstead, L. I.

COMMUNICATIONS.

FRIENDLY LITERATURE.

A SUGGESTION FOR VACATION.

It frequently happens that Friends who make vacation trips to the mountains or seashore meet those who are interested in religious subjects, and the question is sometimes addressed to them: "What do you Friends believe, anyhow? I have a vague idea, but would be glad to have more definite information. Now that I have met a Quaker, I want to know what Quakerism means."

There are but few of us, unfortunately, who are sufficiently well acquainted with our principles and testimonies to answer such questions fully and with ample reference to the foundation truths underlying Friendly doctrine. At such times an admirable way to answer such inquiries (and every true Friend should welcome them and be glad of the opportunity to reply to them), is to present the questioner with Friendly literature that will fully answer the queries. It is my purpose to call attention to three small pamphlets, prepared by three Friends who have passed into the higher life, which are especially fitted to be used on such occasions, since they present our views and the reasons for them, in a clear and convincing manner. All Friends should know these pamphlets and be supplied with a number of them, so as to use them when occasion offers

The first pamphlet is Samuel M. Janney's "Summary of Christian Doctrine," as held by Friends. This is a small pamphlet of 64 pages, and from the Friendly point of view is "worth its weight in gold." It is safe to say that it has never been excelled as a clear and strong presentation of the leading principles and testimonies of the Society of Friends. It deals very largely with the scriptural basis of Quakerism, quoting freely from the Old and New Testaments, and showing how fully our views are presented in the scriptures of Truth.

For a seriously-minded "seeker after truth," desirous of knowing what Friends stand for, nothing could be found better fitted than this little pamphlet.

The second pamphlet is Howard M. Jenkins's "Religious Views of the Society of Friends," a booklet of 23 pages. This was prepared for the Congress of Religions during the Columbian World's Fair at Chicago, in 1893. It is ably written, viewing the subject largely from the philosophical and historical points of view, and is especially fitted for those who approach Quakerism from that side. The author was fully conversant with the best that Quakerism can present in the development of character, and has left in this treatise a rich legacy, which Friends should be glad to use to the fullest extent possible.

The third pamphlet is Isaac H. Hillborn's "Views and Testimonies of Friends," a small pamphlet of 31 pages, in which this well-loved minister of our religious body, so lately passed from works to rewards, has embodied his convictions of our principles and teachings. The present generation has seen no more earnest, sincere and courageous Friend than the author of this booklet, and in its pages he seems to speak to us again almost as with the living voice. Gifted with a power of illustrating the truth so as to make it clear and readily understood by all, he was enabled to present in this form a clear and simple, yet convincing, exposition of our fundamental principles and testimonies. The preparation of it was, like his whole ministry, a labor of love, and it was to him a source of great thankfulness in his last days that this work had met such a cordial reception and widespread approval from the religious Society he had served so well. It is adapted to all inquirers, and should be freely used by Friends in spreading a knowledge of their principles.

All of these pamphlets can be secured at very moderate cost from the Friends' Book Association, 1500 Race Street, Philadelphia. Friends who desire to see the knowledge of the truth increase can do no better work than to distribute copies of these booklets. Each of them will be of benefit to every one who will attentively read it. They can be used to advantage by Friends who are making vacation trips to sections of the country where but few Friends are found, and they would prove of especial value in connection with our General Conferences; such as is to be held in Toronto shortly, if a wise distribution could be secured by placing it in the hands of a committee on literature. Every stranger who visits a session of such a conference should carry away with him some such Friendly literature as this.

A story is told of an old gentleman who made it a habit during his frequent travels by railroad or steamboat, to always leave behind him a page of the New Testament. On one occasion, at least, this habit bore rich fruit. A young clerk, living in Boston, had fallen into evil companionship, and was standing at the "parting of the ways" in a position of great temptation. He had about made up his mind to go the easy road to the wrong, as it seemed to him, when he went on business to a neighboring town. Taking his seat in the train, he picked up a bit of paper, and began to read. It contained a part of the Sermon on the Mount, and he read again the favorite Scripture passages of his dead mother. The words seemed a message from her, roused his better nature, strengthened him to do what was right, and led him again into the right road. Perhaps some of these Friendly pamphlets thus scattered here and there might do work, differing, perhaps, in degree, yet equally good. R.

A LETTER FROM MICHIGAN.

In going to Coldstream, Ont., one stops at Komoka, a station on the Grand Trunk Railroad, where Friends are met and driven some eight miles over a fine gravel road, and through a beautifully-diversified and rolling country.

At this time—and my first visit to Canada—the Cathedral elms and sugar maples, with rich, clustered foliage, were in the tender verdure of early summer, and the songs of sweet-voiced birds resounded in the woodland retreats. It was a joy to be in the fragrant country, and to be so heartily welcomed—though a stranger—in the hospitable homes in this settlement of Friends, where the yearly meeting was being held this year for the first time. It was my misfortune not to be able to remain until the close of the session, but, while there, the meetings, especially on First-day, were largely attended; very many not of our persuasion were present, who expressed themselves in unison with the gospel messages of Isaac Wilson, John J. Cornell and others. A lively interest in the Society appears to exist amongst the younger members. They have their First-day Schools, Young Friends' Association, etc., and "the love and unity becoming our Christian profession" was apparent everywhere.

While sitting in the meeting on First-day it occurred to me that at that very time was being held the quarterly meeting at Sandy Spring, Md., where, in bygone years the house was filled to overflowing upon such occasions.

The plain bonnets and broad-brimmed hats of our grandfathers and grandmothers were then in evidence, and on the benches facing the meeting were goodly numbers.

I have attended that meeting off and on since my earliest recollection, and remember Roger Brook, Sr., as a minister there, and later on our beloved patriarch, Benjamin Hallowell, whose very presence was an inspiration, and whose trembling silvery tones found an echo in every heart. Since then the meetings have been held almost entirely in silence.

And so it pained me since my return to receive this report. "Last week was held our quarterly meeting, which was very small, and no ministers were there."

. . . . . .

This lamentable dropping off in numbers, of attendants, might give the impression amongst those who are not Friends that "Quakerism is dying out." This prophecy has long been heard, but never fulfilled. Truth can never die. "The immortal years of God are hers."

Just now these truths Friends hold are becoming more known and sought after by those who have realized the unsatisfactory dependence upon needs and doctrines, and have awakened to the fact that in practical, applied religion in the everyday life consists the saving power from the commission of evil.

Ministers and their congregations are gradually coming to know that God teaches his people himself by divine impression upon the plastic mind and soul.

A minister admitted that he had learned of the Inner Light from Friends and would preach it if he dared.

Do Friends appreciate their responsibility and their duty to "pass on" in the true sunshine spirit, the knowledge they possess of divine things; the glad message of the Inner Light and brotherly love.

It is not plain dress and "thee" and "thou" that Quakerism stands for in these days. Friends are known more for their purity of life, sound principles and helpfulness in the betterment of all mankind.

May those who come to our places of worship hear these truths, and others read them in the little tracts written so ably for distribution. The world needs all we have to offer.

Our good friends, J. J. Cornell and wife, spent a few days with us in Detroit. A meeting was held in the chapel of the Congregational Church, and was attended by about fifty persons, who listened attentively to the message given of the necessity of love to God, love in the home, love everywhere. He said in part: "The home will not be what God intended it should be—the happiest spot on earth—until husband and wife, parents and children, seek the highest good in each other, rather than their faults and weaknesses. I do not believe any heresy trial on record ever had its origin in love," etc.

It was J. J. Cornell's desire to preach the sermon in some church after the service, as is his custom, but, owing to its being the time of year when the children had their Sabbath day, and ministers were to preach their farewell sermons prior to their holidays, it could not be so arranged. At the close of the meeting nearly every one present clasped his hand, expressing kind words of gratitude and appreciation. I believe that these Friendly visits will result in more Christian unity and fellowship. EMILIE PAINTER JACKSON.

Detroit, Mich.

MEETING AT CRUM ELBOW, N. Y.

FRIENDS' INTELLIGENCER:

Seeing some accounts in the INTELLIGENCER of meetings in country places, I thought perhaps it would be of interest to some of our Friends, and also encouraging, to give an account of a meeting held at Crum Elbow, N. Y., on the 3d day of Seventh month, 1904, at 3 o'clock p.m. It was a beautiful First-day afternoon, and the meeting was appointed for John Stringham, of New York city. It proved to be a very interesting and satisfactory meeting and well attended, one-half of the old meeting house being filled.

Darlington Jester, a minister of a near-by church and once a resident of Philadelphia, made some interesting remarks about Elias Hicks attending a meeting in that meeting house one hundred years before, and also expressed his full unity in what had been said. John spoke feelingly of what a satisfaction it was to look in the faces of his old friends, as this was

where he had spent forty years of his life. He also spoke of the beauty there was to him in religion.

With a few closing remarks by the writer, we felt that it had been good for us to assemble together in the old Crum Elbow Meeting-house once more. THOMAS STRINGHAM.

Salt Point, N. Y.

FRIENDS' MEETING AS A CONVINCED FRIEND FOUND IT.

The paper by Prof. J. Russell Hayes, of Swarthmore, on "The Application of Our Religious Beliefs to Daily Life," which was read at one of the First-day School Unions a few weeks ago, contains much food for serious reflection.

That "formalism" should have found an abiding place in the Society of Friends, to an extent that has become "repellent," seems so out of keeping with the spirit of the early leaders in the movement toward a more rational view of Jesus and his teachings, as to be almost beyond belief.

As Prof. Hayes says, "Quakerism is beautiful and spiritual in its essence."

After many years of searching after God, the writer was led to a realization of the "Inner Light," and exclaimed with the poet,

> "And while I lay despairing there,
> I heard a footfall on the stair,
> In the same path where I dismayed,
> Faltered and fell, and lay afraid,
> And lo! when hope had ceased to be,
> My God came down the stairs to me."

I knew but little of Friends and their doctrines, and have since learned that the knowledge I did possess consisted largely of the general misunderstanding of Quakerism and its principles that is shared by the majority of those on the outside.

Therefore, I confess to a feeling of trepidation when I found myself approaching the borders of Quakerism.

Finding myself in the City of Brotherly Love about a year ago I took advantage of the opportunity to attend a meeting of Friends for the first time. I helped myself to the first seat, and as the people gathered I tried to make myself believe I felt very much at home.

There were messages from the gallery that appealed to me as coming from the source of all life and truth, and I felt much of that fellowship of which Henry Wilbur wrote in the INTELLIGENCER some weeks ago. When the meeting closed I remained while the cheery greetings were taking place among those about me.

If I was possessed by any other spirit than that of love for God and man during those moments, I was not aware of it. The exterior, however, must have presented a very different aspect, as not a single "How is thee?" came in my direction. I attended this same meeting for worship on three succeeding First-days, and am sorry to say carried with me the same repellent expression of countenance that debarred me from a friendly greeting on the occasion of my first visit.

Fortunately I knew something of the typical Quaker and his kindly feeling for all with whom he comes in contact; hence my conclusion that those near me were merely out of harmony with their principles for the time being, and I realized that the principles themselves were not affected in the least.

Prof. Hayes says, "Quakerism is acknowledged to contain most of Christ's higher teachings. Its doctrines are gaining constant growth, . . . yet with the spread of his doctrines he is becoming a vanishing figure himself."

The fact that Quakerism contains most of Christ's higher teachings, and that the thought of the day is most decidedly in the direction of the simple gospel of the Nazarene leads us to conclude that the future of the Society itself—or something better—is assured.

So far as religious bodies are concerned, there will be a survival of the fittest.

The principles of Friends will endure for all time, which is of far greater importance than the existence of the Society itself.

That the individual Quaker should disappear while his doctrines are increasing, would seem to indicate that his doctrines are far superior to himself.

Nevertheless, I believe with Prof. Hayes, that we should make use of every up-to-date method that is not in conflict with our principles for the upbuilding and preservation of the Society.

While one deplores the fact that many of the young people seem inclined to "exchange their birthright for a mess of pottage" (worldliness), he must believe that in many respects, at least, Prof. Hayes has pointed out the remedy.

Newark, N. J. CHARLES P. DODSON.

TORONTO, A SUMMER RESORT.

Some people, in fact most people, object to attending a conference in a city in midsummer, where only high buildings afford a shade from the broiling summer's sun.

Toronto is far different from the ordinary inland city or the big city. The buildings are different, the streets are different, the location is different, the climate is different.

Toronto is situated where it enjoys a temperature 10 degrees cooler than that of any other town or city in the vicinity of Lake Ontario. It is on the north shore of the lake. Its dwellings for the most part are detached, have lawns and are set in the midst of trees and shrubs. The streets are wide and like forest avenues. Excellent accommodation, at reasonable rates, is found in great abundance. While Toronto people in large numbers go away during the summer for a change, thousands upon thousands of Americans, especially from the Southern States, make Toronto a summer home. It affords a genuine outing, with all conveniences thrown in. Side boat trips are numerous, and lend pleasant variety. Five thousand people sleep in tents, cottages and homes on the island in front of the city. This has its parks, lagoons, promenades, bicycle run, boating, bathing, etc.

As many more people live at Kew Beach and Balmy Beach in the eastern suburbs, in the midst of natural woods; the trolley gives large and quick service, a cooling and refreshing ride, through these on to Munro Park. Here, then, at the front and side doors of Toronto, is the variety, beauty and freedom of country life and pastime, and all conveniences within a half hour of its business center.

At Toronto you may not only stay for the Conference, but for the summer. It is one of the largest summer places on the continent.

CANADIAN.

MEETINGS AT YORK.

On the 26th of Sixth month our meeting was attended by Jesse Webster and wife, of Parkesburg, Chester County, Pa. His message to those assembled was a very earnest one, urging more faithfulness on the part of each individual present to follow the guidance of a higher power. He expressed a strong desire that each should help to make the world better by living the life we hold up to others, by manifesting our religion in business and social affairs and endeavoring to uplift humanity at large.

After the close of the meeting regrets were expressed that there were not more present.

On Seventh month 3d our meeting was attended by Albert H. Johnson, of Philadelphia. It was a perfect day and an unusual hush of reverential silence pervaded the meeting as our friend offered a very earnest prayer, citing all to heed the prompting of the Divine, to consider deeply the need of turning our thoughts toward the more serious affairs of life, the things which tend toward the uplifting of our daily thoughts and actions.

A feeling of deep thoughtfulness and self-examination covered the meeting.

A. H. Johnson spoke from the text, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service." It is the living sacrifice that is required, not the giving up of things necessary to us, not a punishment, but the adapting of ourselves, not to our own will, but to the divine—the service which is acceptable to the Father. Of this acceptance we are made aware by the feeling of peace and rest after a duty has been performed, and we realize a renewed strength to go forward doing our little toward the bettering of humanity.

After the close of the meeting for worship, in an informal conference our friend presented a paper on the subject, "Is Religious Thought and Organization a Necessity of Present-day Life?" from which we give a few extracts, and hope the entire paper may be printed later in the columns of the INTELLIGENCER. A. H. Johnson stated very clearly his individual thoughts on the subject. "Religious thought seems as necessary for us to-day as anything which we have or do, and every act of our business or social lives should be tempered by a reverence for the Supreme Power."

"Business men may argue that competition is so keen that they must put all their effort in their business or profession to the absolute disregard of all else. Could not this same indivdual, if he were as sincerely in earnest in his religion as in his business, find a small portion of his busy moments sufficiently free to consider the more sacred obligations of life—to commune with his Creator and consider his ways?"

"Unlike any other condition which we may meet in our journey through life, the truly sincere religious experience or conviction must be of an individual and personal character. We can each one help a brother to stand firm in his determination to do right until he is given strength to press forward. Ofttimes the expression of a few appropriate words has done much to lift some one to a more satisfied condition and encouraged him to a more determined effort."

BERTHA K. CLEAVER.

THE TORONTO ASSOCIATION AND PEACE.

Through the activity of our Association, the peace problem has been presented to many of the church courts that met during Sixth month. Seven annual Conferences of the Methodist Church, meeting between Winnepeg, Man., and Halifax, N. S., considered our letter and passed the following, or a similar, resolution:

Whereas, as the result of an international conference, a permanent court of arbitration has been established at The Hague to which nations may voluntarily resort for the peaceful settlement of their differences, and whereas the Government of Great Britain has completed treaties of arbitration with the Governments of France, Italy and Spain, and whereas, a strong movement has been started to secure the completion of a similar treaty between Great Britain and the United States, resolved that we express our satisfaction with the policy pursued in the matter by the British Government, and support the steps taken to establish by peaceful means the reign of law and justice among the nations; resolved, that we urge the Christian churches, Canadian citizens and Canadian Governments, Dominion and Provincial, to further and support every movement favorable to peace and arbitration, and, resolved, that as a British self-governing colony and a peace-loving neighbor of the United States, we especially urge the completion of a treaty of arbitration between these two Christian, English-speaking countries.

The response from the Congregational Union of Ontario and Quebec was so sympathetic and encouraging that we give it in full, also, as follows:

We record our deep sympathy with the Friends' Association in the desire for world-wide peace, and rejoice with them in the progress of arbitration in the settlement of international disputes, trusting that the day may be near when this method will be universally followed and war become unknown.

The next meeting of the Association and the meeting in Eighth month will be given up to the work of preparing for the General Conference. We are looking for a strong rally and a decided uplift in Canada, where Friends are few, but hopeful.

A. C. COURTICE.

RESPONSES FROM OUR ISOLATED MEMBERS.

The epistle sent this year by Philadelphia Yearly Meeting to its isolated members was addressed to them individually, instead of collectively, and contained this request: "We wish to hear from thee concerning thy work and thy interests, especially thy religious life." Several replies have already been received expressing sincere appreciation of the yearly meeting's interest in those who are away from Friendly centers. The first letter from which we quote is from R. Emerson Bassett, Assistant Professor of the Romanic Languages, State University of Kansas, Lawrence. He says:

"I am grateful for the message of fellowship sent me by the Philadelphia Yearly Meeting. I admire the philanthropic and charitable tone which it breathes, and I rejoice to learn through it that the religious labors of Friends continue to prosper. It is to me a source of keen regret that since I left my home, as a young man, in quest of my university education, I have not been located among Friends practising the usages of those among whom I was born and bred. Endeared to these as I am, from the strong ties of conviction and of childhood association, I have never been able, nor have I the desire, to tear loose from them in order to identify myself organically with another religious body. But in the absence of those of my own faith, I associate in Christian fellowship with the evangelical societies around me, believing that in this way I can better advance my early principles than by entire spiritual isolation.

"Though far removed from my fellow members among Friends, I am with them united in spirit. Distance has not made me lukewarm to their principles or oblivious of the glorious part they have taken in advancing the spiritual welfare of mankind, both by precept and example. There is no intelligent and open-minded person but who is proud of what Friends have accomplished and of what they stand for. I warmly share such a sentiment, and I am ever glad

of the opportunity to give expression to it in a quiet, unobtrusive way. As years pass by, adding to my age and to my store of experience and knowledge, I appreciate more and more the privilege of my membership with so chosen a religious body. I only regret that personally I have been able to contribute so little to the advancement of its interests, albeit fully realizing how much I am indebted to it for its rare formative influences."

W. C. K. writes from Eldridge, Fla.: "I have read [the letter and Isaac H. Hillborn's 'Views and Testimonies'] with thankfulness that I am a member of our religious Society, whose loving interest reaches to those who are unable to meet with them. . . . We attend the meetings of Baptists and Methodists, whose members assemble in the same house when either has a circuit minister to preach. There are many sincere Christian people in this as in all communities, who are trying to live up to the light that is vouchsafed, with whom wife and I meet, with the desire that our lives may be a help also."

A letter from L. L. K., Washington, N. C., says: "I believe I am the only Friend in this vicinity. . . . Since I have been residing here I have attended the Presbyterian Church regularly, and have been much benefited by so doing. Next year I wish to send my son North to one of the Friends' schools to be educated. He is twelve years old now. The people living in Washington are very Christian-like, and all attend some place of worship, except the colored people. These comprise about two-thirds of the population, and have progressed very little in religion or learning. Although they are provided with schools very few seem to have acquired any education."

J. M. G. writes from St. Louis, Mo.: "The sentence, 'We feel that as a people we are growing in many ways,' is optimistic and encouraging. I am sure we value highly the influence which Friends have exerted in the world. Their attitude toward the world must be that they are not only of the world, but in it."

The following is from C. M. C., whose home is in Waynesville, N. C.: "I am quite in sympathy with the expressions of this message, and believe there is much food to be handed forth from the spiritual table of Friends, much need for faithfulness in living our testimonies. . . . But I cannot say I find it easy . . . to select the essential from the non-essential in life to my own satisfaction, or in the influence we all must exert upon those about us for strength or weakness. To be an incentive to others 'in the silence,' the peaceful living of Friends, which seems to me such an essential in our belief, and yet to enter into the concerns of this very strenuous age, is a grave responsibility."

Achievement is not bounded by life. It is this truth that solves the mystery of the death of those who go in the prime of their usefulness and with their work apparently all unfinished. God's plans have no horizon. "On earth, the broken arcs; in heaven, the perfect round."—*S. S. Times.*

HISTORY OF BALTIMORE MONTHLY MEETING.

(Concluded from last week.)

[A paper read by Kirk Brown, before Baltimore Young Friends' Association, Park Avenue Library, Sixth-day, Fourth month 16th, 1904.]

This decision settling the title to the property, there was left the controversy as to which meeting should have charge of the burial grounds. The yearly meeting's decision required that the Western District Meeting should pay their portion of the expenses for the care of the burial ground. This that meeting never did. The walls around the two burial grounds, and the buildings for the caretaker of Harford Road Cemetery, were paid for out of the Eastern District's property. The care of the property was practically in charge of Eastern District meeting.

The Western District Monthly Meeting again, in 1819, sent a memorial to the Legislature, requesting it to grant equal right in the Eastern District property. This memorial was referred to a committee of the Legislature, who produced the following reply to the Legislature:

"The vesting in the Western District Meeting, by an Act of Assembly an equal interest with the other meeting, in the property in question appears to your committee to be greatly interfering with the rights of property, and unauthorized in this case before them. They therefore submit the conclusion. That the object of the memorial appears to them improper, and ought not to be granted."

"February 15th. 1819, Received the first and second time, by especial order and concurred with.

"JAMES BREWER, Clerk."

The quarterly meeting was again appealed to by Western District Monthly Meeting, in a memorial, and without an opportunity for Eastern District Monthly Meeting to be heard in the matter, or the knowledge thereof, and by doubtful proceedings the following minute was the result:

"That the Quarterly Meeting held 5th. Month 1819, proceeded so far as to direct that the Monthly Meeting for the Eastern District should be discontinued, and its members, and the members composing it be attached to the Monthly Meeting for the Western District."

In accordance with this instruction the Monthly Meeting for Eastern District was laid down, 4th of 11th Month, 1819, and according to the list of members furnished at this time the Eastern District had a membership of 421 individuals.

Eastern District Meeting has continued to be a Preparative Meeting. At the present time it is a small body of Friends, with a considerable number of the neighborhood children gathered in their meetings and First-day school.

Park Avenue Friends' Meeting is well known to Friends. I shall but repeat the remarks of our deceased friend, Francis T. King, who visited most of the Friends' meetings in America and Europe. Upon visiting this meeting house he remarked that it was the finest Friends' meeting house in the world.

Extracts from treasurer of building committee of Park Avenue Meeting House, given at monthly meeting held 8th Month 5th, 1891:

RECEIPTS. Amount from sale of Lombard Street Meeting House, $50.000.00. Amount secured from collections and other sources $17.387.20. Total of $67.378.20.

EXPENDITURES. Paid for Park Avenue Meeting House

lot, $24.305.98. Paid for building meeting house thereon $39.157.09. Paid for other expences and furniture $3.915.23. Total $67.378.20.

The new meeting house, corner Park Avenue and Laurens Street, was opened for worship 3d Month 10th, 1889.

In reference to the Friends' School Building, Park Avenue and Laurens Street, the following is taken from the report of the president of the building committee, given the monthly meeting held 5th Month 20th, 1899:

The total cost $34,795.00. Contract for building $20.968.00. Contract for heating $2.283.50. Plumbing $1.388.64. Architects fees, and change in original contract, $1.064.86. Cost of lot, $7.000.00. Total cost $32.705.00. Furnishing building (estimated) $2.000.00. Total cost of property and furniture, $34.705.00.

We have here a comparison of costs of meeting property: Eastern District Meeting House property cost $5,106.25; the Lombard Street Meeting House property cost $17,454.18; the Park Avenue Meeting House property, including school building, cost $102,083.20.

THE TEST FOR TRUTH.

[The following paper was read before the York First-day School, Sixth month 5th, by J. Jessop.]

The teachings of Christ are true, but no man-made creed can be taken as the essence of truth. So far as is known, the various creeds were framed to suit the beliefs or the interests of the leaders, many of them good men, but blinded by self-interest, or what they conceived to be the interests of their followers, and handicapped by their very imperfect conception of Christ and his teachings.

The true test of any doctrine is the result it produces when fully carried out. Christ's teachings will bear this test; if they were carried out in spirit and in truth, they would produce a perfect world. We would be rid of the multitude of ills that vex us on every side, and we would have the perfect universe that no doubt will come, but as yet is a long way off.

Before we can live in the truth and enjoy all the blessings that were intended for us, evil must cease to exist; for while we have evil there must be contention, strife and misery, more or less acute.

The good cannot lay aside defensive measures, while there are evil-disposed individuals and nations in existence. If they did so it would only result in their extermination; evil would triumph and truth would be unknown. Truth and right, which are synonymous, are only kept in the ascendant by constant vigilance, the evil-disposed are in the majority and are kept from gaining the mastery by a sense of shame, which is never or rarely ever entirely dead; and the greater courage of the truth which loves the light and is more outspoken.

But to retain the mastery, truth must be forever on the alert, in any community where there is not a constant effort for betterment there will be a retrograde movement, a tendency more or less pronounced too degenerate toward barbarism and savagery.

THE CONDITION IN SIBERIA.

[Whether or not any good will result from such costly protests as here described will depend largely on how much attention the affair attracts outside of Russia.]

A recent extraordinary event in Siberia throws fresh light upon the arbitrary methods of Russian administration. The facts have leaked out, though great efforts have been made to suppress them.

It seems that since the appointment of the new Governor General of Eastern Siberia, Count Koutayssov, he has issued a series of oppressive decrees, taking away one after another the few privileges that the political exiles have hitherto possessed, and making their lives at last almost unendurable.

In the province of Yakutsk they have been ordered out of the towns where they had been quietly living in banishment for years, and have been sent into the wildest regions, where there are neither houses nor the necessaries of life. They are forbidden under heavy penalties to visit the towns to get food or medical help. They are subject to severe floggings, both in the prisons where halts are made, and on the march. Small offences, such as going a short distance from their prescribed place of residence, are punished by an abitrary lengthening of their term, and sometimes by banishment to the remotest and bleakest prison stations of Siberia. The exiles are now forbidden to visit one another, which has hitherto been their only consolation. This is especially hard on those who are transferred abruptly from one place to another, often at a great distance. The government provides them neither with proper food nor with sufficient clothing. Their friends used to supply them with comforts for the journey; but now they are forbidden to see their friends, either before starting or on the march. Worst of all, the authorities have announced that the exiles whose term has expired will no longer be transported back to their homes by the government. This is equivalent to changing a sentence of temporary exile into one of banishment for life, as few of the impoverished prisoners can make the long journey back from Siberia at their own expense.

Believing that some energetic protest was necessary to call attention to their desperate situation, 57 political exiles, men and women, recently barricaded themselves in a house in the town of Varkutsk, and gave notice that they would not come out until they were promised some amelioration of their condition. They sent a telegram to Von Plehve stating their grievances, and urging that these oppressive measures should be relaxed. They were besieged by the soldiers, who fired, it is said, more than 2,000 bullets, riddling the house with shot, killing some of the inmates, and wounding others. The besieged held out for three days before they were finally forced to surrender. The survivors have been thrown into prison.

Great excitement has resulted, and commerce is said to be suspended in the Yakutsk district. Other colonies of exiles, at Olekmine, Nochtuisk, Bayagantai, etc., have telegraphed to the authorities at St. Petersburg that they wish to join in the protest.

The main facts have now got into the European papers. Russian refugees in New York city have lately received from one of the survivors a private letter, smuggled through the guards, giving more details. The exiles fortified the house as well as they could:

"As material we used earth from the garret, which we carried down in bags made from underclothing, and the brickdust from the broken ovens." (The roofs of Russian peasant houses are covered with a layer of earth, which filters through the cracks.) "All the men and women worked incessantly, in a cloud of dust, in impossible surroundings, amid scenes of ruin, and in expectation of renewed firing. The fortification saved many lives, although the bullets that wounded Medniak, Kostiushko and Chatzkelevitch passed through it. . . . Those were awful minutes. Every window riddled with dozens of bullets; a terrible crackling, as if the house was falling to pieces; bricks flying from the ovens as they were shattered by the bullets, and our comrades lying flat on the ground, in momentary expectation of death. . . . Many wished to be struck by a bullet, preferring a terrible end to horror without end."

Experience has convinced the exiles that the only way to secure better conditions is by actually courting death, as in this case. It will be remembered that in 1889 the treatment of the political prisoners in Siberia became so unbearable that some of those in Irkutsk made a desperate resistance, as a protest particularly against the floggings in vogue. A number of men and women were shot down, and of the survivors several were hanged and others sent into more remote exile. But the affair made a great noise in Europe and America, and the pressure of public opinion compelled better treatment of the exiles for some years after. The present desperate protest was undertaken in the hope of a similar outcome.

FRIENDS' ASSOCIATIONS.

MANSFIELD, N. J.—The Young Friends' Association of Mansfield met at the home of George N. Bowne Sixth month 25th, 1904, with thirty-two members in attendance.

The president opened the meeting by reading the thirteenth chapter of first Corinthians. After the reading and adoption of the minutes of the previous meeting and the report of the Executive Committee, Sarah A. Biddle read "Meetings for Discipline"; Mattie A. Taylor read a portion of chapter 8 in Janney's "Life of William Penn," concerning the settlement of New Jersey.

"The Two Bills" was the title of a selection with a very good moral, given by Laura C. Black. Mabelle E. Harvey gave some interesting current topics. A voluntary recitation was given by Dorothy Deacon, entitled "A Country Maiden."

The next meeting will be held at the home of Thomas A. Bunting, Seventh month 28th, 1904.

ANNA COLLINS SCOTT, Secretary.

RISING SUN, MD.—The meeting of West Nottingham Young Friends' Association in Seventh month was opened with a reading by the vice-president, Robert K. Wood. At roll-call the majority of those in attendance responded with appropriate sentiments, which were followed by the reading of minutes of last meeting.

It was suggested by the secretary that a set of resolutions be drafted concerning the gift so recently donated to us—the room fitted up for the use of the Young Friends' Association and similar work. The motion was carried, and the drafting of the resolutions was left in charge of the secretary.

"The Universe as We See It" was the subject of the remarks offered by Edwin R. Buffington.

The question, he said, was of itself so deep and far-reaching in character, so far extended in its nature, as only to be attacked from the outskirts.

It is first necessary to understand what we mean by the universe. Do we suppose it to mean everything tangible and visible? We shall only consider man's part of imagination in human action, as well as nature in general.

Many things in the universe as we see it are difficult to understand and accept. Yet, back of all the adverse circumstances, something gives an answer to all its meanings—something back of human life that gives a solution to all problems.

He spoke of the things of nature as seen by John Fiske on a walk to the fields, where the sweet perfume of clover and of unfolding blossoms filled the air, while overhead the skies are clear, sun shining unobstructed; in yonder tree a bird is singing God's praises, and at our feet the babbling brook goes rippling on, all working in perfect harmony, and we say, There is a God of love. But suddenly a storm arises, sweeping everything in its path, and all that we had so recently enjoyed in the world of nature is made destitute and robbed of its beauty and harmony. It is not worth while for us to ignore such, for they are absolute facts that confront us to-day and demand an answer. Where there is deep thinking, not simply upon the surface, but to get down deep into the soul life, there is experienced a grandeur never before known, which makes of life not a shallow comedy, but a life worth living.

He spoke of the two views taken by people of the universe, the optimistic and the pessimistic; of the many inconsistencies in this world; that he was glad he belonged to the former class of thinkers. Although we cannot understand the many mysteries of this world, yet undoubtedly back of all there is a Power, a God of love, and some time there will be an unfolding, when we will understand and the condition of man will be perfected.

Two historical papers were presented, one upon "Mohammedanism," prepared by Edna Buffington; the other upon "Buddhism," by Belle H. Haines.

Brinton Nichols gave a voluntary reading relating to "True Patriotism."

One thought was that he who overcomes himself in the great battle of life is a greater hero than he who goes to battle where a life for a life is taken.

After announcing the program for next meeting, the usual silence was observed, and the Association closed.

JANETTE REYNOLDS, Corresponding Secretary.

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held Seventh month 10th at the home of Willet Hazard. The meeting was opened by the reading of the sixth chapter of Ephesians. Anna Speakman, principal of Friends' Central School, Philadelphia, then read selections from "A Confession of Faith," by Charles Ames. John Taylor read "Kindness to Animals," by Wendell P. Garrison. A portion of the Philadelphia Discipline was read. The minutes of the last meeting were read and approved. It was decided that the Young Friends Association should have a picnic at Long Beach, at the home of Louise Ferris, on Seventh month 22d. Sentiments were given, and, after a brief silence, the meeting adjourned to meet again Eighth month 7th, at the home of Charles Lewis, 645 North Los Robles Avenue, Pasadena.

MARY S. HOWELL, Assistant Clerk.

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FOR FRIENDS' INTELLIGENCER.

SONNET TO A PEARL.

A pearl lay shining on an Eastern strand,
Washed by the ripples of the rising tide;
Fit gem to deck the fairest lily hand,
And symbol purity on earth beside;
An empty shell with sea weed gaily decked.
Beside it on the sand a token bore
Of tiny creature of the ocean wrecked;
Its curse—the gleaming jewel on the shore.
For lo! within the centre of the stone,
So white and fair, a cruel sand grain lay;
The tiny mollusk suffered without moan,
But covered it with beauty day by day.
Thus out of pain may spring a treasure rare,
So may the pearl a beauteous lesson bear.

SARAH PALMER BYRNES.

HEROISM.

It takes great strength to train
To modern service your ancestral brain;
To lift the weight of the unnumbered years
Of dead men's habits, methods and ideas;
To hold that back with one hand, and support
With the other the weak steps of a new thought.

It takes great strength to bring your life up square
With your accepted thought, and hold it there;
Resisting the inertia that drags back
From new attempts to the old habit's track.
It is so easy to drift back, to sink;
So hard to live abreast of what you think!

It takes great strength to live where you belong
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose,
To bear this pressure and succeed at length
In living your belief—well, it takes strength.

And courage, too. But what does courage mean
Save strength to help you face a pain foreseen?
Courage to undertake this lifelong strain
Of setting yours against your grandsire's brain;
Dangerous risk of walking lone and free
Out of the easy paths that used to be,
And the fierce pain of hurting those we love
When love meets truth, and truth must ride above?

But the best courage man has ever shown
Is daring to cut loose and think alone.
Dark are the unlit chambers of clear space,
Where light shines back from no reflecting face.
Our sun's wide glare, our heaven's shining blue,
We owe to fog and dust they fumble through;
And our rich wisdom that we treasure so
Shines from the thousand things that we don't know.
But to think new—it takes a courage grim
As led Columbus over the world's rim.
To think it cost some courage. And to go—
Try it. It taxes every power you know.

It takes great love to stir a human heart
To live beyond the others and apart.
A love that is not shallow is not small,
Is not for one, or two, but for them all.
Love that can wound love, for its higher need;
Love that can leave love, though the heart may bleed;
Love that can lose love; family, and friend;
Yet steadfastly live loving, to the end.
A love that asks no answer, that can live
Moved by one burning, deathless force,—to give.
Love, strength and courage. Courage, strength and love,
The heroes of all time are built thereof.

CHARLOTTE PERKINS GILMAN.

The latest addition to Macmillan's Pocket American and English Classics is "Selected Sermons of Jonathan Edwards" (New York. Cloth, 25 cents). The introduction and notes are by H. Norman Gardiner, professor of Philosophy in Smith College. It will be remembered that selections from "Woolman's Journal" were recently published in this series, which is intended for use in secondary schools.

A WIZARD OF PLANT LIFE.

I have met recently in a little vine-mantled cottage, not far from the Pacific, a remarkable man, known to experts throughout the country and beyond, yet one of the least known to the general public. Luther Burbank has evolved more extraordinary, and, indeed, more marvellous plant life than any other man. Without the training of the college or the university, he yet leads in one of the most subtle and elusive, one of the most complex and baffling departments of modern research.

On a wind-swept mesa he finds a wild flower of some native beauty, but insignificant in size, and, in the main, uncomely. He takes this flower and gives it a new life, increases its size, doubles its vigor, hastens its spring-time appearing; or, if it suits him, he transforms it utterly, producing a flower unlike anything which has yet blossomed. He finds two trees, neither one, to his mind, filling its true place in the world; he joins them and produces a new tree possessing the best of both. One such tree he has made which is now the most rapidly-growing tree known in the temperate zones of the world, and one of the most prolific of all nut-producing trees.

He takes a small, unpalatable fruit, inferior in size and lacking in nutrition, and makes it over into another fruit, large, rich, toothsome, beautiful. A little daisy, small and imperfect, appealed to him one day, and he developed the insignificant flower into one several inches in diameter. He takes a flower with a large, showy bloom, a handsome creature among its more delicate companions, but having an offensive odor, and gives to it a delicate, fragrant scent. He has changed the hue of a yellow poppy into silver, or amethyst, or ruby. He has driven the pit from the plum and filled its place with substances rich, juicy and sweet. He created a walnut with far thinner shell—so thin, indeed, that the hungry birds could perch upon the branches, drive their bills through it and rob the nut of its meat. This would not do, and he reversed the process and bred back until he had a nut of just the right shell thickness. Incidentally he drove the tannin from the walnut and has left the meat almost as white as snow.—*W. S. Harwood, in Scribner's.*

The following is quoted in the New York *Sun* for Seventh month 14th, with the statement that "Quakerism is increasing in membership": "The inevitable reaction from extreme ecclesiastical ritualism and organization throws the worshiper back on an ultra simplicity. The intensity and demonstration of modern life render more attractive the Quaker habit of solitariness. The tendency which we observe increasingly in all churches to concentrate religious faith and fervor on social work is in favor of a people whose philanthropic zeal has ever been a distinguished feature. And as the world gets older it loses faith in controversy, as it thinks more it talks less, and this tendency may recruit the disciples of silence."—*The Sunday Strand.*

A Boston woman, who has been busy figuring, says: "The entire value of the ninety-four buildings of Harvard University, together with the land and equipment belonging to them, plus the same commodities at the University of Chicago, plus the value of the entire Tuskegee Institute plant, plus $90,000, are about equal to the cost of the battleship Iowa." Her unique comparison of the cost of war and education deserves consideration from students of economics.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 10.30 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

7th mo. 24 (1st-day).—Schuylkill Meeting, to be attended at 10.30 a.m. by the Quarterly Meeting's Committee to Visit Smaller Branches.

7th mo. 24 (1st-day).—Hopewell, Va., Young Friends' Association.

7th mo. 26 (3d-day).—Western Quarterly Meeting, at London Grove, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m.

7th mo. 28 (5th-day).—Caln Quarterly Meeting, at East Caln, at 11 a.m.; ministers and elders, same day, at 10 a.m.

7th mo. 30 (7th-day).—Westbury Quarterly Meeting, at Westbury, N. Y., at 10.30 a.m. Afternoon meeting, under care of Philanthropic Committee, at 3 o'clock. Alice W. Titus will give a paper on "Modern Bible Study." All are cordially invited to attend.

7th mo. 31 (1st-day).—Being a fifth First-day in the month, is "Friends' Day" at Home for Aged and Infirm Colored People, Forty-fourth and Girard Avenue, Philadelphia. Religious meeting at 3 p.m., held in the manner and under the care of Friends. It is hoped that the occasion will be borne in mind, and that a goodly number of ministering and other Friends may feel concern to attend.

8th mo. 2 (3d-day).—Concord Quarterly Meeting, at Concord, Pa., at 10 a.m.; ministers and elders, day before, at 2 p.m.

8th mo. 3 (4th-day).—Purchase Quarterly Meeting, at Purchase, N. Y.; ministers and elders, day before, at 2.30 p.m.

8th mo. 3 (4th-day).—Purchase Quarterly Meeting, at Purchase, N. Y., at 10.30 a.m. Friends' Association in the afternoon. Subject for discussion, "Silent Preachers." Meeting for ministers and elders, the day before (3d-day), at 2.30 p.m. Conveyances will meet the 9.06 a.m. train from Grand Central Station, New York city, at White Plains, both days; also the train from the north, arriving at 9.50 a.m.

8th mo. 4 (5th-day).—Abington Quarterly Meeting, at Gwynedd, Pa., at 10 a.m.; ministers and elders, day before, at 11 a.m.

Take 8.32 train at Reading Terminal for Ambler Station, where a trolley will be in waiting to take passengers directly to the meeting house.

8th mo. 6 (7th-day).—Conference under care of Western Quarterly Meeting's Philanthropic Committee, at London Grove Meeting House, commencing at 10 a.m., all day session. Henry W. Wilbur is expected to be present.

8th mo. 7 (1st-day).—Pasadena, Cal., Young Friends' Association, at the home of Charles Lewis, 645 North Los Robles Avenue.

8th mo. 7 (1st-day).—Friends' Association of Columbus, Ohio, at the home of John E. Carpenter, 2018 North High Street, at 2.30 p.m. Strangers are cordially invited to meet with us.

8th mo. 7 (1st-day).—Merion Meeting attended by Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches, at 10.30 a.m.

8th mo. 9 (3d-day).—Philadelphia Quarterly Meeting, at Race Street, at 10 a.m.; ministers and elders, day before, at 3 p.m.

8th mo. 22 (2d-day).—Indiana Yearly Meeting, at Waynesville, Ohio, this year; the yearly meeting proper convenes 8th mo. 22d; meeting of ministers and elders on 7th-day preceding, at 2 p.m. We would be very glad if ministers and other concerned Friends would feel drawn to come and mingle with us at that time. Such should inform us when they will be here. ELIZABETH B. MOORE.

8th mo. 24 (4th-day).—The Visiting Committee of Salem Quarterly Meeting have appointed a meeting at Ocean City, N. J., to be held in the school building, on First-day, 24th inst., at 11.15 a.m.

8th mo. 29 (2d-day).—Ohio Yearly Meeting, at Mt. Pleasant. Friends desiring to attend, by sending notice, will be met at Mt. Pleasant Station, Wheeling and L. E. R. R., on Seventh-day, Eighth month 27th.

It is most earnestly hoped that, as many interested Friends from other yearly meetings as possibly can will make an effort to be present throughout its sessions.

The time of trains from Steubenville, O., and Wheeling, W. Va., will be given later.

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RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy, 3 cents. 50 copies, 75 cents. 100 copies, $1.00.

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A Religious and Family Journal

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And scented slopes as cool and green,
To kiss of lisping ripples lean.

Lucy Larcom.

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXXII., ... 497
BE HUMBLE (Verse), ... 497
QUAKERISM AS A RELIGION, ... 497
THE BOOTHAM SCHOOL, ... 499
THE BEST SERVICE, ... 500
CHARLEMAGNE AND THE POPE, Friends' Christian History Lesson, XXIX., ... 501
EDITORIAL: American Scholarships at Woodbrooke, . 502 Notes, ... 502
CURRENT EVENTS, ... 503
BIRTHS, DEATHS, ... 504
NOTES, ... 505
THE CONFERENCE: "Go to the Conference if you possibly can"; Transportation Notes 505
THE COMMITTEE AT TORONTO, ... 506
READING WAR NEWS, ... 506
PREPARING FOR MINISTRY, ... 507
WESTBURY QUARTERLY MEETING, . . . 508
LET US GET RID OF HUMBUG, ... 509
SOME MODERN FISHES, ... 509
FRIENDS' ASSOCIATIONS, ... 510
MISCELLANY: The School of Sorrow (Verse); Hopewell Meeting House (Verse), ... 510
BOOKS AND MAGAZINES, ... 511
CALENDAR OF MEETINGS, ... 511

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, EIGHTH MONTH 6, 1904.

Volume LXI. Number 32.

GOOD WORDS.—XXXII.

Without repentance and forsaking of past sins, and walking in obedience to the heavenly voice which would guide into all truth, remission of sin and eternal life can never be obtained, but they that fear his name and keep his commandments, and they only, shall have a right unto the tree of life.

1668. WILLIAM PENN.

BE HUMBLE.

He that is down needs fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

I am content with what I have,
Little be it or much;
And, Lord, contentment still I crave,
Because Thou savest such.

Fullness to such a burden is
That go on pilgrimage;
Here little, and hereafter bliss,
Is best from age to age.

JOHN BUNYAN.

For FRIENDS' INTELLIGENCER.

QUAKERISM AS A RELIGION.

In speaking of Quakerism as a religion we must first agree upon a definition of religion that may be generally acceptable.

This, it may be assumed, beyond question, is that declared by Jesus Christ as his conception of religion. In this he was most explicit. Referring to the authority from which he derived inspiration and direction, he declares: "I can of mine own self do nothing: as I hear I judge and my judgment is just because I seek not mine own will, but the will of the Father that sent me." "For I came . . . not to do mine own will, but the will of him that sent me." "My meat is to do the will of him that sent me." "I and my Father are one." Affirming thus his spiritual relationship with God, he as positively declared to those to whom he delivered his message that their attitude toward the Father must be like his. Speaking to the Jews in the temple he said: "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." Speaking to his disciples he said: "After this manner pray ye: Our Father which art in heaven . . . thy will be done on earth as it is in heaven." Speaking to God of those who had been enlightened by his teaching, he prayed: "Sanctify them with thy truth. Neither pray I for these alone, but for them also who shall believe on me through their word; that they may all be one: as thou Father art in me and I in thee, that they, also, may be one in us."

Thus defined, religion is, specifically, living in harmony with the will of God. In practice it is man's effort to adjust himself to God—to become one in purpose with him. Sanely living thus, the product of religion is righteous action, or morality in human relations. For no sincere religion can be devoid of principles which develop a line of conduct that promotes happiness among men.

To this end Jesus declared: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovery of sight to the blind, to set at liberty them that are bruised."

Religion thus has two phases, the subjective and the objective, the former relating to experiences in life in which are felt the impulse of "a Power, not of ourselves," that overrules human purposes and directs conduct; and the latter to a somewhat conventional (though never entirely so) line of morals that results in good citizenship and noble behavior. The religion that has both these phases of character well developed, would seem to be eminently Christian, if we mean by that, like Christ's.

In 1648 George Fox began preaching (according to his words) "the appearance of the Lord's everlasting truth, and breaking forth again in his eternal power, in this our day and age in England." What he meant by this is made clear by the account which he gives of his previous religious experiences.

From childhood he had been reared in an atmosphere of religion. He says: "When I came to eleven years of age I knew pureness and righteousness, for, while a child, I was taught how to walk and to be kept pure." "People had generally a love for me for my innocency and honesty." Thus, so far as the objective phase of religion is concerned, he seems to have been eminently endowed. He was a dutiful member of the Church of England, and, doubtless observant of its ritual and satisfied with its creed.

In his nineteenth year, however, he had new experiences, which he describes as "the times of the working of the Lord in me." He says: "I was sometimes brought into such heavenly joy, that I thought I had been in Abraham's bosom." He says, also, that he had "great openings," in which the Lord revealed to him spiritual truths, that for the most part were different from the teachings of the Church. As we read his Journal, we cannot fail to be impressed with the vividness of his descriptions of his experiences with the Lord. Sometimes, in moments of doubt, he would seek advice from the ministers, who claimed to be conservators of divine truth through the authority of the Church. But in vain. Their advice failed to

satisfy the hunger of his soul. He says he found that "they possessed not what they professed." Like the prophets of old, he found nothing short of the direct inspiration of the Lord could bring peace to his spirit. We have no reason to suppose he was dissatisfied with the creed of the Church. On the contrary, we have evidence in his "Journal" that he believed in it. But he had experienced something more vital than a philosophy of religion. Simply the science of God did not satisfy his soul's quest. It is not sufficient for a starving man to know the principles of dietetics, and of digestion. He may be ever so learned as to the nature of food, its influence on health or the manner in which the various organs of the body assimilate it, but unless he eat the food he does not receive its life-sustaining power. What a man believes about God makes but an immaterial part of religion. The religion that Fox had discovered was not dogmatism, nor philosophy; it was experience; it was not food described, it was food partaken.

Thus he says, "the Lord opened to him" the truth that "being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ." Not that he meant by this that intellectual training is a disadvantage to a minister, as has sometimes been inferred, but that this training is "not enough." In like manner he found that the study of the Scriptures (to which he was advised by the ministers) did not satisfy. Hearing the preacher at Nottingham assert that the scriptural declaration, "We have also a more sure word of prophecy," sustained the doctrine of the authority of the Scriptures as the ultimate guide to religion, Fox interrupted the speaker and asserted that not the Scriptures but the Spirit of the Lord that directed the writers of the Scriptures was the supreme authority for Truth. His quest for God did not stop short of the Fountain of "living water," of which "whosover drinketh . . . shall never thirst." For him nothing short of the personal experience of divine revelation would satisfy. And thus Quakerism was born.

Of it Professor William James, the eminent psychologist, says: "The Quaker religion, which he (Fox) founded, is something which it is impossible to overpraise. In a day of shams it was a religion of veracity, rooted in spiritual inwardness and a return to something more like the original gospel truth than men had ever known in England."

Thus far we have considered the subjective phase of Quakerism as a religion, its emotional aspect. It remains now to examine its objective character. What are its fruits in the promotion of character, in the formation of conduct? Are they such, for instance, as St. Paul cites as those of the spirit: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance"? Let every Friend answer for himself. If there is any impulse for philanthropy, any expression of ethical resolve, any phase of personal morality, that does not find a sufficient sanction in the pure guidance of the Inner Light, then Quakerism fails.

It must be conceded that the old theological ground for faithfulness to duty, the doctrine of rewards and punishments in the life beyond, has lost its significance. The bred-in-the-bone Quaker does not fear God. "Perfect love (trust) casteth out fear." The uppermost conscious motive for right living in Quakerism is a reverence for the divine impress that enticingly directs, "This is the way; walk in it." There is in this relationship with the Father such perfect confidence that there is no doubt of divine goodness. The faith of Job is justified: "Though he slay me yet will I put my trust in him."

There remains still a contemplation of Quakerism as to its sufficiency to meet the needs of the soul in the satisfying assurance of its rectitude; such as follows, according to "evangelical" doctrines, the experiences of conversion, regeneration and salvation.

I use these terms in the sense implied by those who claim alone to be "orthodox," and not as they are interpreted by some Friends who appear to think that Quakerism must be adjusted to orthodox formulas. I refer to the experiences that the members of almost all Christian sects declare they undergo, viz., the soul's consciousness of sin, of its utter inability to find happiness, of its sense of an inherited tendency to do evil, of its realization that its human environment draws it away from God, and of its necessity for finding some supernatural means of salvation.

On these matters it may be said that Quakerism has no morbid tendencies. The soul that seeks to dwell with God has no sense of total depravity, no feeling of utter hopelessness, no experience of a miraculous process of salvation. It has no doubts, no sense of uncertainty. It never is overcome with the problem of evil. It never has a sense of alienation from God. It realizes that the kingdom of God is not in the distant future in some far-off realm, but is now and here.

The man who keeps his mind open to the pure influences of the Light Within realizes in his social relationships that evil may be and is overcome by good. He fails not to note in the history of the human family its social evolutions, and he is impressed with the evidence underlying this development that there must be a Cause that is good, that is loving, that is helpful. He looks upon the ills of life as the fruits of ignorance. He has learned that he can work in conjunction with a super-human power in making human life more secure against disease and unhappiness. He finds that there is in the universe an upward trend toward a higher and better adjustment of natural conditions to the welfare of the human soul, and that men have through the ages responded to the impulse "to rise on stepping stones of their dead selves to higher things." He recognizes that the human race has grown in the likeness of God. He sees in the noblest traits of human character the best expression of the perfection to which this growth has arrived. Humanity under the Indwelling Spirit has developed as by the law of God through the ages. It has not reached its culmination. Though few may have that clear vision of a time of which sages have sung and prophets proclaimed, when the day of the Lord shall be universal

upon earth, still in every life that puts trust in God is felt the faith of the poet:

"Yet I doubt not thro' the ages
One increasing purpose runs,
And the thoughts of men are widen'd
With the process of the suns."

I shall close my article on Quakerism citing the religious experience of two well-known men, in each of whom is exemplified the value of a faith such as I have endeavored to portray. The first I take from the chapter on "The Religion of Healthy-Mindedness," in Professor James's "Varieties of Religious Experience." It is part of a letter from Dr. Edward Everett Hale. He says: "I observe, with profound regret, the religious struggles which come into many biographies. I ought to speak of these, to say that any man has an advantage not to be estimated, who is born, as I was, into a family where religion is simple and rational; who is trained in the theory of such a religion, so that he never knows for an hour what these religious or irreligious struggles are. I always knew God loved me, and I was always grateful to him for the world he placed me in. I always liked to tell him so, and was always glad to receive his suggestions to me. . . . A child who is early taught that he is God's child, that he may live and move and have his being in God, and that he has, therefore, infinite strength at hand for the conquering of any difficulty, will take life more easily, and will probably make more of it, than one who is told that he is born the child of wrath and wholly incapable of good."

The other I take from several parts of a most delightful little book, "A Boy's Religion," by Rufus M. Jones. Blessed is the boy that has lived in such an atmosphere of spiritual integrity. He says: "I was not 'christened' in a church, but I was sprinkled from morning till night with the dew of religion. We never ate a meal which did not begin with a hush of thanksgiving; we never began a day without 'a family gathering,' at which mother read a chapter of the Bible, and, after a long silence, some one would generally bow and talk with God so simply and quietly that he never seemed far away. In fact, when I first began to think of God, I did not think of him as far off. At meeting some of the Friends shouted long and strong when they called upon him, but at home he always heard easily." . . . "God was just as real a being to me all through my early boyhood as was any one of the persons in our nearest neighbor's house. At home he was talked with every morning and spoken of all day in a variety of ways. If any sort of a crisis was near us his help was asked, in as simple and confident a way as we asked a neighbor's help when we needed it." . . . "A hundred things which occurred convinced me that God was a real person, who took care of us, who knew all about us, and was at all times near by. Again and again was I told to do some particular thing because 'God wanted me to do it,' or not to do something because 'God would not like to have me do it.' 'How does thee think God will feel?' were the words which met me when I had gone wrong." . . . "I think one of my uncles, more than anybody else, helped me to realize, not by what he said, but by what he did, that this goodness of character which I was after is not something miraculous that drops into a soul out of the skies, but is rather something which is formed within as one faithfully does his set tasks, and goes to work with an enthusiastic passion to help make other people good." Our boy was, however, at times slightly morbid, as boys are prone to be psychologically as they pass through a certain period of their lives, influenced, no doubt, somewhat by the theologians' speculations of the problem of sin, and he refers to his struggles, when, as "a poor, sick soul, unable to cure myself, I was drifting hopelessly down the stream." From it he emerged, however, triumphantly, and in his estimate of the religion of a boy he has this to say: "In a word, the average boy is profoundly religious. He may be easily turned against religion by unwise treatment, but if the atmosphere about him is right, he will come into a religious life as he comes into the other great inheritances of the race." . . . "Boys are much deeper, much better, than even their mothers know, and down below what they show, and what they say, is a center of life which is never wholly silent. If their friends knew how to reach it there would be more good men in the world than there are!"

Here, my reader, I drop my pen, thankful if I may have been in some degree serviceable to "put thee in remembrance that thou stir up the gift of God that is in thee"—the inspiration and the power that solves all of life's important problems.

Wm. M. Jackson.

For Friends' Intelligencer.

THE BOOTHAM SCHOOL.

While in York I made two visits to the Friends' School for Boys in Bootham, a street just outside the ancient city wall. The school building that faces the street looks like, and, indeed, originally was, a rather large dwelling house. It is separated by only a few feet from the houses on either side, and there is no suggestion of the large garden and athletic field in the rear. Passing through this first house and into the new school building beyond, I looked out upon green country which might have been miles away from any city. I was half inclined to think that I had strayed "through the looking-glass" into the magic region where what is on one side of a door has absolutely no relation to what is on the other.

I had been surprised to find a boarding school for boys in a closely-built city; I was still more surprised to find the city school really in the country.

As far as the interior of the buildings and the equipment are concerned, the school might as well be in America as in England, except that the sleeping rooms are made to accommodate from four to sixteen boys each, the larger number being preferred by the masters. They find the public spirit that may be aroused, when the public is large enough, an effective means of discipline, and believe it easier to keep the moral atmosphere healthy in one group of sixteen boys than among eight pairs.

While the equipment at Bootham is not very different from that of our best schools, the methods in the class-rooms, so far as I observed them, were more like those of an American college than of our preparatory schools.. The course of study, covering four or five years, is practically the same in grade as that of our high schools, but the instruction is more by lecture than from text-books. Text-books are used, however, and a number of them I found to be of American authorship. There is laboratory work in the sciences, and manual and gymnastic training very much as we have them.

The lecture method of instruction requires more time in school and less study outside than we expect of our pupils, and the school day is longer than with us, though broken by sufficient recesses. In the summer term school work begins at 7.30, before breakfast.

The teachers are all men and all Friends, and one of them, this year, an American. So far as I could see, the relations between teachers and pupils are almost as free as in our schools, except for the difference due to the better manners that prevail in England. There is more show of deference to age and position among English boys and girls than among Americans.

The quality of the teaching that I saw was, in the main, excellent.

All but very few of the 80 or more boys are Friends. There is a tuition charge of from $320 to $365 (about) per year, to Friends, and from $350 to $395 (about) to others. Friends who are unable to pay full rates are assisted by their meetings. The school belongs to the Yorkshire Quarterly Meeting, which makes good the difference between income from tuition and the expense of maintenance and operation. By a recent increase in the tuition charges, it is hoped that the income will have been made sufficient to cover expences.

The boys attend the meeting in York morning and evening on First-days, occupying with the girls of the Mount School the whole of the main floor. Other Friends sit on the raised seats on the sides and at the rear of the house. On week-day mornings the boys assemble for ten or fifteen devotional minutes, as is not uncommon with us; but the headmaster, Arthur Rowntree, depends chiefly upon the maintenance of a "Friendly atmosphere" for preserving the distinctively Friendly character of the school, and that, of course, depends very largely upon him. It seemed to me that in this respect as in others, the Bootham School does credit to the meeting, the board of managers and the headmaster. Edward B. Rawson.

THE BEST SERVICE.

[Taken, at the request of several of our readers, from the *Outlook* of Sixth month 25th.]

Marcus Aurelius, who had many serious things to say about the most serious crises in life, and whose high virtue and loyalty to noble ideals of duty have reinforced and strengthened some of the best men and women in all subsequent ages, had much to say also along the lines of the every-day practice of humble virtues; for he was eminently a wise man and knew that greatness is built up, not by single efforts in striking crises, but by the repetition of small acts in every-day experiences. He wrote: "Begin the morning by saying to thyself, I shall meet with the busybody, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I, who have seen the nature of the good that it is beautiful, and of the bad that it is ugly, and the nature of him who does wrong, that it is akin to me, not only of the same blood or seed, but that it participates in the same intelligence and the same portion of the divinity, I can neither be injured by any of them, for no one can fix on me what is ugly, nor can I be angry with my kinsman, nor hate him."

This is a paragraph from what might be called the working philosophy of an independent and gracious life—the life of the man or woman who meets freely the disagreeable things of the world, the ungracious, repellent and mean persons of whom society contains so many, but refuses to be affected by them. It is a part of a gracious and beautiful life to turn the edge of gossip, of cynicism, of envy and hatred by keeping resolutely out of the mood in which these motives and feelings are possible. The busybody who has evil things to hint and base things to tell of others succumbs to the rebuke of silence, and the stream of misrepresentation dries up in the atmosphere of unspoken condemnation. The envious find the air which surrounds a generous soul uncongenial, and the ungrateful and arrogant are driven back upon themselves in the presence of those to whom gratitude, humility and generosity of judgment are habitual. One may go through life almost silent and yet change the atmosphere of the road along which he travels; for to express one's nature it is often unnecessary to speak. Kindness, generosity and a spirit of unselfishness escape from some men and women in their most silent moods and pervade the places in which they are. It is a matter of no consequence to us that those about us are ungenerous, envious and bearers of false tales. There is no reason why we should descend from the hillsides on which we live into the swamp because other men and women like the miasma. No man need be ignoble in this world because the world is full of ignoble people; for, as Marcus Aurelius points out, those who love the higher things love them because they have seen how beautiful they are, and those who stand for the base things stand for them because they have not seen their ugliness. The man who looks at a beautiful view from the side of a mountain ought to be very tender of the blind man who finds nothing but the roughness of the road and his lack of vision. There are many people to whom life is mean and small because they have never seen the nobler side of it. Such men and women are to be pitied even more than they are to be condemned, and the way to serve them is to open their eyes.

The eyes of the blind are never opened by violence, and the best way to persuade other men to cease bear-

ing tales, using envious speech and forgetting the debt of gratitude, is to show forth day by day the beauty of appreciative speech, of generous recognition, and of that kindly interpretation that puts the best light on character and deeds. If it be true that a good deed shines like a light in the world, it is much more true that a beautiful character is like a beacon; it not only illuminates, but it also warns and guides. It shines brightest when the clouds are black about it and the earth is hidden from view by the darkness. The most profound influence exercised by the loving and the devoted is unconsciously put forth. They serve others when they are unaware that any virtue passes from the hem of their garments; and the chief concern of a man or woman should be, not to correct others, but to keep the stream of influence which flows from them pure at the source; for an example is ten times more persuasive and searching than any reproof or direct suggestion. In a corrupt society a good man or a pure woman stands out with marvelous brightness, and the worse society is the less excuse there is for corruption. Those who charge their faults upon their environments, and who mitigate their judgment of themselves by the reflection that the standards of those about them are low, fail to see that they are passing the severest condemnation upon themselves. To have seen the light and not to live by it is a sin, not only against the light, but against one's less fortunate fellows. It is nothing to us that others are envious, malicious, deceitful and ungrateful; our concern is with ourselves. So long as we are generous, appreciative, truthloving, we may let the world take care of itself; we shall have rendered it our best service.

CHARLEMAGNE AND THE POPE.

FRIENDS' CHRISTIAN HISTORY LESSONS. No. 29.

Read Deuteronomy, xvii., 14-20; Isaiah, ix., 2-12; I. Samuel, viii., 11-18.

It is the glory of God to conceal a thing
But the glory of kings is to search out a matter.
—Proverbs, xxv., 2.

In 771 Charles, afterward known as "the Great," or Charlemagne, became king of the Franks, and three years later he became king of the Lombards as well, a title which carried with it possession of a large part of Italy. Very soon after this conquest the king visited Rome, where he was received with the most imposing ceremonies. On his side Charles showed to the pope the greatest respect, and was unwearied in his devotions at the principal shrines. More important than this was his confirmation of the donation of Pippin, by which the lands of Central Italy had been granted to the papacy. This confirmation was accomplished with the greatest formality, and Charles accepted the duty of protector of the rights of the Roman see over the territory in question.

The question as to the exact relation of pope and king remained an open one. It was possible to assert that the Frankish ruler recognized the rights of the Church in the lands and became its military defender; or that, as king of these lands, he granted them to the pope. In the one case his position was subordinate, in the other superior, to that of the pope. There can be no question that Charlemagne regarded himself as master, and the pope could not have questioned it. But later, when weaker men succeeded the great Charles, the popes asserted superiority and called on the facts of this time to prove their claim. Neither was the Church content to rest its case on grants or donations from the Frankish kings. It was buttressed by bringing to light a long, forged document, purporting to be the edict of Constantine, five hundred years earlier. This false document confers upon the papacy the sovereignty of Italy, together with palaces and splendid treasures. It also implies, if it does not express, acceptance of the view that the emperor recognizes the pope as his superior, even in the earthly sovereignty. This document was accepted, though with more or less opposition, until the fifteenth century, and was made the basis of many claims on the part of the Church. In the fifteenth century its fraudulent character was fully exposed. So long as Charles lived the claims of the papacy were moderate. The king made laws, appointed officers and in every way maintained his authority unquestioned in the territory granted to the pope.

In the long life of Charlemagne he carried his boundaries outward to include Saxony and Bavaria on the east, and Northern Spain on the west. And wherever he established himself the native worship was overthrown and monks and monasteries followed. The king himself made no special effort to Christianize the conquered peoples; but he made the way safe for the missionaries. In the year 800 Charlemagne was crowned at Rome by the pope with the new title of emperor. This act by the pope became the basis for more claims in later times that the papacy was recognized as the superior power. Certainly Charles never so regarded the ceremony; for he showed throughout his reign that he considered himself the head at least of the Frankish Church as well as of the State. He called councils of Frankish clergy and presided over them. Their decisions must have his sanction in order to become valid. He even took independent ground on the matter of image worship, forbidding his Frankish subjects to show to sacred objects any form of worship or service; and the popes were too "politic" to take notice of his decree. The emperor also appointed the higher clergy and strove to hold up their standard of learning and virtue. He strengthened and unified the church organization. The empire came to be divided into archbishoprics, each controlling a certain number of bishoprics, the heads of which were in turn responsible for the lower clergy. The archbishops were subject to the synod, and so to the king. In time their allegiance was transferred to the pope. Thus was the Church organized on the lines of the State, and thus was the mediæval empire launched.

Topics.—Charlemagne, the Forged Donation, Temporal Power of Church, a State Church.

References.—Emerton's "Introduction to the Study of the Middle Ages," Wells's "Age of Charlemagne, Milman's "Latin Christianity."

FRIENDS' INTELLIGENCER.

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BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, EIGHTH MONTH 6, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

AMERICAN SCHOLARSHIPS AT WOODBROOKE.

OUR readers already know of the founding of the Friends' school for religious study at Woodbrooke, near Birmingham, England. Some of our Friends attended the summer schools that preceded it, and the sessions last summer, which were the first of the permanent establishment at Woodbrooke. This summer Joel and Mary Borton made a call at Woodbrooke, and Joseph Walton and his son George have spent some time there.

The object of the school is not that of a theological college, to train a special class for the work of the ministry, but to provide for ANY who wish it the means of better equipment, both intellectual and spiritual, for religious and social work in connection with our meetings, our First-day schools, and the various activities of our philanthropic committees. The Bible and religious history are studied with reverence, and at the same time in a spirit of freedom from dogmatic fetters.

The scope of the work is indicated by the program of lectures for the autumn term of 1904. Dr. J. Rendel Harris, director of the studies of the school, who is well known on this side of the water from his connection with the Johns Hopkins University, he having gone from there to Cambridge, England, will offer courses on The Mystics, The Library of Our Lord and His Apostles, and advanced New Testament Greek. There will be courses on the Book of Job, the Epistle to the Romans, Comparative Religion, the Life and Teachings of Augustine. A. Neave Brayshaw will give a course on The Early History of the Hebrews, which is to be introductory to one on the prophetic literature. The work in Church History will deal with the Second Century—The Church and the Empire. There will be a course on the Scope and Methods of Economics, one on the Promotion of Public Welfare and the State, and one on Joseph Mazzini—his Social and Political Teaching.

Not the least—perhaps really the greatest—advantage of a residence at Woodbrooke is the association in study and social intercourse with the Friends who are there and those who come each term to teach and those who come to study.

Friends need such a school in America. Until we have that it will be of the greatest help to us if a number of our young people and our older ones, too, can manage to get over to England each year and attend for a term or two with the Woodbrooke settlers. Those interested in the school, too, would be glad to have Americans come and study with them. With this in view a Friend has placed at the disposal of the committee in charge of the school six "exhibitions" or scholarships of the value of about $75 per term for the benefit of American students of both sexes, members of any branch of the Society of Friends, to whom such assistance may be a matter of importance.

The close of the college course, or a change from one business position to another, might well be made the opportunity for a little jaunt across the waters, which is not a formidable matter in these days even for those of modest means, and a term at Woodbrooke of preparation for better service in the meeting at home. The time is at hand when young Friends are going to take their religious and neighborhood responsibilities more seriously, and when they will be concerned to prepare themselves as well for these as for making a living and gaining their places in the world. We go to Harvard or Cornell or Germany to prepare the better for teaching or other professional work. May we not, also, get into the way of going to Woodbrooke, a few, at least, to fit ourselves the better for important work that is waiting at our doors to be done?

Friends desiring to avail themselves of scholarships at Woodbrooke should apply to the warden, William Littleboy, Woodbrooke, Selby Oak, near Birmingham, England, from whom, also, any other particulars in regard to the school may be obtained.

IN an editorial on "The Large-Navy Mania" the New York *Evening Post*, discussing the prize essay of a navy lieutenant, who says, "We want our fleet to be such a power as the world has never seen," and quoting Secretary Morton's "The navy of the United States should be the most formidable in existence," together with young Hobson's scheme for spending $1,800,000,000 to make our navy superior to all those of the world, says, "Such folly answers itself. . . . The dangerous ones are the naval officers and officials who claim expert authority for their opinions,

and so carry some weight. But even their arguments lose force if we only stop to compare them, and see how deliberately they misread our national history and turn their backs upon the clearest lesson of it all —that the American people as a whole are averse to a large armament on sea or land." Attention, further, is called to the fact that some navy officers are beginning to recognize that "you can overdo what they naturally enough consider a good thing," that there is a minority among them who do not yield to the hue and cry after bigness for bigness' sake; and it is pointed out that "if men like Rear-Admiral Goodrich are not afflicted by the present mania for a huge fleet, the civilian, primarily concerned as the man who foots the bills, must be pardoned for having his doubts as to the disinterestedness and sanity of those who would cover the sea with our cruisers. Naval officers, who "are quick to resent the suspicion that all who wear brass buttons, whether on sea or land, are enemies of democracy . . . should ask themselves whether there is not some direct connection between the rantings of a Morton, a Hobson, . . . and Commander E. B. Barry's discovery that the wave of naval enthusiasm created by the war with Spain is rapidly receding."

CURRENT EVENTS.

A new method of combating intemperance is to be tried in New York. While it will probably not meet with the approval of the majority of temperance advocates, a number of prominent New Yorkers, including R. Fulton Cutting, E. R. L. Gould, Herbert Parsons, Acosta Nichols, V. Everit Macy and R. Bayard Cutting are behind the scheme, and they are confident that it will do much in mitigating the drink evil. The plan is to establish a chain of saloons in which the treating custom will be frowned upon, while there will be many innovations in the arrangements of the places and the manner of conducting them. The first of these saloons, or taverns, as they will be called, has been opened at the corner of Mulberry and Bleecker Streets. It is announced that Bishop Potter will make an address during the "dedication" exercises. In the front room of the new tavern there is a handsome soda fountain, where "sanitary" soda is sold, and where beer is also dispensed. Double doors lead into the large back room, where there is a long bar, such as may be seen in any number of places, a free lunch counter, a number of small tables and a huge phonograph. Everything from soda water to whisky and champagne will be sold, but treating will be prohibited, and no drinks will be sold to intoxicated persons. Temperance people have no idea that anything will come of this. It is merely amusing or worse to see the drink problem attacked from any other basis than that of total abstinence; though from another point of view it might be a matter of some interest that another, and a very large class, namely, those who do not believe in total abstinence, have now become convinced of the importance of fighting the drink evil, albeit very awkwardly and in ways, we know without trying them, that will fail.

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An unpleasant little side feature of the presidential campaign is the endeavor to turn votes away from President Roosevelt by circulating among Friends, Dunkards, Mennonites and others his very frank and, to one who honestly believes in non-resistance, even contemptuous avowal of his opinion of those who do not believe in fighting. Roosevelt said in his "Life of Thomas H. Benton,"

> A class of professional non-combatants is as hurtful to the healthy growth of a nation as a class of fire eaters, for a weakness or folly is nationally as bad as a vice or worse, and, in the long run, a Quaker may be quite as undesirable as a citizen as a duelist. No man who is not willing to bear arms and to fight for his rights can give a good reason why he should be entitled to live in a free country.

As a recent special dispatch says,

> It is expected that the Quakers, Dunkards and Mennonites will not relish those views about themselves.

Undoubtedly many Friends and others will vote against the Republican nominee because of his militarism, but surely no one will vote against him because he says plainly what he thinks, least of all Friends. If it is a matter of conscience with anyto vote only for a man who believes in non-resistance, it will be necessary for Friends, Dunkards and Mennonites to get together and put up a man of their own views on this point. Certainly there is as yet no avowed believer in non-resistance in the field.

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John Rogers, widely known as the sculptor of the "Rogers groups," died last Third-day at his home in New Canaan, Conn. He was born in Salem, Mass., in 1829, although he spent the greater part of his life in New York. He began his career as a dry goods clerk in Boston, and afterward learned the trade of machinist. From the first he showed a strong artistic talent. One day in Boston he saw a man modeling some simple figures in clay, and concluded that he could do the same thing. He went to work and produced his first work, "Checkers at the Farm," representing a familiar New England scene. From the creation of this first group until his last, which is entitled "Foodball," he produced about fifty subjects, covering many interesting scenes of American life. The titles of most of these subjects indicate their character. "The Slave Auction," "One More Shot," "Union Refugees," "Taking the Oath," "Drawing Rations" and "The Returned Volunteer" illustrate the happenings of the Rebellion. In a more general field were included "The Merchant of Venice," "The Charity Patient," "The Landing of the Norsemen," "Fighting Bob" and "The Council of War." The greater number of his groups were finely cast in bronze.

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"Scientific temperance education, temperance on the railroad, temperance in the factory, temperance in army and navy, the putting of great districts under prohibition through local option, all these are telling

upon the enemy, and the liquor trade realizes that it is in battle for its very life." In this connection the *Voice* commends the following from the *True Republic:*

From the Louisville *Daily Courier-Journal* we learn that on December 29th to 30th, the Kentucky Distillers' Association met in Louisville, and decided to limit the output of the Kentucky distilleries for 1904 to 18,000,000 gallons of whiskey. Last year the output was over 30,000,000, and in 1902 it was about 54,000,000. Think of it! Just one-third of the amount made in 1902—two years ago—is to be made this year. And why? That's where the shout comes in. Listen! This same aggregation assigns among other reasons that the violent anti-saloon and Prohibition legislation and agitation, over the whole country, especially the South and West, has caused a decided diminution in the demand for liquors, and the circular they are sending out to the retail trade, asking for a campaign fund says: "Unless this fanatical opposition is checked and crushed, the liquor trade of the country is ruined."

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Of the Russian Minister of the Interior, who was assassinated by a bomb thrower in St. Petersburg on the 28th, Andrew D. White, former Minister to Russia, says:

In certain dealings I had with him while still Assistant in his department, I found him very agreeable, and apparently, as far as his government allowed him, reasonable. I also met him socially at various times and found him agreeable and interesting. I was therefore greatly surprised at learning, when he was promoted to the first place, that his whole character seemed to change. His part in the horrible massacre of the Jews, men, women and children, at Kischeneff caused him to be regarded with abhorrence by the whole world. Even more frightful has been his connection with the destruction of the liberties of Finland. In my mind that is the most wicked thing in the history of the last two centuries. I do not wonder at his assassination, although I deeply lament it. Among other reasons for this regret it will doubtless be made a pretext for new oppressions of the Jewish population and Finlanders. Assassination always defeats its purpose, and this will be, I fear, no exception to the rule.

I can only account for M. Plehve's atrocious, reactionary and despotic conduct since he came to the position of Minister on the theory that he found that the clique in control of the Winter Palace, men and women, who seem to have brought the present Emperor into subjection to them, and obliged M. Plehve as a condition of his tenure of office to do their will.

His ambition doubtless led him to adopt their racial and religious hatred, as well as their detestation of anything like constitutional government.

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At a crowded mass meeting in Boston on the 1st, addressed by Bourke Cockran, Governor Garvin, of Rhode Island, and Charles Francis Adams, the New England Anti-Imperialist League put itself in line for the support of the Democratic candidate for president. Among other things, Charles Francis Adams said:

For eight years, for reasons which it is wholly unnecessary now to enter upon, this country has been without an opposition, either effective or self-respecting.

The first duty, therefore, as I hold it, of any thoughtful independent, is to do, in the present canvass, whatever lies in his power toward bringing such an opposition into existence. If complete success should happily attend him in this effort, the most that could happen would be that the opposition would become the government, and the present government the opposition. And this, I hold, would be an outcome of the election in no way to be deplored. The Republican party has been too long in power.

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Adult free education in New York city is taken up in a recent editorial in the Boston *Transcript:*

Fifteen years ago there were given in New York city, between January and April, as an experiment, 186 free lectures for the "common people"; six schoolhouses, situated in the densest population of New York, were chosen as centres. Some 20,000 people came to hear and see. In that same year Dr. Henry M. Leipziger was chosen supervisor of lectures. For this last year of 1903-1904 the figures are different. There are now 143 lecture centres and 453 lecturers; there have been given since September last 4,665 lectures, and by actual count over one million one hundred thousand people have attended the courses. The word "course" is used purposely, because the lectures are correlated so far as possible into series, treated seriously by the hundreds who uncomplainingly climb flights of stairs in the older schoolhouses, or sit packed into inadequate accommodations, because the craving to learn, and the feeling that a man or woman is not old and on the shelf at forty, has taken possession of New York city, not in single localities, but as a whole. And when the development of fifteen years is noted, producing at evening lectures during the last year an adult attendance greater than the population of the States of Vermont and New Hampshire, with Delaware and Arizona thrown in, the question suggests itself with striking force what the next decade is to bring forth, not only in New York city, but in other urban centres of the United States.

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Those interested in University Extension have already been planning for next winter's work. In Association Hall, Philadelphia, lectures will be given under the care of the American Society for the Extension of University Teaching every Second-day evening from Tenth month 31st to Twelfth month 12th, and from First month 2d to Third month 20th, and every Third-day afternoon from First month 3d to Third month 28th. Six popular lecturers have been obtained, including Henry van Dyke, Carleton Noyes, of Harvard; Edward Howard Griggs, Walter Damrosch, Professor J. C. Powys, of Oxford University; Dr. Guy Carleton Lee, of Johns Hopkins and Columbia Universities.

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The commercial treaty between Germany and Russia, providing for commercial reciprocity between the two powers, was signed on the 28th by Count von Buelow, the Imperial Chancellor, on behalf of Germany, and M. Witté, president of the Russian Ministerial Council, on behalf of Russia.

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Tolstoy's letter on the war, which appeared in the London *Times* for Sixth month 27th, is reprinted in full in the *Living Age* for Seventh month 30th. (13½ Bromfield Street, Boston, Mass. Single copies, 15 cents.)

BIRTHS.

DODGE.—Seventh month 17th, 1904, to James and Mable Frances Dodge, a daughter, named Marjorie Frances Dodge.

DEATHS.

BAYNES.—In Philadelphia, Seventh month 27th, 1904, John H. Baynes, in his 67th year; son of the late Thomas and Sarah W. Baynes, of Baltimore.

COLES.—At Mullica Hill, N. J., Seventh month 26th, 1904, Joseph Coles, aged over 78 years. Interment in Friends' Cemetery.

ELLIS.—At his home in Waynesville, Ohio, Sixth month 23d, 1904, Seth H. Ellis, in the 75th year of his age. He was a minister of Miami Monthly Meeting (of the other branch of Friends) and a member whose words, both in ministry and counsel, were listened to with interest and deference. He was master of the State Grange in Ohio for more than twenty years, and for many years he lectured before the Farmers' Institutes in different parts of the State. He had a wide and influential acquaintance with the legislators of the State, which gave him the opportunity to exercise a wise and bene-

ficial force on its legislation. At the time of his death he was a member of the State Board of Agriculture and of the Board of Trustees of the State Experiment Station, and had held a place on the Board of Trustees of the State University. A few months ago, when the centennial of Miami Monthly Meeting was held, he contributed not a little to the success of the occasion, since he was the chairman of the Committee on Program and one of the presiding officers of the public meetings. His funeral was attended by many representative men from various parts of the State.—*The American Friend.*

FELL.—On Seventh month 27th, 1904, at his home, 40 Model Avenue, Trenton, N. J., Henry R. Fell, in the 91st year of his age.

FRENCH.—At the home of his brother, Alfred French, Mullica Hill, N. J., Seventh month 16th, 1904, Samuel French, in his 56th year; a member of Pilesgrove Monthly Meeting.

GIBBS.—Near Columbus, N. Y., Seventh month 21st, 1904, after a lingering illness of more than a year, Lydia L. Gibbs, aged 54 years.

LEE.—After two days' illness, at her home in Muscatine, Iowa, on Sixth-day, Seventh month 15th, 1904, Elvira Branson Lee, aged over 84 years. Her husband, now in his 85th year, and all of the five children born to them survive her.

She was the daughter of Isaac and Sarah (Bracken) Branson, and had a birthright membership in the Society of Friends, but after her marriage, when their children were small, she felt it right to go in religious fellowship with her husband, who was a member of the M. E. Church. Just three weeks before her death they had a family reunion to celebrate the sixtieth anniversary of their marriage. This celebration was attended by all their children and all living grandchildren (three of these having passed on before her) and great-grandchildren, except two.

She was a consistent and faithful member of the Society of her adoption, and was much beloved by all who knew her.

D. W. B.

STRATTON.—At Mullica Hill, N. J., Sixth month 27th, 1904, Alice G. Stratton, aged over 83 years. Interment in Friends' Cemetery.

WEEKS.—At her home in Bedford, Westchester County, N. Y., on the morning of Sixth month 15th, 1904, Susan M., widow of Benjamin Weeks and daughter of the late Benjamin F. and Hannah Burling, aged over 84 years.

NOTES.

Clarkson Butterworth, of Waynesville, Ohio, has about thirty volumes of FRIENDS' INTELLIGENCER, unbound, from about 1874 to 1904, which he will give to any one who will pay the expense of shipping, as he expects to leave his present home and move to Grand Rapids, Mich. We are sorry to hear that thee expects to leave Waynesville, but hope thee will find a pleasant and congenial home at Grand Rapids.

The Friends' Book Association acknowledges receipt of the following additional contributions to the Children's Country Week Association:

Sarah F. Corlies	$ 5.00
M. C. J.	10.00
	$15.00
Previously reported	34.00
Amount	$49.00

JOHN COMLY, Supt.

Our item in this column last week acknowledging contributions to this work should have read P. H. C., $2.00, instead of O. H. C.

Dr. Jesse H. Holmes held an appointed meeting with Lincoln Friends, Sixth month 7th, at the home of C. H. and Mary O. Sargent. Jesse being well known in Lincoln, there was an unusually good attendance.

If more of the Friends on their trans-continental tour could arrange to meet with us they would do much to keep up our little meeting in Lincoln.

How gratefully we all remember the visit of Allen and Sarah B. Flitcraft and others, en route from California a few years since; also the visit from our esteemed friend, Elizabeth Lloyd, this spring.

Normal, Neb. CATHARINE A. BURGESS.

When the Joint Committee of the Several Yearly Meetings for Work Among Isolated Friends was called to meet at 8 p.m. on the 11th no word had been received that the Central Committee of the Conference would meet on that evening. In view of this fact the Joint Committee will hold its first meeting at 2 p.m. in the parlor of Hotel Abberley. The evening meeting will be held in one of the side rooms of Massey Hall, and adjourned meetings will be held during the week between the sessions of the Conference at such times as the committee may decide. ELIZABETH LLOYD, Clerk.

During the time that Emily Wilbur, superintendent of Friends' Neighborhood Guild, is having her well earned vacation the settlement is open but one day in the week. On Sixth-day afternoon Alice Fussell has her flower mission, and with whatever aid she can get when "everybody" is out of town is keeping up the women's club or mother's meetings as best she can. She will be very glad of any help in either of these lines any summer-at-home Friend can give. Girls can help with the flowers and delicacies for the sick neighbors of the Guild; and any one who can "sing a little" or "speak a piece" or in any way help to make a mothers' meeting more worth going to can be of great assistance in the settlement work at the Guild. Communicate with Alice Fussell, Media, Pa., or report for duty at the Guild on Sixth-day at 2 p.m.

THE CONFERENCE.

"GO TO THE CONFERENCE IF YOU POSSIBLY CAN."

ADVICE AS TO HOTELS AND A HINT AS TO BOARDING HOUSES.

To FRIENDS' INTELLIGENCER:

For nearly a week I have been in this beautiful city of Toronto. Most of the houses, which are built in all styles of architecture preventing any sameness in the streets, have lovely door yards. In many places these lawns contain large trees, as well as beautiful flowers. These beautiful homes, with the numerous parks, the excellent car service, the quaint English buildings found here and there, the colleges galore, certainly make of Toronto a most attractive place. The committee who selected this as the location for our coming conference made no mistake. It now only depends upon Friends themselves to come in such numbers that the local committee which has worked so energetically, shall not be disappointed in the result.

Working with the local committee to secure boarding places during conference week, many hotels and boarding houses have been visited by the members of the Committee on Homes.

Among hotels, unless one wishes to pay the prices of the Prince Edward, the Arlington seems most attractive. It is a family hotel, with a large piazza. The Arlington asks $3.00 a day for each person, in a double room with private bath; the Rossin, $2.50. Each asks $2.00 each for two in a room without private bath.

Massey Hall is not in a pleasant resident section. The hotels in that neighborhood are mostly filled by commercial travelers. If nearness is the only consideration, the Russell House is almost "next door" to Massey Hall. I would, however, advise Friends to go on a car line to either the Rossin or the Arlington, in preference.

It is the same with boarding houses. Those immediately in the vicinity of Massey Hall offering board at $3.50 a week are not particularly pleasing. Good board, a few blocks away, can be obtained from $5.00 up, and seems much better for Friends.

In all cases, where individuals have engaged their own place, they should notify the local committee. If they do not do this the local committee cannot properly group the visitors. Address Friends' Association, Toronto. My advice is to all readers of the INTELLIGENCER, "Attend the conference if it is within your power." ANNA M. JACKSON,

476 Huron St., Toronto, Canada.

Eighth month 30th, 1904.

P. S.—I am just informed that the conductors on the street cars here, instead of saying, "Step lively," say "Take your time, lady."

TRANSPORTATION NOTES.

PULLMAN PARLOR CARS.

Arrangements have been made to attach Pullman Parlor Cars to the special trains on the Pennsylvania Railroad from Philadelphia, and the Lackawanna Railroad from New York. If there be sufficient number applying for chairs a parlor car will be attached at Washington or Baltimore; if not, Friends from those cities can secure them from Harrisburg, and like-

wise a car will be attached to the train over the Belvidere Branch at Broad Street, Philadelphia, or seats can be reserved from Stroudsburg. The cost of a seat from all the above points is $2.00. Friends will apply direct, either in person or by mail, to the following passenger agents to have chairs reserved. viz.:

George E. Owens, 429 Broadway, New York city, Lackawanna Railroad.

W. Lord, Jr., 1411 Chestnut Street, Philadelphia.

Hugh Nasson, Jr., 315 North Charles Street, Baltimore.

B. M. Newbold, Fifteenth and G Streets, Washington, D. C.

TICKETS, CERTIFICATES, ETC.

The special tickets are to be on sale this week. It would be well for Friends to make inquiry, so that if they have not been received there will be time to do so before the 10th.

The tickets are for the round-trip; the full amount is paid when ticket is purchased, but before they are good for the return trip they have to be signed by the purchaser in the presence of the representative of the Canadian Railroads at the Hall in Toronto. Notice of the days he will be there will be given at the conference. These tickets cannot be disposed of to another; they are not transferable; to do so would not only be a violation of the agreement made with the railroads, but of the Canadian laws, which are very stringent. Friends holding certificates will turn them over to the Transportation Committee not later than Second-day, Eighth month 15th.

Friends who do not propose to avail themselves of the return privilege would do well to purchase regular one-way tickets, thereby saving the extra $2.00. They will be good on the special trains.

The notice last week in regard to change of trains at Buffalo and Hamilton does not apply to the special trains; they will all go through to Niagara without change. The cars from Broad Street, via the Belvidere Branch, will be attached to the Lackawanna train at Stroudsburg, and the cars from Washington and Baltimore to the Pennsylvania train at Harrisburg.

Friends can pay the fifty-cent assessment to the representatives of the Transportation Committee on the trains or at the office of the committee at Massey Hall as soon after arrival as convenient.

THE COMMITTEE AT TORONTO.

Accommodation has been secured for all Friends applying for such, and it is thought it will be found very satisfactory. For the most part the delegates will find themselves in the midst of lawns and shade when they come to Toronto and within easy distance of Massey Hall, though the hall is not situated where many can be located within a block or two. Rebecca B. Nicholson, Anna M. Jackson, Elizabeth Stover, Bertha Wilson and Eli M. Lamb have been rendering excellent service in assigning homes. Good places are now plentiful, and three times the number likely to attend the Conference can be accommodated. Friends who have not sent in their names need not hesitate to do so. Places can be secured for visitors right up to the time of Conference, and if there is not time to receive word before leaving home, the destination may be learned immediately upon arrival at Massey Hall, and possibly on board train or boat on the way to Toronto. It will help the committee very much, however, if names are forwarded as early as possible. The committee find the residence sections of the city beautiful, and all they have been represented; but would remind Friends that $8.00 or $10.00 accommodation at $5.00 or $6.00 is limited. The average of excellent accommodation now to be had is about $1.00 per day, except in localities less desirable.

The committee regard the visit to Toronto of large educational value to the visitors and Canadians alike, and think the occasion and its possibilities demand the largest attendance of Friends that can be secured. It is within the power of Friends to greatly extend the influence of Genesee Yearly Meeting and Friends' Association at Toronto. Every one who attends the Conference will, by his presence, aid to that end. It is a matter of no common responsibility resting upon every member of the society.

Most of the details are well in hand, including the public welcome and the social reception. A large number of invitations are being issued to citizens by members of the Friends' Association, Toronto, to meet Friends at this reception on the evening of the 13th. The Association has completed arrangements for mid-day meals and refreshments at Massey Hall. The programs for the Conference have been printed and a number sent out. Hand-bills have been forwarded to many points in Ontario announcing particulars as to the Conference.

Friends of Genesee Yearly Meeting have been kept in touch with the preparations, and are expected to attend in considerable numbers, bringing others with them who are not members.

Guides, maps, souvenir pictures, stationery, stamps, Friends' books and literature will be obtainable at Massey Hall entrance.

WM. G. BROWN, Chairman.

READING WAR NEWS.

Following up the thought of the editorial in last week's INTELLIGENCER, on "Reading the Newspapers," one cannot help wondering how many Friends and others who class themselves on one ground or another among those who are for peace, are making of themselves lukewarm peace advocates by industriously reading the war chronicles with which the papers are now filled; how many are making of themselves out-and-out war advocates.

Is there any good reason why we should read these newspaper accounts? Is there any reason why we should keep posted as to every move in this great world struggle? or even that we should keep the run of the principal gains and losses on the one side and the other?

One reason we read them is that they are interesting. Every one of us is more or less interested in a fight, especially if the ugly features of it are not brought into too great prominence. We are all descended from warriors, and war is in our blood. It shows most in childhood; but it is liable to crop out also later in life. That we feel an intense interest in the newspaper accounts of battles and marching and the blowing up of vessels and all sorts of excitement in the East means no more than that these things filled an important part of the lives of the ancestors whose blood is in our veins. It does not mean that they are a legitimate part of the civilized life of to-day. The thing for us is not to feed this war interest that is in us, but to let it lie dormant as far as possible, that it may finally disappear entirely.

The affair in the East is a great world struggle. Questions of the greatest importance are at stake there. It is of great moment to us how they are decided. But this barbaric display that is going on has no more to do with deciding them than have the dog fights and drunken brawls in the street to do with an up-to-date citizen's interest in civic reform. When these two peoples have killed a goodly number of one another, have destroyed a gigantic amount of property, and inestimable harm has been done, and when it has been decided which is the mightier; then the economic and political questions will come in for settlement. Had the Russians and Japanese gotten the war out of their blood, they would have proceeded at once to an enlightened consideration of the question at issue without the preliminary but irrelevant brute force struggle. Fortunately for us, we are not mixed up in this barbaric tangle, and we do not have to stir up our out-of-date fighting propensities by keeping up with the newspaper accounts of the details of it. This is going to mean a tremendous setback in the growth toward peaceableness for the parties directly concerned; just as recent wars have meant a temporary setback among peace people in England and America. It is for us to take advantage of our pres-

ent opportunity to grow in peaceableness, and we ought not to let wars and rumors of wars in other parts of the world interfere with our improving the opportunity. R. Barclay Spicer.

PREPARING FOR MINISTRY.

All preachers and Sabbath School teachers acknowledge the need of the power of the Holy Spirit, and that, without his work, their preaching and teaching will be in vain. Yet all do not act in one way towards the Holy Spirit. Some wait for his coming, with blank minds, expecting him to dictate their words without any effort on their own part. Others study their subject carefully and arrange what they have to say in the way they consider most likely to arouse the interest and convince the hearts of their hearers, and then pray earnestly that the Holy Spirit will come and make their words effectual, and do his work of conviction and conversion, watering the seed sown and making it spring up and bear much fruit.

These are two extremes. Both honestly trust in the power of the Holy Spirit. One class says "I can do nothing, the Spirit must do all; I will wait for him to move me as he will." The other class says, "I will do all I can. I know it will be of no avail without the Spirit, so I will ask him to come and bless my work." Is there not a danger, when either of these extremes is seen to be defective, of passing completely over to the other extreme and missing the true way of effectual service?

The man who feels the lack of spiritual power in the prepared discourse is inclined to say, "All depends on the Holy Spirit. I will wait for him." One who has watched the decline of meetings, where dear Friends have waited in silence, or have spoken words of love and sweetness without any particular thought or teaching, may desire at least to do something by preparing some sound and instructive address calculated to be helpful to his hearers, and asking that the Holy Spirit may carry it home to their hearts. Are not both extremes tainted with the fatal vice of laziness?

Intellectual laziness says, "I will not trouble to think; the Spirit must think for me." Spiritual sloth says, "It is more than can be expected of me that I should yield myself to the Spirit to be brought into great exercise for souls, to share the sufferings of Christ, to be conformed to his death, to be baptized with the baptism that he was baptized with, to have my ear awakened morning by morning, even though it should lead, as in his case, to giving my back to the smiter. I cannot bear to be led into the wilderness to be tempted, nor can I continue all night in prayer. I will do my part, and I expect the Holy Spirit to do his. I will speak sound and profitable words, and the Spirit may take them with power to such hearts as he chooses.

But lazy work never brings results. Lazy thinking will never convince other minds; laziness in spiritual life will not move other men's spirits. If we want to draw others to yield to the Spirit of God, we must be fully yielded to him ourselves; the power of the Spirit works chiefly through, not apart from, human spirits. Speaking of the Comforter, our Lord said, "I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment."

It was when he came to Christ's disciples that he would convict the world. It was through those that were filled with the Spirit, on the day of Pentecost, that the three thousand were converted. It is through men and women filled with the Spirit that the world is reached to-day. Not those who were once filled at some time in the past, but those now full, from whom the rivers of living water are now flowing.

According to the Lord's promise, his things are declared to them by the Spirit, and day by day they have glimpses of some fresh aspect of the glory of Christ, some illumination as to his patience, his gentleness, his purity; some fresh understanding of his horror of sin and of his love to the sinner; some new vision of the wonder of his sacrifice and of the depth of his love. As these things are opened to them, their understandings are exercised like those of the old prophets, who "sought and searched diligently," "searching what or what manner of time the Spirit of Christ which was in them did signify." So these modern prophets think and read and apply all their powers to learn what the openings of the Spirit to them are pointing to, what is the special "word of the Lord" to this generation. They are not afraid of truth, however it may come to them. Only, at each fresh turn in their path of thought, they come again and again to their Master with the cry, "More light, more light"; and all their thinking is consciously open to receive its direction from his Spirit. They are willing to be brought into the place of vision, even though its glory may make them cry out "Woe is me, for I am undone." When their message is clear to themselves they will use all diligence to make it clear to others, by argument, metaphor, illustration and appeal to feeling, but all subject to control, both in suggestion and limitation, of the Spirit of the Lord.

More than all, as the things of Christ are declared to them, they will submit themselves to be brought into sympathy with him, to share his love for the lost, his sorrow for the suffering, his hatred of evil, to enter into his joy over the return of the wanderer, and into his love for the little ones. They will yield as the spirit of prayer comes upon them to pour out their hearts in sympathy with Christ's prayer for his people, in obedience to his direction to pray for more laborers, in agonizing prayer, if need be, for the lost whom he is seeking. Thus they may give the Master's message, not only by word of mouth but by the more effectual sermon of a life in principle, at least, like his.

Preachers like this cannot be arranged for or procured to order. But the way is open to everyone who hears the Master's call, and who is willing to pay the price, and to take his yoke.

"And I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then I said, Here am I; send me."—*Interchange* (Baltimore).

THE PEACE CONGRESS.

We remind our friends again that the thirteenth International Peace Congress will be held in Tremont Temple, Boston, Tenth month 3d to 7th. The Committee on Organization are pushing the preparations as fast as possible. They are already assured of a large attendance both from this country and from Europe. Among those expected from abroad are Mr. d'Estournelles de Constant, T. Ruyssen, J. Prudhommeaux, Emile Arnaud, Gustave Hubbard and Pastor Charles Wagner, from France; Dr. W. Evans Darby, Felix Moscheles, G. H. Perris, Sir William Mather, Charles Stevenson, Hon. Thomas Snape, J. W. Slater, William Randal Cremer, M.P., W. P. and Mrs. Byles, L. V. Harcourt and Dr. Thomas Barclay, from England; Dr. Adolph Richter, Mr. and Mrs. Richard Feldhaus, Professor Quidde and Madame Selenka, from Munich; Dr. Hoeltzel, of Gotha, from Germany; E. T. Moneta and others from Italy; Senator and Mrs. H. La Fontaine, Hon. A. Houzeau and others, from Belgium, and delegations from Holland, Denmark, Sweden and Norway, Switzerland, etc. The clergymen of Boston and vicinity, of all denominations, are co-operating with the Committee on Organization and have held a meeting and appointed from among themselves a committee to assist in the preparations. It is expected, in fact it is already certain, that all delegates from foreign countries will be entertained free in the homes of Boston citizens. Sessions of the Congress will be held forenoon and evening, the afternoons being left to the pleasure of the visitors. The morning meetings will be business sessions devoted to the hearing of reports, discussion of resolutions, etc. The evening sessions will be public mass meetings. One evening session will be devoted to the interests of The Hague Court, the speakers being members of the court; another to the educational aspects of international peace; another to woman's work for peace, with addresses by prominent women workers. At the opening of the Congress the International Peace Bureau at Berne will present its report on the events of the year having relation to the peace cause. Some of the questions put on the program by the bureau are: "The Economic Causes of War," "Reduction of Military Burdens," "Arbitration in International Law," "Specific Treaties of Arbitration," "A Pacific Alliance of the Nations," "A Possible Reconciliation between France and Germany," and "The Necessity of Diplomats being Instructed in the Principles and the History of International Arbitration." Other important subjects, like that of a "Regular International Congress," will be included in the program when it is finally made up.—*Advocate of Peace.*

WESTBURY QUARTERLY MEETING.

Westbury Quarterly Meeting was held at Westbury, L. I., Seventh-day, Seventh month 30th, the meeting house being very well filled, many Friends occupying camp chairs in the aisles. Joel Borton spoke at some length on "The Depth of the Unsearchable Riches of God." Among the blessings wherewith he endows us are the gifts of love and hope, and the gift of opportunity for service to others. We have the opportunity to forget in the love of God the trials and troubles of this life. We should better comprehend God, and should know that he is not a God of wrath, but a God of Love. To know that he directs us will bring eternal life. Eternal life does not mean merely life in the future, but life now, to live fully and completely. It is the divine in us that we want to grow and increase in us so that we may be ready for all the duties of life.

In the business meeting, in addition to the usual business, Jane C. Washburne, of Chappaqua, N. Y., gave by request an account of the suffering wrought by the cyclone at Chappaqua two weeks previously, resulting in bodily injury and in the destruction of homes of Friends and others; some who had comfortable homes were in a few minutes stripped of everything they had, their houses, orchards and crops being swept away, and they left with not even clothing, except such as they were wearing. At the request of the meeting Jane consented to act as treasurer to receive such contributions as might be offered. Clothing, she said, would be very acceptable.

After a social hour or two in the beautiful grove surrounding the meeting-house, to which the cool and sunny day greatly contributed, Friends gathered again to hear a paper from Alice W. Titus, on the subject of "Bible Study." The paper was a plea for more rational study of the Bible as leading to a better comprehension of that book, which is, as she said, not so much a book as a collection of books, representing many phases of the literature of its time. The writer of the paper referred to the two accounts of the creation in Genesis, to the fact that it appears from the language of the so-called books of Moses that Moses could not have written them; that, although David wrote many Psalms, that he did not write all of them; that the conception of God in the oldest books is a very personal one, Jehovah appearing at times as if he were thought to be only one of several gods, being the peculiar God of the Jewish people, with whom he made covenants. Some objection had been made to earnest, rational study of the Bible, but such objection was usually made by those who insisted upon certain theological theories and who endeavored to support them by particular interpretations and renderings of the text of the Bible. Friends having no theological theories to support, and founding their conceptions of truth on the Light which is in every man, had no concern to read into the Bible what they could not read out of it. Friends feel that right living is the only essential thing. The writings we call sacred are such not because they were delivered in an earthquake, but because of what they contain which leads to right living. H. M. H.

Then life is to wake, not sleep;
Rise, and not rest, but press
From earth's level where blindly creep
Things perfected, more or less,
To the heaven's height far and steep.

—*Robert Browning.*

LET US GET RID OF HUMBUG.

Truly it is humbug to try to shelter the angry passions of the unregenerate human heart under the banner of the Prince of Peace. Yet constantly men and women are doing this very thing. War gives an absolutely free rein to cruelty of all kinds, to murder, anger, hatred. Therefore the mad frenzy of the battlefield, when, by a strange reversal of all principles of right and wrong, that which would be punished as the greatest of crimes becomes the greatest of virtues; this awful frenzy brings a fierce and fearful joy to the heart, but in this joy is no vestige of the peaceable, self-sacrificing love of Christ, and it is humbug to pretend that there is. If we must defend war let us at least be straightforward about it and cease to claim for it the sanction of Him who said, "Thou shalt love thy neighbor as thyself."—*Messenger of Peace (Baltimore).*

SOME MODERN FISHES.

In the present article I shall omit the consideration of the Lamprey Eels; the Sharks, Rays, and Saw-Fishes; the Chimœras; and the Lung-Fishes, and proceed, at once, to the more familiar kinds, beginning with the Cat-Fishes and their allies. These form a group which came into existence in the Jurassic Period, and while a large portion of its members are extinct, it is numerically represented in the world at the present time. The Cat-Fishes; the Carps, and their allies; and a third order of Eel-like fishes, form this group, which takes the rank of a super-order. It is supposed to be most nearly related to the ancestors of the Sturgeons and the Paddle-Fishes, its chief characteristic being that in all its members the air-bladder is held in connection with the organ of hearing, by a chain of small bones derived from the vertebræ nearest to the head. It is named Ostariophysi, in reference to these bones and the air-bladder.

A second super-order, also taking its rise in Jurassic Time, is characterized in part by the absence of this chain of bones, and also by the absence of spines in the fins of any of its members. This super-order also includes three orders, which are believed to be most nearly related to the Gar-Pikes and Dog-Fishes. On account of the deficiency of spines, it is named Malacopteri, or, in plain language, "Soft-Rayed Fishes." Large numbers of this group are extinct, but at the present time it is represented largely by our Herring, Shad, Salmon, Trout, and their allies.

The ancient fishes are distinguished by a vertebratal tail, the upper lobe being usually much larger than the lower. Such a tail is said to be Heterocercal. No modern fish has such a tail, with the exception of the Sturgeons, the Paddle-Fishes, the Gar-Pikes and the Dog-Fishes, and a curious fish of African rivers known as Polypterus, all of these, though living at the present time, belonging to groups of ancient fishes which are nearly extinct.

In the Salmon and Mackerel, the lobes of the tail are about equal, and the vertebræ do not extend beyond the rest of the tail fin. Such a tail is said to be Homocercal, and characterizes the modern fish.

All vertebrates, from the lowest to the highest, in their embryonic state, are at first tadpole shaped, with a pointed tail. The earliest of known vertebrates, all the eels and many of the modern fishes, have a pointed or Isocercal tail. It is well to remember these distinctions, because they are fundamental. All fishes with a Hetercercal tail belong to the ancient fishes. Fishes with a Homocercal tail have reached the modern degree of development. Fishes with a pointed tail may be ancient, embryonic, or a reversion to an embryonic condition. In some modern fishes the pointed tail is extended into a long cord or filament, sometimes twice the length of the body. This is an extreme of the pointed or Isocercal tail, and may be a repetition of that seen in the whip-tailed Rays.

The first order of the Ostariophysi is that of the Cat-Fishes, known in science as the Nematognathi, or Thread-Jawed Fishes, because the members of the order are usually furnished with sensitive threads or barbels about the mouth, to assist them in procuring their food. This is a large order, divided into several families, the chief of which is the Siluidæ, with about 900 different species, including all of our common Cat-Fishes. The family is found mainly in the fresh waters of Africa, and North and South America, being especially abundant in the Amazon region of the latter country.

None of the Nematognathi are scaled. The body is naked in all except in one family, that of the Loricariidæ, with 247 species, the majority of which are South American. A few reach Panama. In this family the body is protected with bony plates instead of scales, possibly a repetition in a modern fish, of an extremely ancient mode of covering, many of the earliest of vertebrates being mailed in plates of bone. In the family of the Argiidæ the skin is of a brilliant silver color. In the Clariidæ the tail is pointed, the body being eel-shaped.

While the majority of the Cat-Fishes prefer fresh water, a few seek brackish waters, and others venture into the sea, inhabiting coasts, mainly of torrid regions. The Sea-Cat of the Atlantic Coast, from Cape Cod to Florida, is one of the salt-water species. Its eggs have been described as "large as cherries," and by fishermen familiar with its habits, it is believed to be viviparous. Another salt water species inhabiting the same coast from Mexico northward to Cape Hatteras has eggs said "to resemble white grapes, large and clear." These eggs are taken into the mouth by one of the parents and placed between the leaves of the gills, where they are retained until the embryos hatch and are able to take care of themselves.

The largest of our Cat-Fishes is found in the Mississippi River, and has been known to reach a weight of 150 pounds.

The common Bull-head or Horned Trout, of the Northern and Eastern States, which is abundant in the Schuylkill River, "spawns in the spring and the female fish watches over the school of young much as a hen takes care of her chickens." This species has been taken to the Sacramento and San Joaquin Rivers, of California, where it has multiplied very rapidly, and is now common in all the sloughs and bayous of the lower reaches of these rivers. It is the most generally abundant and familiar representative of the family of the Siluridæ, and is probably the hardiest of all our fresh water fishes. It is, therefore, well adapted to stocking waters in which more highly-esteemed species will not flourish, and thus be made a source of an abundant food supply. Any one owning a mill pond, dam, or stream of water, can add to the general welfare by stocking such waters with this species, which will thrive in any water, but prefers those which are quiet and shaded.

2. The order Plectospondyli forms the second division of the Ostariophysi. It includes at least eight families of fresh-water fishes. Amongst these are our well-known Suckers and Carps. The former, inhabiting the fresh waters of North America, constitute the family of the Calastomidæ, with 60 species. The latter are the Cyprenidæ of both the Old and the New World, and number at least 1,000 species. They are familiar to us as Dace, Minnows, Chubs, Shiners, Bream, Horny Heads, Roach, and many other common names according to the species. Gold Fishes belong to the same family, but are natives of China, introduced here and flourishing as an ornamental species. The majority of the Cyprinoids are of moderate or small size, some of the latter being extremely beautiful, the prevalent ornamental colors being the different shades of scarlet, red, crimson, gold, silver, olive green, bright green, and black. As a rule, moderate size, as well as beauty of coloring, characterizes the Cyprinoids, but in the Colorado Basin there is one species which reaches the length of five feet, and a weight of 80 pounds, and other large species are known both in Europe and America.

In the South American rivers are found the two families of the Erythinidæ and Chaiaconidæ, the latter extending into Africa, and entering North America by a few of its species, of which there are about 300. Nearly related to these, and inhabiting the same South American rivers, is the family of the Gymnotidæ, which are eel-like fishes, exhibiting a curious curvature of the digestive tube by which the vent is brought near to the mouth, only a short distance behind it. A similar curvature is found, in a line of ascent, at connectant points, in different orders, and is doubtless a very ancient inheritance, possibly brought upwards from invertebrate ancestors. The Electric Eel, constituting the family Electrophoridæ, also inhabits South American rivers, especially the Orinoco and its tributaries. This eel-like fish is provided with a complicated electrical apparatus of sufficient power to kill, at once, the fish on which it feeds, and to stun horses and other large animals.

3. The third order of the Ostariophysi is one including only eel-like forms. It had its origin in the Cretaceous Period, but is needless to mention further. GRACEANNA LEWIS.

(To be continued.)

FRIENDS' ASSOCIATIONS.

HOPEWELL, VA.—The Young Friends' Association met Seventh month 24th, 1904, and the president opened the meeting with a portion of the tenth chapter of St. John.

Twenty-eight members responded to roll-call. Minutes of preceding meeting were read and adopted. Under the head of appointments, Lydia W. Irish read a paper on the "Life of Dolly Madison," which was written by Maud Wilden Goodwin. It was certainly very interesting, and much enjoyed by all. Lucie Byrd Haines read a very interesting paper on "Home Missions," in which was portrayed the vast importance of our paying more attention to this work. The paper on "Home Discipline," by Charles E. Clevenger, was excellent. He said: "The importance of home discipline could not be over-estimated; it is really the cornerstone of society, and if this cornerstone be properly laid, then the character may be symmetrical and beautiful, but if improperly laid, no after effort can make it what it should be. Thoughtfulness of others is a cardinal principle of home training." In conclusion, he said: "We should so discipline our homes and those we come in contact with, so as to make them truly model homes, and such as glorify God by living in accordance with his commandments."

After some further miscellaneous business, the association adjourned until Eighth month 28th, 1904.

EDNA B. THUYETT, Secretary.

THE SCHOOL OF SORROW.

[A Friend in St. Elmo, Chattanooga, Tenn., writes: "The enclosed poem was recited at a Fourth-day meeting in Richmond, Ind., and I was requested to ask for its publication in the INTELLIGENCER. I do not know the author, but it has been of so much comfort to me I send it, that it may help others."]

I sat in the school of Sorrow,
The Master was teaching there;
But my eyes were dim with weeping,
And my heart oppressed by care.

Instead of looking upward,
And seeing His face divine,
So full of loving compassion
For weary hearts like mine,

I only thought of the burden,
The cross that before me lay;
The clouds hung thick above me,
Darkening the light of day.

And I would not learn my lesson,
And say, "Thy will be done."
The Master came not near me,
As the leaden hours wore on.

At last in despair I lifted
My weary eyes above,
And saw the Master watching
With a look of pitying love.

To the cross before me He pointed,
And I thought I heard Him say,
"My child, thou must learn thy lesson,
And bear thy cross to-day."

Not now may I tell the reason
'Tis enough for thee to know
That I—the Master—am teaching,
And appoint thee all thy woe.

Then, kneeling, the cross I lifted,
For one look of His face divine
Had given me strength to bear it,
And say, "Thy will, not mine."

And so I learned my lesson,
And through the weary years
His helping hand sustains me,
And wipes away the tears.

Oh, we are querulous creatures!
Little less
Than all things can suffice to make us happy;
And little more than nothing is enough
To make us wretched.

—*S. T. Coleridge.*

HOPEWELL MEETING HOUSE.

[This Virginia meeting house, since the separation, has been occupied by both branches of our Society, the partition being drawn and meetings being held on each side of it at the same hour. During the war the house was used as an army hospital. The following was written by a young Friend after attending meeting there last summer:]

Hopewell, old meeting house of stone,
Now covered o'er with dust and grime,
A silent sentinel, it stands alone,
A relic of the olden time.

A dear and sacred house of prayer,
Where a century or more of years,
Our Quaker folk have worshiped there,
Through hopeful days, and days of fears.

Within thy fair vale, O Shenandoah,
Hopewell, a harbinger of peace has stood.
Though carnage and the throes of war
Have rent and shattered thy best blood.

That First-day morn, what thoughts were mine,—
The freshness of the mountain air,
The odor of the oak and pine,
The clear blue sky, the day so fair.

The village of the dead near by,
Where those who suffered for the right,
And those whose lot it were to die,
Lie buried from the mortal sight.

And when within that house of peace,
On wooden seats now smooth with wear,
We sought to find the sweet release
From worldly thoughts and human care.

Try as I would, these eyes of mine
Would gaze upon the cracking sides,
The oaken timbers lined with pine,
The quaint old gallery besides.

A wall of wood doth still divide
These followers of the Quaker Fox,
Each claimed indeed the rightful side,
Though "Hicksites" one, the other "Orthodox."

What matter that an ancient feud
Once caused a blight upon our sect,
Time heals the past, and oft makes good,
While what was bent now stands erect.

Amid the silence brooding there,
Came wafted from the other side,
A gifted sermon, and a prayer,
Which left our spirits edified.

We may forget, yet memory oft recalls,
Our thoughts will wander to the past,
To those who loved thy sacred walls,
From early days until the last.

Here were tied the nuptial knot,
And loved ones carried to the grave,
And sermons preached that were forgot,
And many souls were here to save.

And here when strife was in the land,
Were brought the wounded and the dead,
And friends of peace with loving hand
Bound up the wounds, the dying comforted.

Long may remain thy hallowed walls,
A house of God, as it has stood;
May Friends who worship in thy halls,
Receive rich blessings of the Eternal Good.

JOSEPH B. WILLITS.

If the best government is made up of the best homes, then we shall attain the highest form of good government when the woman, who is the foundation of the home, understands her civil rights, and is in full possession of every one of them, including the God-given right of voting her heart and brain at the ballot-box.—*John J. Lentz.*

The way of the rich man in evading the law is set forth in a thought-provoking paper in this month's *Atlantic*, by George W. Alger, entitled, "Unpunished Commercial Crime." He contrasts the penal code of America, which provides that directors of a corporation which swindles the public by selling fictitious stock are guilty simply of a misdemeanor, with the practice in England of sentencing such offenders to years of penal servitude. Among the many other good articles are Bliss Perry's tribute to Hawthorne, delivered at the late Bowdoin College centenary celebration; a vivid description of our Samoan possessions, by David Starr Jordan, and an amusing study of "Down-East" life by Martha Baker Dunn, entitled, "Temperance and Judgment to Come."

St. Nicholas is brimful of good things for the children—science, history, stories and rhymes. The account of a horse that was perfectly trained by kindness and patience will be helpful to young horse lovers. In the Nature and Science Department there is a timely explanation of cyclones, tornadoes and hurricanes, the telling how they originate and the difference between them.

The *Review of Reviews* is aiming to be "the indispensable magazine in the Presidential year." The issue for Eighth month gives an account of the Democratic National Convention at St. Louis, with character sketches of the Democratic nominees, and the Democratic convention by a delegate to the Republican convention. These are supplemented by a character sketch of the Republican candidate for Vice-President, and some impressions of the Chicago convention by a prominent delegate to the great St. Louis body. Another political article, on a subject outside the United States, is Austin C. Bates' "Successor of Diaz in the Mexican Presidency," which is a presentation of the political situation in Mexico at present, and a little study of the career and character of Ramon Corral, minister of the interior, who has just been chosen vice-president of the republic, and will be inaugurated in Twelfth month. Two short papers are a page, with a portrait, on Theodor Herzl, the leader of modern Zionism, and an interview, with portrait, with Baron Suyematsu on Japan's aims.

While the other magazines for the holiday month are mainly devoted to light reading, the *North American Review* seems to take it for granted that people do not stop thinking even during the dog days, and its pages are filled with discussions of questions that are worth thinking about. Jane Addams, in considering "The Present Crisis in Trades-Union Morals," says that there are practically no longer any charges of corruption against the English trades-unions. But there is undoubted evidence that many unions here are suffering from the present low standard of public morality and share the more brutal doctrines of commercialism, which make a man declare his determination to "get there" despite obstacles from without or scruples from within.

A paper by the late Charlton T. Lewis shows the eventual difference between the prison and the reformatory. He claims that while a large majority of those who are discharged from prison return to a criminal career, a majority of offenders sent to reformatories have been successfully trained to industry and to lawful living.

Among other subjects considered are "More Truth About Women in Industry," by Elizabeth Carpenter; "The Folly of Chinese Exclusion," by H. H. Bancroft; and two views of the question, "Can Congress Constitutionally Give the Filipinos Independence?"

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 10.30 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

8th mo. 6 (7th-day).—Conference under care of Western Quarterly Meeting's Philanthropic Committee, at London Grove Meeting House, commencing at 10 a.m., all day session. Henry W. Wilbur is expected to be present.

8th mo. 6 (7th-day).—New York Monthly Meeting, at Schermerhorn Street, Brooklyn, at 2.30 p.m.

8th mo. 7 (1st-day).—At Newtown Meeting House, Delaware County, Pa., a circular meeting, under care of committee of Concord Quarterly Meeting, at 3 p.m.

8th mo. 7 (1st-day).—Pasadena, Cal., Young Friends' Association, at the home of Charles Lewis, 645 North Los Robles Avenue.

(Continued on page 512.)

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Assets, $62,000,000. Surplus, $7,500,000.

CALENDAR OF MEETINGS.

(Continued from page 511.)

8th mo. 7 (1st-day).—Friends' Association of Columbus, Ohio, at the home of John E. Carpenter, 2018 North High Street, at 2.30 p.m. Strangers are cordially invited to meet with us.

8th mo. 7 (1st-day).—Merion Meeting attended by Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches, at 10.30 a.m.

8th mo. 9 (3d-day).—Philadelphia Quarterly Meeting, at Race Street, at 10 a.m.; ministers and elders, day before, at 3 p.m.

8th mo. 13 (7th-day).—Salem Quarterly Meeting, at Salem, O., at 11 a.m.; ministers and elders, same day, at 10 a.m.

8th mo. 13 (7th-day).—Miami Quarterly Meeting, at Green Plain (near Selma), O., at 10 a.m.; ministers and elders, day before, at 2 p.m.

8th mo. 14 (1st-day). — Cornwall Friends' Association, at the home of Theodore Ketchum, at 3 p.m.

8th mo. 14 (1st-day).—Friends of White Plains, N. Y., meet at home of E. B. and G. A. Capron, 84 Brockfield Street, at 11 a.m.

8th mo. 15 (2d-day).—Fairfax Quarterly Meeting, at Goose Creek (Lincoln), Va., at 11 a.m.; ministers and elders, 7th-day before, at 3 p.m.

8th mo. 20 (7th-day).—Short Creek Quarterly Meeting, at Short Creek (near Emerson and Mt. Pleasant), O.; ministers and elders, day before, at 2 p.m.

8th mo. 20 (7th-day).—Pelham Half-Yearly Meeting at Yarmouth (near Sparta), Ontario; ministers and elders, same day, at 9.30 a.m. (usually held day before at 3 p.m., but changed this year on account of conference in Toronto).

8th mo. 22 (2d-day).—Warrington Quarterly Meeting, at Menellen, Pa., at 10 a.m.; ministers and elders, 7th-day before, at 2 p.m.

8th mo. 22 (2d-day).—Indiana Yearly Meeting, at Waynesville, Ohio, this year; the yearly meeting proper convenes 8th mo. 22d; meeting of ministers and elders on 7th-day preceding, at 2 p.m. We would be very glad if ministers and other concerned Friends would feel drawn to come and mingle with us at that time. Such should inform us when they will be here. ELIZABETH B. MOORE.

8th mo. 26 (6th-day).—Nottingham Quarterly Meeting, at East Nottingham, at 10 a.m.; ministers and elders, day before, at 2 p.m.

8th mo. 29 (2d-day).—Ohio Yearly Meeting, at Mt. Pleasant. Friends desiring to attend, by sending notice, will be met at Mt. Pleasant Station, Wheeling and L. E. R. R., on Seventh-day, Eighth month 27th.

It is most earnestly hoped that as many interested Friends from other yearly meetings as possibly can will make an effort to be present throughout its sessions.

The time of trains from Steubenville, O., and Wheeling, W. Va., will be given later.

TOUR TO THE YELLOWSTONE PARK AND PACIFIC COAST.

Via Pennsylvania Railroad, Account Triennial Conclave, Knights Templar.

Round—$250—Trip.

On account of the Triennial Conclave, Knights Templar, to be held at San Francisco, Cal., September 5th to 9th, the Pennsylvania Railroad Company will run a personally-conducted tour, visiting the Yellowstone Park, the principal cities and beautiful resorts of the Pacific Coast, Salt Lake City, Colorado Springs, Denver and the St. Louis Exposition, in addition to affording five days in San Francisco. Tickets, covering every necessary expense en route except hotel accommodations in San Francisco, will be sold at the low rate of $250 from all stations on the Pennsylvania Railroad. A special train of high-grade Pullman equipment will leave New York, Philadelphia, Harrisburg and Pittsburg, Wednesday, August 17th. The full five and one-half days' tour of the Yellowstone Park will be made, three days will be spent at Los Angeles, two days at Colorado Springs, and two days at St. Louis, the party reaching New York, Monday, September 19th. Stops for sight-seeing will be made at Seattle, Tacoma, Portland, San Jose, Monterey, Santa Barbara, Salt Lake City, Glenwood Springs and Denver. A descriptive itinerary will be sent on application to George W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia, Pa.

We need some one to believe in us—if we do well, we want our work commended, our faith corroborated. The individual who thinks well of you, who keeps his mind on your good qualities, and does not look for flaws, is your friend. Who is my brother? I'll tell you; he is one who recognizes the good in me.—*Philistine.*

GREATLY REDUCED RATES TO SAN FRANCISCO, CAL., AND RETURN VIA SOUTHERN RAILWAY.

On August 15th to September 9th, inclusive, special excursion tickets, with stop-over privileges, will be sold to San Francisco, via Southern Railway, account Triennial Conclave Knights Templar and Sovereign Grand Lodge, I. O. O. F., at very low rates; tickets good to return until October 23d, 1904. Round-trip rate from Philadelphia, $66.75; proportionate low rates from other points.

In addition to the Standard Pullman Drawing-room Sleeping-cars, operated daily, the Southern Railway operates on fast trains, tri-weekly, high-class, personally-conducted Pullman vestibuled excursion Sleeping-cars between Washington, Los Angeles and San Francisco, without change, via Atlanta, New Orleans and El Paso, in which the double berth rate is only $8.50.

Excursion Sleeping-cars leave Washington at 9.00 p.m. on Mondays, Wednesdays and Fridays.

Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will furnish all information.

REDUCED RATES TO MT. GRETNA, VIA PENNSYLVANIA RAILROAD, ACCOUNT UNITED BRETHREN CAMP MEETING.

On account of the United Brethren Camp Meeting, to be held at Mt. Gretna, Pa., August 2d to 12th, the Pennsylvania Railroad Company will sell round-trip tickets to Mt. Gretna and return, August 2d to 12th, good to return until August 24th, inclusive, from York, Sunbury, Harrisburg, Philadelphia, Parker Ford, West Chester, Lykens, Shamokin and intermediate stations, at reduced rates (minimum rate, 25 cents).

PENNSYLVANIA RAILROAD
Special Train, account

FRIENDS'
GENERAL CONFERENCE

at TORONTO, CAN., August 10 to 19, 1904

Consisting of Pennsylvania Railroad Dining Car and Standard Coaches, leaves PHILADELPHIA 8.30 a. m. August 10, 1904, stopping at Frazer, Coatesville, Pomeroy, Parkesburg, Christiana, Lancaster and Harrisburg, and arrives NIAGARA FALLS at 8.00 p. m.

Special Coach from Washington
WILL BE ATTACHED TO THIS TRAIN AT HARRISBURG

ROUND-TRIP RATE from PHILADELPHIA: $13.85 via All-Rail-Route; $12.75 via Lewiston and Lake Steamers

Tickets on sale August 9, 10 and 11, good to return until August 31, inclusive. *Proportionate Rates from Other Points.* Apply to Ticket Agents.

W. W. ATTERBURY, General Manager
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IMPORTANT!

Friends' Conference, Toronto.

Special Train. Personally-Conducted. Via "Philadelphia & Reading-Lehigh Valley Route."

For the accommodation of Friends who may wish to view the beautiful scenery along the line of the Lehigh Valley Railroad, a special train, composed of first-class Day Coaches and Pullman Parlor Cars, will leave Reading Terminal, Philadelphia, at 8.30 a.m., Wednesday, August 10th, via "Philadelphia & Reading-Lehigh Valley Route," reaching Niagara Falls about 8.00 p.m., where Friends may remain over night and continue by rail or boat to Toronto next day.

Friends from New York and Northern New Jersey may connect with special train at South Bethlehem, by taking regular train on Lehigh Valley Railroad, leaving New York at 7.40 a.m.

Dining Car attached to special and regular trains, serving meals a la carte.

Through sleeping cars to Toronto also attached to regular Lehigh Valley Railroad train, leaving New York at 5.40 p.m., Wednesday, August 10th, direct connection for which leaves Reading Terminal, Philadelphia, via Philadelphia & Reading Railway, at 6.30 p.m., for South Bethlehem.

UNEXCELLED SERVICE RETURNING.

Leaving Toronto at 6.45 a.m., via Grand Trunk Railway, connection is made with famous "Black Diamond Express" at Buffalo, reaching Philadelphia at 9.15 p.m., and New York at 10.08 p.m.; thus enabling Friends to pass through the scenic Lake Regions of New York State, the historic Wyoming Valley and the beautiful Lehigh Valley by daylight, in both directions. Special train service will also be arranged to enable Friends to return immediately after Conference adjourns.

Special rates via "Philadelphia & Reading-Lehigh Valley Route." From Philadelphia to Toronto and return: All-rail, $13.85; rail-and-lake, $12.75. Special tickets good going August 9th to 11th; returning until August 31st.

Free stop-overs: Niagara Falls ("Nature's Wonderland"), 1 to 10 days; Glen Summit, 1 to 10 days; Mauch Chunk ("Switzerland of America"), 24 hours; within final limit of ticket.

Personally-conducted. The undersigned will accompany the party on special train leaving Philadelphia at 8.30 a.m., Wednesday, August 10th.

Special tickets may be purchased from Philadelphia & Reading Railway and Lehigh Valley Railroad ticket agents.

For full information and Pullman reservations, inquire GORDON G. NOBLE, Southeastern Passenger Agent, Lehigh Valley Railroad, 900 Chestnut Street, Philadelphia.

REDUCED RATES TO TORONTO.

Via Pennsylvania Railroad, Account Friends' General Conference.

On account of the Friends' General Conference to be held at Toronto, Ont., August 10th to 19th, the Pennsylvania Railroad Company will sell round-trip tickets to Toronto and return from all stations on its lines, on August 9th, 10th and 11th, at reduced rates. Tickets will be good to return until August 31st, inclusive.

Select Excursions to Tolchester Beach, Chesapeake Bay.

On Wednesday, August 17th, the Pennsylvania Railroad Company (Philadelphia, Baltimore and Washington Railroad Company) will run a special low-rate excursion to Maryland's most popular watering place, Tolchester Beach. This place is held in high favor by all who have visited it. It has all the attributes of a first-class resort, and especially appeals to families. No liquors are allowed on train, boat, or grounds. Every possible kind of amusement is to be found. The location, on the prettiest part of the beautiful Chesapeake Bay, speaks for itself.

A special train will be run on the following schedule, and round-trip tickets will be sold at the rates quoted.

	Time a. m.	Rate.
Leave Philadelphia, Pa.	7.00	$1.50
" West Philadelphia, Pa.	7.03	1.50
" Sharon Hill, Pa.	7.15	1.50
" Moore, Pa.	7.20	1.35
" Ridley Park, Pa.	7.23	1.35
" Chester, Pa.	7.29	1.25
" Thurlow, Pa.	7.33	1.25
" Linwood, Pa.	7.37	1.20
" Wilmington, Del.	8.05	1.00
" Newport, Del.	8.13	.90
" Newark, Del.	8.28	.75
" Iron Hill, Md.	8.33	.75
" Elkton, Md.	8.39	.75
" North-East, Md.	8.49	.50
" Charlestown, Md.	8.53	.50

Returning, steamer will leave Tolchester Beach at 4.00 p.m.

Children between five and twelve years of age, half the above rates.

EASTON SANITARIUM
Select class of nervous and mental patients received. Twenty-five years' experience; late First Assistant Physician in Middletown, N. Y., State Hospital; visit before deciding. C. SPENCER KINNEY, M. D., Easton, Pa.

LITERATURE FOR FRIENDS.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner, (recently) editor of *British Friend*. Small pamphlet. 40 pages. Single copy, 12 cents.

—

RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy, 3 cents. 50 copies, 75 cents. 100 copies, $1.00.

—

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet. 27 pages. *** Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy, 5 cents. 25 copies, $1.00.

—

THE SONG OF THE TWENTIETH CENTURY. By Elizabeth Lloyd. Leaflet. 1 page. *** A beautiful Lyric for recitation or song. Of permanent value. Single copy, 2 cents. 100 copies, 30 cents. 1000 copies, $2.50.

—

THE MEETING FOR WORSHIP IN THE RELIGIOUS SOCIETY OF FRIENDS. By Howard M. Jenkins. Small pamphlet. 11 pages. A concise statement. Single copy, 3 cents. 50 copies, 75 cents. 100 copies, $1.00.

—

*** All the above will be sent by mail at the prices stated. Address

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N. W. cor. 15th and Cherry Streets, Philad'a.

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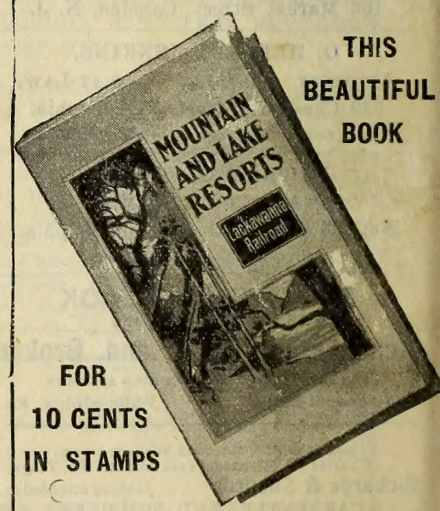
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A Religious and Family Journal

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXXIII., ... 513
A LAND THAT IS VERY FAR OFF (Verse), 513
FENNY DRAYTON, ... 513
JORDANS AND STOKE-POGES, ... 515
OUR AGE OF SCIENCE, ... 516
ABSOLUTISM IN THE ROMAN CHURCH—SIMONY:
Friends' Christian History Lesson, XXX., 517
EDITORIAL:
Non-Resistance, ... 518
CURRENT EVENTS, ... 519
BIRTHS, DEATHS, ... 520
NOTES, ... 520
COMMUNICATION:
Friends Going to the St. Louis Fair, . . 521
PURCHASE QUARTERLY MEETING, . . . 521
ABINGTON QUARTERLY MEETING, . . . 522
THE NEW CHEMISTRY BUILDING AT SWARTHMORE, ... 522
SAMUEL E. GRISCOM, ... 523
INVITING TOLSTOY TO THE BOSTON PEACE CONGRESS, ... 524
GROWING IDOLATRY OF MILITARY GLORY, ... 525
SOME MODERN FISHES, (Concluded), . . 525
MISCELLANY: The Weather; Wild Flowers (Verse); "The Lift of the Heart" (Verse); The "Song of the Syrian Guest" (Verse); Meteorological Summary for Seventh month, . 526, 527
BOOKS AND MAGAZINES, ... 527
WHAT IS READ IN FRANCE, ... 528
CALENDAR OF MEETINGS, ... 528

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, EIGHTH MONTH 13, 1904.

Volume LXI. Number 33.

GOOD WORDS.—XXXIII.

If every man is indeed a citizen of God's Kingdom, then every act must be related to that citizenship, and the consciousness of the divine indwelling will make the drudgery of life become the conscious service of the Most High.

WILLIAM W. BIRDSALL.

From an address at Chautauqua Conference, 1900.

A LAND THAT IS VERY FAR OFF.

So far! Is it so far then, that dear country
Which homesick hearts expectant claim as theirs,
Chiding the years as slow which patient come and go,
And make no answer to reproach or prayers?

Is it so far then? For at times it seemeth
More dear, familiar, close than aught beside,
Bounding our mortal day, lying beside our way,
Only the little veil of flesh to hide.

Is it so far? When those who have gone thither
Seem so near always, always near and sure,
Loving and aiding still, sharing our joy and ill,
Lifting our burden, helping to endure.

Is it so far then? I cannot believe it,
When the veil parts and rends and lets us through,
The first surprise of bliss, I think, will be in this,
That the "far off" was nearer than we knew.

That what we mourned as lost was close beside us,
Touching us every day in every spot,
While, blinded with dull tears, groping through faithless years,
We were upheld and led and knew it not.

Let us not call it far—the heavenly country—
It bounds our little space like viewless air,
And while we sorrowing say that it is far away
We touch it all unknowing, everywhere.

—SUSAN COOLIDGE.

For FRIENDS' INTELLIGENCER.

FENNY DRAYTON.

A WOODBROOKE PILGRIMAGE TO THE BIRTHPLACE OF GEORGE FOX.

The closing weeks of the settlement work at Woodbrooke are days full to the brim, well shaken and running over. One of such was Seventh-day, the 9th of the Seventh month, when over three-fourths of the students lunched at Fenny Drayton and drank tea at Hartshill. Physical and other reasons divided our party into three bands—first, railroad and coach; second, railroad and walking; and third, cycling. To an American who had almost forgotten the gyrating charms of the wheel, an English highway, with its tireless variety of broken vistas, shaded avenues and hedge-luring curves, with miles of exhilarating coasting, with a free wheel legislated by custom to the left in passing, cycling to Fenny Drayton was an experience quite in contrast with our early impressions of George Fox.

His own statement that "in my very young years I had a gravity and stayedness of mind and spirit, not usual in children, insomuch that when I saw old men behave lightly and wantonly towards each other, I had a dislike thereof raised in my heart, and said within myself, 'If ever I come to be a man, surely I shall not do so,'" was read at our trysting place in the pasture, under the oaks near the monument. The smile elicited suggested how far the joyous spirit-loving life there gathered had drifted or outgrown the darker side of Protestantism. Here on the grassy knolls each pilgrim ate the lunch he or she carried along, and shared the generous supply of delicious strawberries provided by one of Woodbrooke's friends, while as additional dessert appropriate selections from the Journal of George Fox were read. "Then the priest of Drayton, the town of my birth, whose name was Nathaniel Stevens, came often to me, and I went often to him, and another priest sometimes came with him, and they would give place to me to hear me, and I would ask them questions and reason with them. . . . At that time he (Stevens) would applaud and speak highly of me to others and what I said in discourse to him on week-days he would preach on the first days, for which I did not like him. This priest afterwards became my great persecutor." This was in Fox's twenty-second year. Returning to the land of his nativity eight years later he met a different reception. "Then I went to Drayton, in Leicestershire, to visit my relations. As soon as I was come in, Nathaniel Stephens, the priest, having got another priest, and given notice to the country, sent to me to come to them, as they could not do anything till I came. Having been three years away from my relations, I knew nothing of their design. But at last I went into the steeple-house yard, where the two priests were, and they had gathered abundance of people. When I came there they would have me go into the steeple-house. I asked them what I should do there, and they said Mr. Stephens could not endure the cold. I told them he might bear it as well as I." They finally gathered in a great hall where they disputed over paying tithes. Fox showed them from the seventh chapter of Hebrews "that not only tithes, but the priesthood that took tithes, was ended; and the law was ended and disannulled, by which the priesthood was made, and the tithes were commanded to be paid." Then the priests stirred up the people to some lightness and rudeness. I had known Stephens from a child, therefore I laid open his condition, and the manner of his preaching. . . . He said I must not judge so. I told him, "He that was spiritual judged all things." He said, "Neighbors, this is the business; George Fox is come to the light of the sun, and now he thinks to put out my star

light." I told him, "I would not quench the least measure of God in any, much less put out his star light, if it were true star light—light from the morning star."

After parting with Stephens George Fox "went into the country and had meetings," returning to Drayton in a week. Priest Stephens, on a market day at Atherstone, had invited seven others of his profession to come and dispute with Fox. With these several hundred people gathered, this wily George, who had the wisdom of the serpent combined with the harmlessness of the dove, declined to enter the church, but "got on a hill and there spoke to them and the people. . . . The priests thought that day to trample down truth; but the truth came over them. Then they grew light, and the people rude. . . . After awhile several lusty fellows came, took me up in their arms and carried me into the steeple-house porch, intending to carry me into the steeple-house by force; but the door being locked they fell down in a heap, having me under them."

This, with some additional account of Fox's treatment at Drayton, was read while this band of later-day pilgrims enjoyed their ease on the luxuriant pasture near the monument. It gives some feeble conception of Fox's home-coming after three years of wanderings among turbulent people. As he gazed over those familiar fields and pastures, and sought again the threshold of his childhood's play-ground, what feelings akin to an exile must have been his. He, too, might have said with the author of Hebrews, "We have not here an abiding city, but we seek after the city which is to come." To those of us who had scarce been separated a month from the dear ones at home, who with each recurring day felt an increased assurance that we at least had an abiding place beyond the deep to which we were more and more closely bound; to such it was not so difficult to comprehend an exile's letter to the Hebrews, or to grasp the depth of that feeling of alienation which must have overwhelmed the spirit of George Fox had he not known in its fullness what it was to seek after "the city which is to come." To those of us who had known what it was to go back to the home of our fathers, where many generations of them had lived their quiet, earnest, prayerful lives, and find the old familiar faces gone, and the very doorstep growing weeds where once a mother's love and fragrance bloomed, it seemed possible to taste the bitterness Fox must have experienced when driven from Drayton by the men he knew as a child.

This feeling grew deeper and more comforting when we recalled the mention often made here of Howard M. Jenkins, and the statement that he too felt, while partaking of the warm hospitality of English Friends, drawn more and more tenderly to his American home, where his beloved of this world awaited him.

It is good to know that an abiding place here may be made a preparation for the city that is to come. For which reasons we were united more closely to Fox's experience when, after three years' absence, he returned to visit his relatives.

The monument by the bend in the road was erected a few years ago by an ardent admirer of George Fox and his work. It is pointed to with great pride by the village people, and most especially by the good pastor hard by. On the monument is the following inscription:

To the memory
of
GEORGE FOX,
Founder of the Society of Friends,
Born near this spot, at Fenny Drayton,
A. D. 1624.
Died, A.D., 1690, and was interred
in Bunhill Fields Burial Grounds in London.
Erected 1872.

If any critical resident of Drayton Hall, George School, Pennsylvania, should notice an error in the above date of Fox's death, let him calculate the difference between old style and new style.

From Drayton our party divided. The cyclers and coaching party went to Mancettir by way of the old Roman road, which is a continuation of Watling Street, London, and, like the railroads built by the Czar, is a straight line on the map. The old church in this village contains tablets in memory of two persons burned at the stake. The party reunited at Hart's Hill for tea in the school house. This quaint rambling village, whose houses outdate the traditions of the oldest inhabitant, looks out over a mining and agricultural neighborhood. The village children gazed curiously through the old arch entering the garden, where our wheels were stacked and our party rested on benches beneath fruit trees, or visited the primitive kitchen, oven-flanked and stone-flagged, to find the pump. Here Fox visited Nathaniel Newton and "had good service." From this place Edward Leddes and Philip Rose went forth on a mission of love to New England as early as 1657. An early minute in the Warwickshire Quarterly Meeting book says: "What became of them was not certainly known, but by all likelihood they were cast away." In these days of suffering for the truth's sake, Nathaniel Newton loaned the quarterly meeting money for those in need. We find a minute to the effect that in the opinion of the meeting interest should be paid for the same. It was a son of Newton's who left money to found a Friends' school at Hart's Hill. In the will it is stated that the schoolmaster should be "a discreet and grave person, and one of good life and conversation, who shall by the said trustees be adjudged and thought fit for the purpose to teach children to read the English tongue, and to write and cast accounts, and such person shall place in the messuage or tenement at Hart's Hill."

From Hart's Hill we had a charming ride of eight miles to the railroad station, where part of the cyclists took train for Woodbrooke. The slant splendor of a slowly waning day, the growing mountains of white-bordered clouds, the broad outlooks from the hilltops, revealing deep-shaded valleys, winding rivers and many clustered hamlets, accompanied by an increasing choir of merry birds, closed a day that will long live as a precious memory.

Selly Oak, Birmingham, Eng. JOSEPH S. WALTON.

JORDANS AND STOKE POGES.

A LITERARY-FRIENDLY PILGRIMAGE.

[In view of recent correspondence in the Philadelphia *Ledger* in regard to the grave of Penn, the following, from a Friend studying abroad, will be of especial interest.]

If there is one name that Pennsylvanians should reverence, it is that of William Penn, the founder of their State. That they have not entirely forgotten him is evidenced in their trying, during the term of Governor Hoyt, to have his remains removed from their resting place in Jordans Burial Ground, in Buckinghamshire, to the new City Hall in Philadelphia as a more fitting mausoleum of a great man. He died July 30th, 1718. On the same day, just fifty-three years later, Thomas Gray died and was buried at Stoke Poges, in the same county. Pennsylvanians have no especial claim on his name, but the author of the Elegy holds a sacred corner in the Westminster Abbey of the English-speaking heart. This is sufficient explanation for the following little journey, combining a walk through a beautiful rural English country with much of literary interest. A train from Baker Street deposits one at Chorley Wood in about an hour. Less than half a mile from the station is King's Farm, a name supposed to be derived from its having been the hunting box of King John. Be that as it may, here it was that William Penn, in 1672, was married to Gulielma Maria Springett, and though the house may have been much changed it is still old and picturesque enough to satisfy any one not too much interested in details. With the Chorley Wood station as a starting point, the road crosses under the tracks and mounts a small hill lined with quaint but modern cottages. A little less than four miles, uninteresting save for the manifold interest that English nature can give, passing round the corner of the Pheasant Inn, with its brilliant and ugly white paint, a shaded lane, and one enters unexpectedly the little old-world village of Chalfont St. Giles. Immediately in the foreground of the picture is a pond ornamented with some half-dozen white swans, the village common with its big elm tree and pump, a number of old cottages, and just peeping over the roof of the Merlin's Cave Inn the tower of the village church. The young boy who seemed anxious to be my personal conductor, or rather my non-conductor, as he would let no other boys near me, informed me that the church was built in the time of William the Conqueror. If so, there is nothing about it now to suggest the fact. Its chief charm to me was the old lych gate through which, and under the second story of a delightful old brick and wooden house, one enters the churchyard.

Even in this out-of-the-way place they have the picture post-card habit, and my obliging attaché carried me into a shop to buy one of a monument which he said was to the memory of Captain Cook, and which I had passed on the road without noticing at "Vackse" Park. He did not seem to take offense at my correcting his pronunciation of the French word "vache."

At the "furtherest" end of the village, not so far as it sounds, the last house on the left hand side is the "pretty box," as his friend Thomas Ellwood called it, to which Milton fled from the great London plague. Here it was that he finished "Paradise Lost" and began "Paradise Regained."

Save for the necessary tearing down of an old porch which was carried up to the second story and supported a room of moderate size, and the old-fashioned diagonal chimney giving place to the present square one, the house remains the same as it stood in Milton's day, and is used as a sort of Milton Museum.

As is so seldom the case in visiting the place where a great man has lived, its own picturesque and venerable look, the queer diagonal-paned windows tucked under the uncertain eaves or squatting near the ground, the outside chimney and the luxurious vines and sagging roof, all help one's imagination in putting the blind old poet himself in his familiar surroundings, dictating perhaps to his third wife, Elizabeth Minshull, or listening to Guli Springett, who sometimes, as tradition pleasantly tells us, came over from the Grange at Chalfont to sing to him and play for him on the lute; for the Quakers at that time as now were not so rigid in their exclusion of music and song as in the intervening generations. This house, as well as the whole surrounding country, is replete with memories of honest, faithful Thomas Ellwood, the friend of George Fox and William Penn, and pupil and secretary of Milton. It is about two miles further to Jordans meeting house. One need not be afraid of missing his way, for, unlike London, any inhabitant can direct the wandering stranger, but it is well to ask frequently or the traveler may do as I did and walk past, looking at it, little suspecting what it is. Hidden away in a grove of lime trees, where the roads from the Chalfonts converge, in a solitude unbroken save for the song of birds and soft whisperings of the trees—a solitude where even the occasional farm wagon seems noiseless, and the laborers in the fields part of a picture rather than of life, and where the distant sound of a train whistle is unknown—lies this simple brick house, full of recollections of the founder of Pennsylvania and the persecution of his sect which drove them to the new world. In the little plot of ground in front are a few simple stones that mark his grave and those of his family. The house was completed just before William of Orange had landed at Torbay and King James had fled to Sheerness, to take the place of Old Jordans, the farm house of William Russell, which had been used as a meeting place during the most damaging times of persecution. The worst of these troublesome times were past. James II. had issued his Declaration of Indulgence the year before, but still the lot of the Buckinghamshire Quaker was not a happy one. The refusal to pay tithes still brought imprisonment and robbery, and Penn was still to be a prisoner in his own house for three years, and after his return from Pennsylvania, in 1701, to be imprisoned in Fleet Street Prison, in addition to his other troubles, family and financial. There are few Quakers left at the present day in this at one time hotbed of Dissenters, and only once a year is a meeting held at Jordans.

The meeting room is a plain little room, with white-washed walls and rigid, unpainted wooden benches and wainscoting, with a slightly-raised platform at one end for those who had a call to speak. Back of this room is a kitchen whose old-fashioned fire-place has been replaced by a modern range. Over this is a big bedroom. These two rooms, by means of wooden shutters, could be thrown into the main room, the upper one serving as a gallery. The straw-hatted, be-spectacled, ingenious caretaker informed me that this was used as a sort of refuge when the constables came, and showed me a little chimney cupboard with a secret spring in the old fireplace, where they hid their Bibles; but this seems rather doubtful, as the authorities at that time were not apt to quibble about any little difference between public meetings and assemblages in private houses, nor the Quakers to go to any trouble to make their meetings secret. The back of the house upstairs, now a big, barn-like bedroom and small storage room, was then used as a dining room at the monthly meetings, and vestry room. It is still as it was then, with bare, unpainted floor and benches, and sloping roof "that leaks terrible in the winter" upon the caretaker's uncomplaining head. Under the big garret is the stable for some twenty horses. As it was nearly six o'clock, and I had yet two miles to walk to Beaconsfield, nothing would be listened to but that I should stay to tea, and so the company cakes were brought out, and, by way of entertainment, all the priceless pictures and treasures sent from Philadelphia visitors, and the chef-d'œuvre of all, a small, carefully-folded silk American flag, and "Pemberton," which was being saved to while away the long winter evenings. Fancy keeping a novel, probably an only novel, till the next winter to read! And when I talked of these pictures of far-away Philadelphia, and how well I knew them, with what open-mouthed wonder was I listened to, with many an interruption of "Fancy now!"

A pleasant walk, crossing the working tracks of the Great Northern, which is invading the quiet of this peaceful country, brings one to Beaconsfield, which gave Disraeli his title. This, too, though it is on the coach road to Oxford, is one of England's by-ways, and save for a casual snorting automobile, and the fact that the proprietor of my little inn, the Old Swan, had been a Texan bar tender, I could easily have imagined myself back in the good old days of "Merry England." In the churchyard is the tomb of Edmund Waller, whom one seldom hears of in these days, but who, contemporary with Milton, was looked upon as much the greater poet of the two. Edmund Burke is buried in the church, and near Beaconsfield is a house named Gregories, once occupied by Waller and afterwards by Burke.

The next morning—and, by-the-way, the rates of the Old Swan have not yet been spoiled by American tourists—a walk of some five miles toward the last by a foot-path across the fields, brought me to Stoke Poges. While Gray lived principally at Cambridge, at the time of writing the Elegy, his mother lived at Stoke, and he must often have stayed here and been inspired by the rural charm of the place. He lies buried by the side of his mother on the south side of the church in a simple brick tomb covered with a stone slab with its simple testimonial that he wrote of his affection for her and his misfortune in surviving her. The church is still a modest country one, whose vine-clad tower half hidden in the trees presides over a solitude profound.

In a nearby park, within sight of the churchyard, is the memorial monument to Gray. Two miles more of this solitude and peace, where the trees and birds make music for us, and our senses are soothed by the beauty and contentment of it all, and we come to slough and railway tracks again, and "the madding crowd's ignoble strife," not without, however, casting "one longing, ling'ring look behind."

M. H. Pancoast.
6 *Gloucester Crescent, Regent's Park, N. W., London.*

For Friends' Intelligencer.

OUR AGE OF SCIENCE.

President Remsen, in a recent address (Worcester Polytechnic Institute, Sixth month 9th, 1904), shows in what sense it is true, that this is the age of science. Science has for its object the accumulation and systematization of knowledge, and finally the discovery of truth. Strangely enough, from its very beginning in early times, the most serious obstacle to its development was the idea that it is a sign of inferiority to work with the hands. With the gradual disappearance of this pernicious idea during the last quarter of the last century the development of science has been most rapid and its achievements astounding. This is the scientific age in the fact that scientific work is much more extensively carried on at present than at any time in the past, and, further, the world is beginning to reap the rewards of this work. Even though not a single tangible, practical result should be reached, nevertheless the work would be valuable because we are all helped by knowledge. The more we know of the universe the better fitted we are to fill our places in the world. It is only through scientific work that we enlarge our knowledge of the universe. Scientific work will go on as it has been going on from earliest times, and it will go on more and more rapidly with time. The problems of the universe are inexhaustible, its mysteries are inexplicable.

H. J. T.

A woman standing in front of the noble cathedral of Cologne heard some one behind her say, "Didn't we do a fine piece of work here?" Turning, she saw a man in the plainest working clothes, and said to him: "Pray, what did you do about it?" "I mixed the mortar across the street for two years," was the cheerful reply. God's work to-day needs cheerful, patient and diligent mortar mixers. Mixing mortar is one of the hardest and most disagreeable things to do in rearing a building. But what sort of a building could be made without mortar? Then thank God and take courage if your lot is cast among the mortar mixers. "Whatsoever ye do, do it heartily as unto the Lord, and not unto men."—*Ida Q. Moulton.*

ABSOLUTISM IN THE ROMAN CHURCH—SIMONY.

FRIENDS' CHRISTIAN HISTORY SERIES. No. 30.

Read Deut., xvii., 8-13; Acts viii., 14-24.

Woe unto them that are wise in their own eyes, and prudent in their own sight.—Isaiah, vi., 21.

There were now three distinct functions united in the papacy. The pope was the bishop of Rome, and thus held toward the Roman community the same relation which any other bishop held toward his people. Secondly, he was the ruler of the Roman territory, which included the grants made by Pippin and Charlemagne, in addition lands scattered widely over Italy, and some beyond the borders of Italy, as in Sicily, Illyria and Gaul. The principal portion of these territories lay about the city of Rome and have been spoken of as the "States of the Church." The third function of the papacy was its place at the head of the Western Christian Church, or, as was claimed by the popes themselves, at the head of the Church Universal. Being thus the earthly representative of the Lord himself, the pope might claim, and did claim, to be the highest earthly judge—the final arbiter of all disputes among the great of the world. Charlemagne had been crowned emperor by the pope. The same form was observed with his successors, though it is to be noted that they did not wait for the papal coronation before assuming the duties of their high office. On the other hand, the popes did not at this time depend on the emperors in any way for their positions. They were chosen by the clergy of Rome, with the consent of the Roman people.

In the century following Charlemagne the papacy came to have its powers, at least nominally, recognized in full. Several emperors received their crowns at the hands of the pope, some even coming to Rome to receive them. But the show of power was more than compensated by the loss of a really strong empire to defend the popes against their enemies. The weakness of the empire, moreover, invited rivals, and the conflicts resulting, which involved the Church in its disaster. The papacy itself degenerated, falling so low that in 1033 a depraved boy of only ten or twelve years was made pope under the title of Benedict IV. After a few years he sold the office to the highest bidder and resigned, it is said, in order to be able to marry his cousin. Meantime the empire had also fallen into confusion. Within a century it had passed from the power of the Frankish house, in which the title had been revived, and was taken by a German prince. In 911 Conrad, of Franconia, became emperor, and in 919 Henry I., a Saxon. Some of the emperors were strong and able men, but none of them were able to make again a unity of the domain of Charlemagne. As may be supposed, they had in large measure freed themselves from the papal claims, though in most cases the Church was recognized in the coronation ceremonies. The claims of the papacy were not given up, however, though they were for the time ignored.

One of the especially notable evils of the tenth and eleventh centuries in the Church was that of "simony." This was the name applied to the selling or buying of church positions, and was so called from the attempt of Simon Magus to purchase from the apostles the power of bestowing the Holy Spirit (Acts viii., 18-24). In 1044 the Emperor Henry III., at a council of the German clergy, charged the whole assembly with having bought their offices. The priesthood, especially the higher places, had come to be endowed with large incomes, and from being positions of responsibility and labor they had become positions of power and wealth. Great families sought to keep the chief ecclesiastical positions within themselves, for the great landed estates were now an important source of military service as well as of wealth. As may be supposed, positions filled in this way were not supplied with the self-sacrificing, true-hearted men the places called for. On the contrary, they were grasping and worldly-minded. The evil of simony affected the whole Church, from the lower clergy up to the pope himself. Kings sold bishoprics and abbacies; bishops sold the lower positions and would-be popes bid against each other for the papal throne. It must not be thought that the evil was unopposed. A great group of monasteries, holding authority directly from the pope and centering in that at Cluny, set themselves against the vending of clerical offices, and in time emperors and popes came to their assistance. It was not, however, for many centuries that the evil disappeared, if indeed it can be said to have ever disappeared.

About this time the question of the celibacy of the regular clergy became prominent also—a question settled in time, as we know, in favor of the celibate system.

Topics.—Is Preaching for a Salary "Simony"? The Sale of Church Positions. A "Call" to a Better-paying Position." A Celibate Clergy.

References.—Emerton's "Mediæval Europe," Vincent's "Age of Hildebrand," Bryce's "Holy Roman Empire."

However easy it is to dispose of Tolstoy, Ruskin, et al., as "visionary" and to remand them into the interesting, albeit innocent if not amusing, category of "cranks," Tolstoy remains after every such disposition; like Banquo's ghost, he will not down; the thoughtful are compelled to reckon with him. Witness the article on "The Personality and Teachings of Tolstoy," which appears in the *Dial* for July 1st. It is an appreciative estimate of the last two books on Tolstoy, the one on "Tolstoy, the Man," by Edward A. Steiner, from the Outlook Company press; the other "A Biographical and Critical Study," by T. Sharper Knowlson, from the Frederick Warne house, of New York city. We quote from the reviewer's quotation and discover in these words an approximate explanation of the inexplicable power of personality, the contagious quality of the spirit of Tolstoy: "This much, however, may be said for the Russian idealist—that of all schemes for universal good his is the mightiest in its universality, in its attempt at uniformity, and in its plea for bringing all inharmonious elements into unity."—*Unity* (Chicago).

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
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PHILADELPHIA, EIGHTH MONTH 13, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

NON-RESISTANCE.

A GREAT many people who believe in peace, yet seem afraid to have it preached too unreservedly lest the spirit of war by some chance be entirely blotted from off the face of the earth. Perhaps not many who are genuinely concerned that peace should reign on earth would with such brutal frankness say, as did a religious editorial writer recently, that "international arbitration and amity were to be prayed for and worked for of course; but—but—yes—yes," he hoped no one would "undertake anything like a suppression of the military spirit in the American boy"; that it "wouldn't do to snuff out the military spirit yet awhile—the millennium was too far off." And yet it is hardly possible to make a point in favor of peace that some good peace man does not feel moved to come forward and temper it with the observation that war is a bad thing and fighting is a bad thing, but occasions might turn up when you might have to hit a man or to shoot a robber in self-defense, or when a nation might have to fight with some unreasonable foe. Cases where men or nations have been peaceable to their own hurt are not so frequent that many can be cited, but still the world might get so peaceable that it would be dangerous to live in it.

Surely past history teaches, and even the most peaceable man who knows himself must know, that when there is real occasion for the primitive fighting instinct it is not likely to be found wanting. Admitting that non-resistance is altogether visionary, surely no one need fear that it is likely soon to get so ingrained in the human race that self-defense will become impossible. We have enough of the fight in us for all practical purposes, and some of the most peace-loving find it coming to the surface at most inconvenient and embarrassing times and places. The greatest enthusiast cannot deny the proneness of the human animal to fight; but why should it be necessary to confess one's belief in that fundamental fact every time one expresses an interest in the growth of something higher among men?

A religious editor recently, in a paper by no means militarist or "expansive" in its "policy," writing of what seems to him "Tolstoy's superbly fallacious article on the Russo-Japanese War," used strong language against war, "the cruelty and waste of which are immeasurable, indescribable." "To the extent that war is preventable every man who apologizes for it, or who helps to precipitate it, is an incarnate devil, whether he sits on a throne, writes newspaper leaders or mumbles ecclesiastical gibberish over candles and incense at high altars." Tolstoy is right in "the straightforward truth-telling that he bestows on all drivelling fools that try to 'reconcile' war with Christian gospel." "Not less insane is the attempt to reconcile war with reason." But the fallacy seems to be in Tolstoy's really believing with all his heart that war is wrong and unnecessary and teaching men so. "Our ethical theories must be adjusted to the fact that, while Great Britain and the United States, and possibly Germany, France and Italy are on the whole rational enough under ordinary circumstances to perceive the folly and wastefulness of war, Russia is not; the barbarian peoples of the earth are not." So long as this condition persists the "reasoning people must put forth their best endeavors to guide, restrain and educate the instinctive peoples by intellectual and moral means, if possible. Failing in any instance to accomplish this, they must meekly stand still and be slaughtered; or, finally, they must resist aggression with force." "From time to time there will be wild outbursts of savage fury that will have to be quelled by means that brutal beings can understand. From time to time, also, nations half-instinctive, half-rational, like Russia, will try to encroach upon the preserves of other peoples and will have to be resisted in the interest of justice." As "it is wicked not to try with every resource at our command to raise the brutal, instinctive, aggressive masses of mankind to that level of rational development at which they will begin to substitute intellectual for physical struggle," so it would be as wicked to allow a savage or a crafty and unscrupulous Power to place the yoke of subjection upon any people that has attained intellectual and moral freedom.

Well, it is too true that the fighting spirit is sure to continue in the world a long time yet, even among the most forward nations. Too true is it that there almost surely will be wars for many years to come. But is this a truth that needs to be persistently held up before us? Is this a message that needs to be preached? Because our ideals are sure to be marred in becoming

the realities of the future, is it necessary that we should try beforehand to mar them so as to fit those realities? A man who loves peace may some day find that without stopping to think, he has knocked down some impudent ruffian. Shall he therefore continually look forward to such a contingency, keep it ever before him, lest he allow himself to believe it possible for a man to get along in this world at this age without knocking people down? Let us trust to the long training our brute natures have had to rise to the occasion whenever any brutal work absolutely has to be done. And let us most persistently and unreservedly hold up to ourselves and to others the ideal of non-resistance. Let us not be lukewarm about it. Let us be thankful that a great teacher so absolutely believes in it and is so enthusiastic in his belief that he even loses sight for the time of some of the terrible drawbacks in the way of making his ideal real for a long time to come.

It is said that Tolstoy's own son has gone to the front to fight in the Japanese war. We need not be afraid, then, that the fighting instinct is being entirely killed out even in the very descendants of the great teacher of non-resistance himself.

CURRENT EVENTS.

In reference to the use of warships as an easy and quick way of settling diplomatic difficulties with Turkey, a constitutional lawyer, writing to the Philadelphia *Ledger*, on the 8th, says:

> The power of declaring war is vested in Congress alone. While the President is the commander-in-chief of both the army and navy, he cannot, under the Constitution of the United States, either initiate or declare war. That power is exclusively lodged in the legislative branch of the government. And yet the press and, apparently, official dispatches from Washington announce that the President has ordered our fleet in the Mediterranean to proceed to Smyrna, and if our demands on Turkey are not complied with to seize that town. And the seizure of that town would be a flagrant act of war, a making of war in the most aggressive mode. And, as the race is not always to the swift, nor the battle to the strong, it is among the possibilties that the American people may be suddenly startled by the announcement that one or more of our vessels have been destroyed by a mine or sent to the bottom by a torpedo. And this because the President, in the exercise of his strenuosity, has defied the mandate of the Constitution he has sworn to obey, usurped the functions of Congress, and engaged the country in a war the chance and changes of which no man can foresee. Our grievances against Turkey are not of recent origin, nor of immediate and pressing importance. Nor are the diplomatic methods of that power, its evasions and delays, suddenly revealed. They are known to the world, and, however annoying, they, as well as the whole subject of our grievances, could await the deliberate consideration of Congress; and if, after such consideration, war, in the judgment of that body, is the sole remedy, then let Congress declare it. It is intolerable that the President should usurp the war-making power, and plunge the country into hostilities by his own unwarrantable act.

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The successful opening to settlement of the Rosebud Reservation in South Dakota last week has confirmed officials of the Interior Department in their determination to eliminate from all future openings of public lands the confusion, uncertainty and lawlessness of the rush plan of making entry and the substitution therefore of the method, first put into operation in the Kiowa country, of opening Indian lands by a public drawing. The Rosebud opening was the first since those of the Kiowa, Comanche and Apache lands, at which the drawing plan was put in operation. Only one other reservation has been opened since the one in Oklahoma, in 1901, and that was in Minnesota, where about 257,000 acres of the Red Lake reservation were disposed of by public auction under an act of Congress directing that the lands be sold by auction at not less than $4 an acre. This sale took place in Sixth month, and out of 1,600 tracts only 610 were sold. The sale was adjourned until Tenth month 3d, when an effort will be made to sell the remaining tracts. The next reservation to be opened to settlement will be the Devil's Lake reservation in North Dakota, consisting of about 88,000 acres, belonging to the Sisseton, Wahpeton and Cuthead bands of the Sioux tribe. The registration will begin at Grand Forks and Devil's Lake Eighth month 8th, and close Eighth month 20th. The drawing will take place Eighth month 24th. Probably no other lands will be opened until next summer, when nearly 1,000,000 acres in Montana belonging to the Crows will be disposed of under the lottery plan. The Land Office has not completed plans for this opening, as a large area of the land is semi-arid, a considerable portion of which will be reserved for irrigation purposes.

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A commission appointed by the Supreme Patriarch of the Armenian Church to visit the chief representatives of the great Powers and appeal to them to compel the Sultan of Turkey to establish and preserve order and tranquillity in Armenia, is now in England. It consists of H. Sarajian, Archbishop of the Armenian Church in America; Sahak Ayvadian, Archbishop of Persia and India, and Dr. Jean Loris Melikow, representing the Armenians of the Caucasus. The intention is to visit Rome, Vienna, Berlin, Washington. The letter which they carry from the Supreme Patriarch to President Roosevelt describes the situation as very bad, and says that massacres have occurred in several places which are named, in which thousands of persons have been slaughtered. Dr. Melikow said of the mission:

> We do not ask for separation, but simply for the right to live quietly, without constant fear of outrages from the Turks. If the Powers will unite in representations to the Sultan, this soon will be granted. It is not a question of war, but solely of moral pressure, to which the Porte will promptly respond.

These Oriental Christians, like their western brothers, are great believers in the war vessel as a form of "moral pressure."

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Sir Wilfrid Laurier has announced in the Dominion Parliament that the Canadian Government intends to assert vigorously the claim that Hudson Bay is a "closed sea," and therefore subject to the sovereignty of Canada. Possession is to be taken of the bay and adjacent waters to the north by maintaining patrol vessels and establishing customs and police posts on the mainland and northern islands. One vessel is now

engaged in this work, and another is to be sent to the bay in a few days. It is proposed to expel foreign fishermen, particularly American whalers. Sir Wilfrid said that whalers of different nations are cruising in and about the bay, and unless Canada asserts her claim that these waters and adjacent land belong to her serious complications will arise. The exaction of heavy license fees from foreign whalers would be one of the incidents of Canada's exclusive possession of the region. American whalers have long used the shores in contention for the purpose of cutting up whales and for other purposes connected with the industry. The question arises whether Canada has forfeited her title, even if originally valid, by non-user. Hudson Bay was ceded by Charles II. to the Hudson Bay Company, which in 1868 conveyed its rights under the cession to the Canadian Government. The situation is likely to provoke controversy, and it may become necessary to submit the Canadian claim to arbitration.

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"The practical solution of the 'negro problem' in the South," says a recent comment on the subject, "is suggested by the complaint of the cotton planters in Texas of a scarcity of labor. The cotton must be picked, and negroes are needed to pick it. They are short, they say, several 'thousand pickers,' and 'the driving of negroes from their homes must be stopped at any cost.' It is the irresponsible, lazy whites, who have nothing at stake, that keep up the race wars, so called, and amuse themselves by intimidating the blacks. But the State cannot get along without blacks, and must find a way to protect them in their needed labor. It is not a case of political agitation. The industrial needs of the community, once recognized, will afford the surest basis of peace and order."

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The general election in New South Wales, Australia, was a victory for the opponents of the administration, which was arraigned as unnecessarily extravagant. The dispatches attribute the result largely to the vote of the women, to whom the franchise was granted only recently, large numbers of whom turned out at this election.

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Ex-Senator Schaumann, of Finland, whose son was the assassin of Governor-General of Finland, has been incarcerated in the terrible dungeon of St. Peter and St. Paul. There is profound indignation in Finland over this cruel treatment to an aged and universally respected general, whom nobody credits with complicity in his son's deed.

—

General Rafael Reyes assumed office as President of Colombia, on the 7th, succeeding President Marroquin.

A good man does good merely by living.—*Bulwer.*

* *

As one lamp lights another, nor grows less, so nobleness enkindleth nobleness.—*J. R. Lowell.*

BIRTHS.

JONES.—At Paoli, Pa., Sixth month 25th, 1904, to Edwin S. and Clara M. Jones, a daughter, who is named Eleanor Sarah.

JONES.—To Rufus M. and Elizabeth B. Jones, Haverford, Pa., Seventh month 27th, 1904, a daughter, Mary Hoxie.—*American Friend.*

KESTER.—Near Millville, Pa., Seventh month 20th, 1904, to John J. and Mary S. Kester, a daughter, who is named Mildred Emily Kester.

POSTLETHWAITE.—At Buck Hill Falls, Pa., Seventh month 9th, 1904, to Clarence E. and Charlotte L. Postlethwaite, a son, who is named Charles Inwood.

ROGERS.—Sixth month 26th, 1904, to Walter J. and Gertrude E. Rogers, a daughter, whose name is Alice Martha.

RUSSELL.—At Winfield, Ia., Eighth month 5th, 1904, to Laurence and Ada Russell, a son, whose name is Warner Adelbert Russell.

DEATHS.

MAULE.—At his home in Londonderry, Pa., after a lingering illness, on Seventh month 27th, 1904, Benjamin Maule, in the 78th year of his age. This highly-respected Friend had lived on the farm where he died over fifty years. His funeral was largely attended, the speakers being Enoch Hannum and William Webster. Interment at Doe Run Friends' Burying Ground.

POSTLETHWAITE.—At Buck Hill Falls, Pa., Seventh month 10th, 1904, Charles Inwood, infant son of Clarence E. and Charlotte L. Postlethwaite.

WILLIAMS.—At his home, near Pendleton, Madison County, Ind., Seventh month 12th, 1904, Silas Williams, in his 67th year, a lifelong member of Fall Creek Meeting of Friends. A true, devoted husband, a kind and loving father, has passed from our midst to join the host in the great beyond.

SUSANNA M. LEVICK.

In the spring of the year there passed away from our number a woman whose memory will dwell among us for many years. The mention of her name, Susanna M. Levick, will always recall to the minds of her many friends a face made beautiful indeed by the light of godliness with which it beamed.

She has built for herself a monument—and built it in the name of Christ. The stones thereof are loving-kindness toward all, charity, patience, purity, self-forgetfulness, gentleness, calmness of spirit and the true love of God shed abroad in the heart. What monument—be it the most costly—can with this compare? It is erected in the spiritual world, where neither moth nor rust can corrupt, and it will stand for eternity to the glory of the Lord.

Her sweet influence was as the shining sun—the myriad rays of which have penetrated into many hearts and turned darkness to light—sorrow to joy. Her life is indeed an example of what may be attained by allowing the light within the heart to shine out brightly and guide us in all our thoughts and deeds. She died in the same peacefulness in which she lived. Her spirit took flight while she slept, having retired in apparent good health. Susanna M. Levick was the widow of Samuel J. Levick, a much revered minister in the Society of Friends some twenty years ago.

NOTES.

A very pleasant gathering of neighbors and intimate friends took place at the home of Samuel W. Lester, near Hazelhurst, Ill., on the 29th of Seventh month, 1904, this being the anniversary of his birthday, he having reached his 80th year.

At Chicago Central Meeting, Eighth month 7th, John J. Cornell was present and spoke, beginning with the words "God is love." James Plummer, of Indiana, who was also present, appeared in earnest supplication. M. E. F.

The Euclid Avenue Methodist Church, of Oak Park, near Chicago, Ill., invited John J. Cornell to fill their pulpit during the regular morning service, Seventh month 10th. He read a portion of the 5th chapter of Matthew, following it with a very practical sermon which was listened to with much interest, and expressions of approval heard on all sides. The opening and closing of the service was conducted by the pastor of the church.

COMMUNICATIONS.

FRIENDS GOING TO THE ST. LOUIS FAIR.

Dear Friends:—As I shall be away from St. Louis from the 12th of August until the 1st of September, I have thought it best to notify Friends who intend to visit the World's Fair and wish information in regard to accommodations in St. Louis, to write me at Sandy Spring, Md., where I will be for the last two weeks of this month. I shall be prepared to give them any information that they may want and will be very glad to do so.

I have had a great many inquiries from Friends all over the country and have been able in most cases to locate them satisfactorily while here. I hope just as many Friends as possible will take advantage of our great Exposition, which is surely well worth seeing. All Friends that I have seen who have visited the Fair have expressed themselves in enthusiastic terms, and have felt repaid for their journey to our city.

Please let me assure all who wish information that it gives me great pleasure to do whatever I can for them in that particular; so do not hesitate to write me.

Yours truly, GEO. B. MILLER.

PURCHASE QUARTERLY MEETING.

Purchase Quarterly Meeting was held at Purchase, N. Y., Fourth-day, Eighth month 3d, 1904, and was well attended.

In the religious meeting Henry W. Wilbur spoke in part as follows:

"And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."

To gather those things which make us grow upward and onward and Godward, we have to assimilate those things which make strong the human body and the human spirit. There are those who profess to think that the body is vile, but the body is as divine as the soul. It is not in an adventitious manner, it is not by accident, but by well-defined processes that our bodies and souls are built up. It was at one time thought that only by its unseen roots embedded in the earth that plants and trees acquire that which builds them up, but in fact every branch that stretches its arms to heaven, every leaf that kisses the clouds and the sunshine brings strength and nutriment. We do not need to leave our clay to grow, but at the same time let us lift our heads to the hills, let us look to the skies, to the clear air and inexhaustible sunshine for strength and growth. Though we absorb what heaven can give, day by day and year by year, yet no matter how far we go there will be still new excellencies and new graces to which we may attain. We should not think we can attain without striving and reaching forth. There is no reason why we should not plan our lives with as much care and forethought as we plan our business. The rational view of things is needed, not the view that would put God outside of the universe, but that which will know that He is resident in the humblest thing that lives, able to succor and sustain our spirits and our physical bodies. We should not conclude that God does not care because things do not go as we wish, nor should we believe that God has deserted the universe because a disaster strikes a community. It is not true that disease only is contagious. Health is more contagious than disease, happiness than misery, virtue than vice. There is more virtue than vice in the world, it is more prevalent. Vice burns itself out by its own heat. Our business is not to condemn and criticise, but to build up and encourage. We should be in love with life, not merely with our own lives, but with all lives, and should comprehend and love even the lives of the meanest.

Each of us starts with an amount of capital, and it is our duty to invest it in those excellencies and graces that we desire, and as we make them productive, as we gather sweetness from the air and the sunshine, we make ourselves a help, a strength and an inspiration to our fellows.

In the business meeting reference was made to the cyclone at Chappaqua. It was stated that most of those who suffered were Friends, and those who suffered most were also Friends.

In the afternoon a meeting of the Young Friends' Association was held, at which Mary Comly read a paper on the Silent Preachers which surround us on every side, if we would but heed them as we should. Among them are flowers teaching by the wayside, the stars, pictures, music, grave, silent men whose presence strengthens, books which are food for the mind for many years, and little children who unconsciously preach to us. Our every thought and action should be guarded because it preaches to others. And we may so order our lives that we may find books in the running brooks, sermons in stones and good in everything.

Dr. Magill thought that our meetings would be helped by encouraging the silent members to express themselves. If these felt that they could not speak unassisted, let them write it down and read it. Why cannot a man who takes a pen in hand be inspired as much as any other man. We should go to meeting expecting to give as well as to receive.

Phillips Brooks was quoted by a Friend as saying that the first truth of all religions is that the service of God is self-indulgence and not self-restraint. It gives opportunity to man to exercise all his best faculties.

Another Friend said that although speakers needed consecrated listeners, yet the Society was not built up by silence alone. There should be silence enough to prepare the ground for speech and to let it sink in, and there should be speech enough to stimulate and inspire the silence, and no more.

Friends were also reminded that all the things that were enumerated in the paper preached to us by giving expression with all the means at their command; and if we learn that lesson they preach, we shall be careful to express by all the means that are given to us, and neither repress when we should express, nor express when we should remain silent.

A verse was quoted by a young Friend:

"Do Gothic windows shut in God, or keep
In cushioned Sabbath ease his chosen sheep?
Go, rather, to the wilderness and search.
God is as wide and deep as heaven and earth.
His sheepfold is the teeming universe.
His priests and prophets, those high souls of worth
That lift from toiling millions their hard curse
Of penury and sin. When understood
The Church is joyous human brotherhood."

H. M. H.

ABINGTON QUARTERLY MEETING.

The summer session of Abington Quarterly Meeting drew to the meeting house at Gwynedd, on Fifth-day, Eighth month 4th, one of the largest gatherings of Friends from Philadelphia, Bucks and Montgomery counties, and others, that has assembled in the historic house of worship in recent years. Not only Friends themselves attended the meeting in large numbers, but many others who are spending the summer in the neighborhood went to enjoy the privilege of sitting in the quiet and of hearing Friendly doctrine expounded.

Almost every seat on the long, plain benches, both in the ministers' gallery and in the main part of the house, was occupied by 10 o'clock, the hour appointed for the meeting for worship, and later so many persons arrived that even the quaint upper galleries were pressed into service.

The weather was ideal for such an event in the country. Many friends living at a distance from Gwynedd drove to the meeting, some going at least fifteen miles.

As though he had been comparing his present state with the hurly-burly of life in the town, David Newport, a venerable minister from Abington, with snow-white hair and a patriarchal beard, arose in the gallery and said: "We live at a time when our spirits are much disturbed because of the distressing things that are taking place about us, war and crime on every hand. This age is looking more than any age with which I am acquainted for a genuine practice of the principles and doctrines of religion as held by Friends. Something that will bring relief from despondency and wherein there will be found comfort for the spirit. May our spirits be in tune with God."

Basing his remarks on the Scripture text, "Righteousness alone exalteth a nation," Samuel Ash, of Swarthmore, paid a high tribute to ex-Governor Pattison, and at his suggestion those in the meeting bowed their heads for a few minutes in silent contemplation of the dead man's virtues and high Christian qualities.

"Twice Governor of this State," said the speaker, "he was a man respected, honored and beloved by men of all parties because of his endeavor from the beginning to cultivate righteousness in the administration of law. We are not partisans here to-day. There are events occurring that raise people above partisan considerations and unite them heart to heart in sympathy. He who administers righteously is the one to claim the sympathy of all Christian people."

Robert Hatton, the oldest man in attendance, an example of the uncompromising, steadfast Quaker of half a century ago, stood for half an hour urging his hearers to be faithful to the principles of their society. He warned them to beware of the temptations surrounding them, and not to run after men, books and innumerable pleasures in their effort to find comfort of spirit. "There is one who can give you peace," he said, "and that is Jesus."

Other speakers were Ellwood Roberts, of Norristown, and Nathaniel Richardson, of Byberry.

At the business session, which immediately followed the meeting for worship, Friends were considerably disturbed by a request from one of the Preparative Meeting to lay down the regular mid-week meeting except at the time for holding the meeting for discipline. The request had the sanction of the Monthly Meeting, but so much opposition was shown to the proposition to abandon the meeting that the matter was laid over until the next quarterly meeting. Friends of this meeting were told, while the discussion was in progress, that they should be individually faithful and a little more self-sacrificing in the matter of attendance at meeting, and Robert Hatton, the venerable watchdog of the quarterly meeting, asked them "if God ever attended their meetings."

Reports from the monthly meetings—Byberry, Abington, Horsham, Gwynedd and Richland—were presented, and all except one representative was present.

According to a report from the Boarding Home at Norristown, there are fifteen permanent and four transient boarders in the institution. The balance in the treasury is $1,409.10.

At the close of the meeting all present were entertained at luncheon in the adjoining school room and in a tent on the lawn.

The next session of the quarterly meeting will be held at Byberry.—*Doylestown Intelligencer.*

THE NEW CHEMISTRY BUILDING AT SWARTHMORE.

[Address, in part, of Dr. Gellert Alleman, Professor of Chemistry at Swarthmore, at the laying of the cornerstone of the new building.]

Chemistry, as we now know it, is the youngest of the natural sciences. Its years extend little beyond a century.

The ancient Greeks believed that everything could be settled by mind alone, without the aid of experiment and observation, so they deified mind, and the changes in matter were slightly regarded. The youth of Greece were taught that the study of natural science was unworthy of their best effort; that the nature of things could be determined by mind alone without the intervention or observation of a natural phenomenon; that things were changing constantly, and that the observations of to-day were not the same as those of to-morrow; that truth was eternal, and that mind alone was immutable, and that, therefore, the natural sciences, such as physics and astronomy, were unworthy of careful investigation, because their mutability put them beyond the category of sober thought.

The transition from Magic to Alchemy, from the practice of the black art to the search for the Elixir of Life which should destine man to everlasting life; that Philosopher's Stone, whose touch would transform the baser metals into those more precious, and, above all, create a perpetual fountain of everlasting youth, was a distinct step in advance. Search generally reveals something not looked for, and, later on, more exact observation and a systematic examina-

tion of the substances then known, coupled with an attempt to break up these substances into simpler ones and to learn their properties, marked the dawn of chemistry.

To-day we look over the results of a hundred years of progress—a century crowded with toil, but crowned by achievements which make us marvel.

Time will not permit me to mention the names of those made famous by early achievements; of the brilliant work and ironical fate of Lavoisier, who was led to the guillotine by a Parisian mob because "France had no need for savants"; of the sneers and indignities which were heaped on Priestley, and the wrecking of his Birmingham home, and of the destruction of his instruments by a mob favored by the Anglican clergymen, but I should consider it a neglect, on this occasion, did I not refer to one, a member of the Society of Friends, who formulated the first intelligent, helpful and rational theory concerning the fundamental conception of matter. I refer to John Dalton, who in 1808 gave to the world the atomic theory, and stated the laws by means of which the elements combined to form compounds. The name of John Dalton is not only famous among the Society of Friends, but is known and revered throughout the world of science.

What is it that has produced within the last hundred years such marvelous changes in our everyday life, such advances in civilization? It has not been brought about by a perusal of the dead or the living languages, by systematic research into abstract philosophies, or by careful attention to literature. All of these have had their place, and have been forces which have aided materially the approach of a new era. The discoveries of science and the practical application of many of them have practically eliminated time and space, have brought foreign nations in intimate touch, have made it possible for us to journey to the uttermost parts of the earth and yet keep in almost instant touch with those at home, have brought us marvelous comforts of which our forefathers could hardly conceive, have lengthened life and crushed out disease and plague, have made war so deadly that it is almost impossible; in fact, the discoveries of modern science have produced in every field of life and human action a revolution so deep-seated and far-reaching, that its contemplation fills us with wonder. In producing these changes chemistry has played a most important part.

While we all agree that education should be varied in scope and broad in character, we must recall that the fields of human knowledge and endeavor have become so varied and extended that no man can hope to encompass all of them. In order to excel and to gain a more comprehensive knowledge, it is necessary to concentrate effort along some distinct line. Surely this is an age of specialties; men at last have realized their limitations, and know that they cannot master all things, but must be content with prominence in some particular line of work.

Realizing the importance which a knowledge of chemistry adds to general culture, and particularly of its value as an aid to the more thorough understanding of many professional careers and technical pursuits, the president and board of managers have decided to add handsomely to the material needs of this college by the erection and equipment of a building, in order to adequately supply the needs incident to the most improved modern instruction in chemistry. Chemistry is no longer taught by a mere memorizing of uninteresting facts. The instruction at the present time is almost entirely experimental, students dealing with entities, their knowledge depending on their ability to help themselves, their desire to know about things, their power to observe phenomena, and to draw correct conclusions from the facts observed.

Instruction has been systematized so as to avoid many pitfalls; and in order to carry it out successfully the modern laboratories must be well ventilated so that noxious gases and vile-smelling odors do not interfere with the work; and adequate apparatus—modern in character—must be made use of, so that when the student meets these in pursuits in which he may afterwards engage, they do not appear as strangers to him.

The fate of a modern institution which tried to compete with its rivals by making use of poorly-equipped and inadequate old-time laboratories, would be similar to that of one of the vessels of the War of 1812, were she to engage in conflict with one of the modern Japanese battleships.

President Swain: I know that I am voicing the sentiment of every graduate, every student and every instructor of this institution, and of all others interested in its welfare, when I thank you (as the representative of the board of managers and of this college) for the successful efforts made in securing this building, which in arrangement and equipment will be surpassed by none in connection with the colleges of our class.

Swarthmore has had an honored past and is conspicuous, at present, for enthusiastic and thorough scholarship. I am sensible of the fact that the fame of an institution cannot long exist on the record of its past. I know that we must excel should we wish to be pre-eminent in the future.

I assure you that every one interested will spare no effort in order to secure for "The New Swarthmore" a still more distinguished name.

SAMUEL E. GRISCOM.

[To what has already been published concerning this departed Friend we add the following, which is based mainly on extracts from his journal.]

When a boy of twelve Samuel E. Griscom went to the farm of his uncle, William Powell, near Salem, N. J., where he worked for three years. At the age of twenty-one he was acting as assistant teacher at Clermont Academy, where he had been a pupil, and which was kept by Samuel S. Griscom.

After this his experience was varied. He worked for a few months as a laborer on the canal of the Schuylkill Navigation Company, of which his father, Samuel Griscom, was general superintendent. He taught at home for a couple of years, and then acted

as clerk and paymaster for his father on the canal; he also spent about one and a half years surveying land in Pike County, Pa. At the age of twenty-six he became assistant superintendent of the Schuylkill Navigation Company, under his father, which position he filled for five years. From 1848 to 1850 he was collector for the Schuylkill Navigation Company at Pottsville and Schuylkill Haven. From 1850 to 1853 he was engaged in the lumber business at Llewellyn, Pa. A person having long experience in cutting timber and manufacturing lumber predicted at the start that he would fail in this business, which was one he was unacquainted with; but, on the contrary, the result was a financial success. While at Llewellyn he introduced the first circular saw ever used in a lumber mill east of the Alleghanies with perfect success, since which time they have been in almost universal use.

From 1865 to 1873 he was in the coal business at the William Penn Colliery. Of this he had the entire management, building up the largest colliery in that section. When the work was first started the country was so wild that two deer and a bear were seen while they were building a road, and a panther also visited the grounds. The breaker was the largest one in that section, containing over a million feet of timber, and with bins holding 315 Reading Railroad cars of coal. There were car shops, smith shop and seventy houses. The year he left the colliery they shipped 85,000 tons of coal, which was afterwards increased to 130,000 tons per annum, and still later to 300,000 tons.

In 1872 he became the manager of the Pennsylvania Diamond Drill Company, which position he held for fourteen years, during which the company paid off a debt and accumulated a large surplus. Their drilling machinery was widely used, and one contract was for work in Australia. After his retirement from this company he was interested in various matters, one of which was the perfecting and patenting of a machine for the separation of ore, of the merits of which his long experience in the coal business made him a practical judge. The death of the principal inventor caused this to be given up before completion.

The last four or five years of Samuel E. Griscom's life were chiefly concerned with one special enterprise. In 1848 he had become the owner of a tract of land in Barrett Township, Monroe County, Pa., which had belonged to his father before him. It was a spot singularly blessed by nature. A dashing stream ran through a beautiful glen, moss-grown and fern-covered, amid giant pines and hemlocks. Along the course of the stream were two falls larger than the others, and of a beauty that from the first settlement of the country was famed far and wide.

Samuel E. Griscom retained this tract, and as his interest in the Society of Friends grew, he conceived the idea that here should be planted a summer home for Friends, amid guarded and pleasant surroundings. For many years he clung to this idea, retaining the property through financial discouragements in the face of several advantageous offers, and vainly trying to interest Friends in his plans. Finally, however, he succeeded; a company was formed, the land purchased, and in 1900 the Buck Hill Falls enterprise was launched.

Samuel E. Griscom during his lifetime was a director of the company, and watched and rejoiced in the successful growth of the enterprise. It was due to his patience and endeavor that it was started, and his influence was strongly felt in planning the lines on which the undertaking was to grow and succeed. Those who from year to year enjoy the beauties of this Friendly resort will hold in loving remembrance the plain, unpretentious Friend who was its founder.

INVITING TOLSTOI TO THE BOSTON PEACE CONGRESS.

[A letter to the Springfield *Republican* from G. H. Perris, of London, editor of *Concord*, secretary of the Cobden Club, in whom many Americans are interested since his visit in this country during the winter of 1903.]

Moscow, July 10th, 1904.

I send a word from the heart of "Holy Russia," whither I have come to see Count Tolstoi about, among other things, the international peace congress which is to gather in Boston in October. It is a journey not lightly to be undertaken, even in these days of sleeping and dining cars. To Americans, three-days' imprisonment at a stretch from London to Moscow, by way of Holland, Berlin and Warsaw, may seem a light matter. As an Englishman, I confess that after these thousands of miles of prairie and forest my eyes ached for a sight of the sea or the mountains. Then there was a wearisome delay in Moscow, for the count was away at the sick bed of his elder brother—the man of 76 nursing the man of 80! Finally there was a day's trip southward by train to a small country station near Toula, and a bone-breaking ride of an hour in a rough tarantass—something worse than your buckboard wagon—to Yasnaya Polyana. All this for the sake of a few hours with—well, with, as I think, the greatest man now alive on our planet, the greatest writer, the greatest moral teacher, one who will rank in history, in the power of his appeal to the minds and consciences of man, with Isaiah and Socrates, with Augustine and Luther, with Milton and Mazzini.

For years past I have known Tolstoi's writings intimately; have written and spoken about them. I was never foolish enough to think that such a visit could add to that understanding, for Tolstoi is one of the thinkers who, having a singular power of clear statement, put their best on paper, who reveal themselves completely in their works. But who would not go far to touch the hand, to look into the far-seeing eyes, of one who speaks from the hidden depth of the Russian forests, not to his countrymen only, but to the whole world; who in the ripeness of age is swaying the thought of millions of men and offering them a new hope of goodness and happiness?

I was not surprised to find that it was quite impossible for Leo Tolstoi to contemplate a visit to America. Though he has made a wonderful recovery from

his last illness, he is shaken and visibly aged. He speaks English fluently, but has never desired to speak in public; and now that he must husband his remaining strength, he can less than ever think of stopping his writing in favor of the toil of travel. I told him of the plans and hopes of the peace party in the West, of the increasing sympathy of the masses of the people and their weariness of the burdens of the "armed peace," of the congress that has just been held in Manchester, and the more important meetings which are to be held in Boston. He heard all this with interest and pleasure. He admitted—albeit he was even then receiving the most painful letters from soldiers in Manchuria—that progress is being made, and that humane sentiment will grow and grow with every new demonstration of the wickedness and folly of war. He admitted, too, the different outlook in such countries as France, England and the United States—between which, he said, it was inconceivable that war should break out—and countries despotically governed, like his own and like Japan, where, he said, the constitution was only a matter of form. But, for himself, he was evidently interested mainly in one, and that the most radical, cure of the evil—the refusal of military service. He was, I could not help thinking, unjustly skeptical of the value of international arbitration, which, he thought, even if it were effective in preventing actual warfare, might leave all the evils of military service as they stand.

After all, even the greatest men are molded by their environment; and Leo Tolstoi, while he agonizes over a war which he openly and unsparingly condemns as absolutely without excuse, knows that the evils under which Europe groans in time of peace will not be ended by the arrest of warfare, and that it is necessary also to attack that internal warfare which consists in the enslavement of nations for the benefit of classes and individuals. Gathering up his remaining strength, he cries to the peoples everywhere: Refuse to be slaves, refuse to make yourselves the tools of unjust and inhuman force! Enter into the freedom of love, as Christ and all other sons of God have taught it! Let other men apply this gospel! Tolstoi speaks as any of the great prophets of history would speak if they could revisit the world to-day.

For the rest, he is very Russian in his faith, in the practical results of this radical policy and in his hatred of compromise and political machinery. A little experience of conscription would, he is inclined to think, soon bring Englishmen and Americans to his own point of view. For the men of the peace movement he has nothing but good will; but their work, he says, will only be really useful and lasting in so far as it proceeds from a religious motive—an abandonment of social superstitions and a perception that the Christian rule of love for our neighbor is all-sufficing and all-powerful.

Women will not be sent into a new place by possession of the ballot; like men, they will vote in the places where they already stand—in the mart, the factory, the place of business, and also in the schoolroom, the library, the hospital, and, far more often than all, in the household.—*Mary Putnam Jacobi.*

GROWING IDOLATRY OF MILITARY GLORY.

Dr. H. van Dyke, Professor of Literature at Princeton University, U. S. A., in an address to the recent Pan-Presbyterian Council, on "Christianity and Current Literature," described "three mischievous and perilous tendencies in our modern world, against which the spirit of Christianity embodied in a sane and virile and lovable literature can do much to guard us."

"The first is the growing idolatry of military glory and conquest. It is one thing to admit that there are certain causes for which a Christian may lawfully take the sword. It is another thing to claim, as some do, that war in itself is better for a nation than peace, and to look chiefly to mighty armaments on land and sea as the great instruments for the spread of civilization and Christianity. The forerunner of Christ was not Samson, but John the Baptist. The kingdom of heaven cometh not with observation, nor with acquisition, nor with subjugation. If all the territory of the globe were subject to one conquering Emperor to-day, no matter though the cross were blazoned on his banner and his throne, the kingdom of heaven would be no whit nearer. 'Not by might, nor by power, but by My Spirit, saith the Lord.' That is the message of Christianity. A literature that is Christian must exalt love, not only as the greatest, but as the strongest, thing in the world. It must hold fast the truth bravely spoken by one of America's foremost soldiers, General Sherman, that 'war is hell.' It must check and reprove the lust of conquest and the confidence of brute force. It must firmly vindicate and commend righteousness, and fair dealing, and kindness, and the simple proclamation of the truth, as the means by which alone a better age can be brought nigh, and all the tribes of earth taught to dwell together in peace. It must repeat Wordsworth's fine message:

"'By the soul
Only the nations shall be great and free.'"

—*The Friend (London).*

SOME MODERN FISHES.

(Continued from last week.)

[Some errors, for which the author is in no way responsible, were allowed to creep into the installment of this article in our issue of last week. Please note the following corrections: Instead of "numerically," please read "numerously." Instead of "rest" of the tail fin, read "root" of the tail fin. Instead of "Calastomidæ," read "Catastomidæ." Instead of "Erythinidæ," read "Erythrinidæ." Instead of "Chaiconidæ," read "Characinidæ."]

Turning now to the opposite branch, or super-order, of the Malacopteri, or Soft-Rayed Fishes, we again find three orders, grouped together by the possession of common characters, the central and main order being that of the Isospondyli, which took its rise in the Jurassic Period, with families long since extinct. As old families died out, new ones superseded them, the order at the present time being mainly represented by the Albuloidea, the Lady-fishes, and their kind; the Clupeoidea, or the Herring alliance; and the Salmonoidea, or the Salmon and its kindred.

On either hand of the Isospondyli is an order believed to have had the same origin. On one side are the Apodes or Eels, and on the other the Iniomi, or Deep-Sea Fishes, both of which

have suffered degradation, or which are the extremes of possible variation. All of them are destitute of spines, and thus come under the head of Soft-Rayed Fishes, and are supposed to be more or less nearly related to the typical forms such as the Salmon and Trout. As mentioned earlier, all vertebrates in their embryonic condition, are, at first, tadpole-shaped, with pointed tails. The Eels retain this embryonic character; but the Trout passes through the different stages when it shows, first, the pointed, or isoscercal tail; second, the vertebrated, or heterocercal tail, and finally the equally divided, or homocercal tail of the modern fish. These changes may be witnessed, under a good microscope, with the egg of a fresh-water species of Salmon. It is now perhaps thirty years since I had the experience of watching the further development of the eggs of one of the many species of Trout, brought almost to the hatching point in one of our State Hatcheries. It is so long ago that I forget the particular species, but I describe what I saw from memory and from drawings, in color, made at the time.

At first, the semi-transparent egg, about as large as a small pea, showed two black spots, which were the eyes already formed. As soon as the embryo had released itself from its covering, it appeared as a tadpole-shaped object, with a comparatively large yolk-sac still attached to its under and forward part, beyond and above which was the head, and the same two black eyes, as the most conspicuous parts. The two-chambered heart and the main blood-vessels were clearly to be seen. Along the line of the vertebral column streamed a current of arterial blood, turning at the tip of the tail to retrace its course as venous blood to the heart. At first there was no liver and no apparent intestinal canal, but it was of great interest to watch the formation of these from granules carried by the current of the blood. Gradually a membrane expanded from the isocercal tail, until it was changed into the heterocercal tail of the ancient fishes, the vertebrated part being carried up into the upper lobe. By the time the liver and intestinal canal were formed, and the yolk-sac dropped, another change took place. Granular matter was now deposited in the artery leading to the vertebrated tail, and its current was here dammed up so that it had to find another outlet. At this point of time three loops were formed under the dam, and around these the homocercal, or modern fins, were formed, the two exterior becoming the lobes, and the interior forming the peduncle or base of the tail fin, the young trout now reaching the condition of its immediate ancestors. The old tail, deprived of its support, now melted away and disappeared. In the comparatively short time while these embryos were under observation, the young fish had passed through the different stages, which, in the succession of the species, had occupied unknown millions of years to accomplish.

There was also an equally interesting matter connected with the breathing apparatus to be seen. At first I noted a current of water moving towards an external leaf-like organ, spirally rolled so as to flare at the upper edge, but tube-like at the base, situated apparently on the back, in the near neighborhood of the gill-arches. This I understand to be a primary respiratory organ, in action before the formation of the gill leaflets. If my interpretation was correct, it must be an organ of extremely ancient origin, since no fish, ancient or modern, has, to my knowledge, ever been discovered with an external respiratory organ distinct from the gills.

Following the super-orders of fishes already named, came many others, which I would like to trace, in their due geologic and zoologic order. There is in this class proofs of a progressive plan of development with which man has nothing to do, but to endeavor to read the record truly.

Media, Pa. GRACEANNA LEWIS.

THE WEATHER.

[Extracts from "Carey's American Pocket Atlas," published in Philadelphia in 1796.]

"Climate: The climate of this grand division (the Middle Atlantic States), lying almost in the same latitudes, varies but little from that of New England. There are no two successive years alike. Even the same successive seasons and months differ from each other every year. And there is perhaps but one steady trait in the character of this climate, and that is, it is uniformly variable. The changes of weather are great and frequently sudden. . . .

"On the whole, it appears that the climate of this division of the United States is compounded of most of the climates in the world; it has the moisture of Ireland in the spring; the heat of Africa in summer; the temperature of Italy in June; the sky of Egypt in autumn; the snow and cold of Norway, and the ice of Holland in winter; the tempests (in a certain degree) of the West Indies, in every season, and the variable winds and weather of Great Britain in every month of the year.

"From this account of the climate of this district, it is easy to ascertain what degree of health and what diseases prevail. As the inhabitants have the climates, so they have the acute diseases of all countries that have been mentioned. Although it might be supposed that, with such changes and varieties in the weather, there would be contracted epidemical diseases and an unwholesome climate, yet, on the whole, it is found in this district to be as healthy as any part of the United States."
—*Monthly Weather Review, U. S. Weather Bureau.*

WILD FLOWERS.

Scarce known by name, they pie the ground
With motley colors, starry forms;
In them the sunset skies are found
That follow after storms;
And blurs of crimson, blue and gold,
Their graceful chalices enfold,
While 'mid the dead leaves pile and pent
Humbly they live and die content.

Huge oaks above them lift their heads
And drop the acorn, shed the leaf,
The harvest field far round them sheds
Plenty in many a sheaf,
And they, half fragrant, brighten earth,
Low in the shadows where there's dearth
Of pain or pleasure, love or life,
Far from the world's mad, ceaseless strife.

They speak no message, act no part,
They have no works to show;
Deep hidden here they touch no heart,
And do not ask to know;
Yet, if one meet the eye of man,
It all unfolds the Master's plan—
The Power that painted this fair bloom,
For man can have no futile doom.

—CHARLES W. STEVENSON, in the New York *Observer.*

"THE LIFT OF THE HEART."

When we stand with the woods around us
And the great boughs overhead;
When the wind blows cool on our foreheads,
And the breath of the pines is shed;
When the song of the thrush is ringing—
Wonderful, rich, apart—
Between the sound and the silence
Comes a sudden lift of the heart.

. . . . . .

When we seek with the clearer vision
That Grief the Revealer brings
For the threads that are shot together
In the close-wrought Web of Things;
And find that Pain is woven
Into Love and Joy and Art,—
Between the search and the solace
Comes a sudden lift of the heart.

And when life's farthing candle
Gutters and flares and sinks;
When the eye no longer wanders,
And the brain no longer thinks;
When only the hand plucks idly
At the sheet till the spirit part,—
Does there come between living and dying
A sudden lift of the heart?

—ELIZABETH KEMPER ADAMS, in the *Atlantic.*

The Hungarian "Nazarene," Stephen Baiit, has received the Emperor King's pardon, and has been released from Szegedin prison, where, for seventeen years, he was a martyr to the creed of his sect for stoutly refusing to do military service. When informed that his Majesty had pardoned him, he was overcome with joy, kissed the ground, and offered up a long prayer.—*Herald of Peace.*

THE "SONG OF THE SYRIAN GUEST."

[The following verses, taken from *Unity* (Chicago), were suggested by the interpretation of the 23d Psalm by William C. Knight, in which a Syrian, who was familiar with the shepherd life of Palestine, was represented as explaining the Psalm as throughout a pastoral poem. This interpretation appeared in *The Congregationalist*, but has been copied widely in other papers, and is to be had in pamphlet form from The Pilgrim Press, Boston, Mass.]

TWENTY THIRD PSALM

The Lord is my shepherd. I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul.

The shepherd goeth on before the sheep.
His mindful footsteps lead the trusting flock;
He chooseth meadows fresh with tender green,
And findeth cisterns hewn within the rock.

The happy sheep lie down in fragrant fields,
Hunger and thirst and weariness forgot;
And when the wanderers seek forbidden ground
Upon the shepherd's arm from loss they're brought.

He leadeth me in the paths of righteousness for his name's sake.

And where, at last, the ways grow blind and strange
Or lead, perchance, toward dangers for their feet,
The shepherd, knowing well his shepherd's skill,
Chooseth the path. He knoweth what is meet.

Yea, tho' I walk thro' the "valley of the Shadow of Death," I will fear no evil. For thou art with me Thy rod and thy staff, they comfort me.

Yea, when the paths are right but sometimes lead
Thro' troublous places and thro' valleys dark,
The shepherd's voice keeps terror from the flock;
His rod and staff their faltering footsteps mark.

Thou preparest a table before me, in the presence of mine enemies—

And where with noxious weeds the grass is choked,
Or peril waits in hidden den and cave,
There in the presence of the lurking foe
The shepherd makes the pasture sweet and safe.

At last the night. The weary day is done;
And oh, the shepherd's love and care behold!
He knoweth all his trusting flock by name;
He standeth at the doorway of the fold.

Thou anointest my head with oil. My cup runneth over—

For bruised limbs he bringeth oil and balm,
And water for the faint in brimming cup.
Their weariness his comfort maketh less;
Their wounds with tender hand he bindeth up.

So thro' the day by mead and vale and stream,
And thro' the night beneath the starry host,
The patient shepherd watcheth o'er his own,
And not one lamb from all the flock is lost.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

O Lord, Thou art the Shepherd of the world.
Thy sheep are named and numbered in Thy sight.
Thou goest on before; with watchful care
Thou choosest for our feet the paths of right.

The paths of right! But these, O Shepherd, lead
Thy flock betimes to peril and to pain.
Yet onward go Thy feet; and now Thy voice
Heartens the flock with hope and strength again.

We trust Thee, Shepherd God; we follow on.
Grant us to see Thy goodness in our gain.
Grant us to feel the guidance of Thy staff,
And so to see Thy goodness in our pain.

And when the day is done, and at thy fold
Thou standest with the balm and water sweet,
Thy flock, still guided by Thy sleepless care,
Shall earn the gift of rest for weary feet.

F. E. DEWHURST.

METEOROLOGICAL SUMMARY FOR SEVENTH MONTH, 1904.

Mean barometer	30.018
Highest barometer during the month, 4th	30.250
Lowest barometer during the month, 12th	29.640
Mean temperature	74.9
Highest temperature during the month, 19th	96.
Lowest temperature during the month, 3d	58.
Mean of maximum temperatures	82.7
Mean of minimum temperatures	67.1
Greatest daily range of temperature, 4th	26.
Least daily range of temperature, 22d	4.
Mean daily range of temperature	15.5
Mean temperature of the Dew Point	62.2
Mean relative humidity, per cent.	70.5
Total precipitation, rain, inches	3.43

Greatest precipitation in any 24 consecutive hours, 0.76 inches of rain, on the 7th and 8th.
Number of days on which .01 inch or more precipitation, 18.
Number of clear days, 9; fair days, 13; cloudy days, 8.
Prevailing direction of the wind from southwest.
Thunder storms on 1st, 7th, 10th, 11th, 13th, 18th, 28th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 72° on 6th and 7th.
Minimum of the wet bulb thermometer at 8 a.m., 57° on 3d.
Mean of wet bulb thermometer at 8 a.m., 65.9°.
Maximum of the wet bulb thermometer at 8 p.m., 77° on 18th.
Minimum of the wet bulb thermometer at 8 p.m., 58° on 21st.
Mean of the wet bulb thermometer at 8 p.m., 66.4°.
Mean of wet bulb thermometer for this month, 67.1°.

NOTE.—The means of the daily maximum and minimum temperatures, 82.7° and 67.1° respectively, give a monthly mean of 74.9°, which is 1.9° below the normal, and 1.7° below the corresponding month in 1903.

The total amount of precipitation for the month, 3.43 inches, is about 1 inch below the normal, and 2.09 inches less than fell during Seventh month, 1903.

JOHN COMLY, Observer.
Centennial Avenue, Philadelphia, Seventh month 31st.

BOOKS AND MAGAZINES.

Every American citizen, especially every American voter, ought to be familiar with the history of the country in which he lives, and whose government he helps to shape. He ought to have a larger knowledge than is contained in our school text-books, but until quite recently the only good histories besides the school books were so voluminous as to deter the ordinary reader. To meet the needs of busy men and women, Henry William Elson, widely known in connection with the University Extension work, has written a one-volume history of the United States, published by the MacMillan Company, which contains over 900 pages and retails for $1.75.

The book is both readable and reliable. Much space is devoted to the life of the people, their habits, occupations and general progress, as well as to political and constitutional development. The causes and results of the various wars in which our country has been engaged are dwelt upon at length, but comparatively little space is given to the details of battles. Only twelve of the thirty-four chapters treat of wars, and descriptions of actual fighting fill less than one-third of these.

The chapters on slavery and slave life, the Underground Railroad and the Abolition movement are very interesting, and those who lived through "the great political duel between the North and the South preceding the Civil War" will live it over again as they read of the struggle for freedom in Kan-

sas, the founding of the Republican party, the Lincoln-Douglas debates and John Brown at Harper's Ferry.

In the chapters devoted to Colonial history, New England does not receive the lion's share; the space is about evenly divided between the Southern, New England and Middle Colonies, and Pennsylvania has almost as many pages as Massachusetts. Exception might be taken to a few statements concerning William Penn, but the author speaks in the highest terms of him and of his influence upon the colony which he founded, groups him with Washington and Franklin, and says that "in the annals of our country his name must ever hold a place among the immortals."

Elson's history fills a long-felt want. It is a good volume to place on the shelf of the family library, or to give to a boy or girl as a Christmas, birthday or graduation present. The style in which it is written makes it attractive to both young and old. E. L.

The Chicago *Commons* for Eighth month, though not formally so is really a Samuel M. Jones number. There are two editorials on the "Man of the Golden Rule," a reprint from the Chicago *Daily News* of an article by Graham Taylor on "Golden Rule Jones' Own Day," one on Samual M. Jones, the Mayor, campaigning with "Sam Jones" by a "fellow campaigner," Samuel M. Jones, or an Employer by a "Shopmate," a poem, "No Title is Higher Than Man," by Samuel Jones, and a symposium by several of his friends under the heading, "The Measure of His Stature." Other editorials in this issue are on the blunder that renewed the Chicago beef strike, "Labor Issues in Party and Candidates," "State the Closed Shop Issue before Deciding It," "Admit Workers to Welfare Work," "What to be in Business For," "Making Citizenship Religious." News and various settlement interests come in as usual for a good share of space. Taking it all in all one who would get at the true inwardness of present-day social life from the point of view of the religion of the twentieth century cannot do better than read the *Commons*, of which Prof. Graham Taylor, of one of the most important settlement centers of the country, is editor. (180 Grand Avenue, Chicago, Ill. One dollar a year, 10 cents a copy.)

WHAT IS READ IN FRANCE.

We may infer from the large space which fiction occupies in the publishers' lists in this country, as well as in the reported circulation of the public libraries, that very many readers' acquaintance with literature must be confined mainly if not entirely to novels. It is certainly true of most American readers—including those who are not dependent on the free libraries—that their acquaintance with foreign literature does not extend beyond fiction. Most of us, for example, who read French, read little except novels. More than this, we think of French novels as representing French literature. It will surprise many to learn that fiction holds no such leading place in the publishers' lists in France as it holds in this country or in England. In the record of the publications of 1903, out of 9,674 copyrighted works, fiction is only a sub-heading under Belles-Lettres, with but 591 titles out of 1,757. History and biography have 1,291; medicine and other sciences, 1,226; education, 1,218, and religion, 788. The small proportion of novels to serious works should lead to a revision of some popular ideas regarding French literature.—*Philadelphia Ledger.*

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 10.30 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

8th mo. 13 (7th-day).—Salem Quarterly Meeting, at Salem, O., at 11 a.m.; ministers and elders, same day, at 10 a.m.

8th mo. 13 (7th-day).—Miami Quarterly Meeting, at Green Plain (near Selma), O., at 10 a.m.; ministers and elders, day before, at 2 p.m.

8th mo. 14 (1st-day). — Cornwall Friends' Association, at the home of Theodore Ketchum, at 3 p.m.

8th mo. 14 (1st-day).—Friends of White Plains, N. Y., meet at home of E. B. and G. A. Capron, 84 Brockfield Street, at 11 a.m.

8th mo. 15 (2d-day).—Fairfax Quarterly Meeting, at Goose Creek (Lincoln), Va., at 11 a.m.; ministers and elders, 7th-day before, at 3 p.m.

8th mo. 17th (4th-day).—Philadelphia Monthly Meeting, at Race Street, at 7.30 p.m.

8th mo. 18th (5th-day).—Green Street Monthly Meeting, at Fourth and Green Streets, Philadelphia, at 7.30 p.m.

8th mo. 20 (7th-day).—Short Creek Quarterly Meeting, at Short Creek (near Emerson and Mt. Pleasant), O.; ministers and elders, day before, at 2 p.m.

8th mo. 20 (7th-day).—Pelham Half-Yearly Meeting at Yarmouth (near Sparta), Ontario; ministers and elders, same day, at 9.30 a.m. (usually held day before at 3 p.m., but changed this year on account of conference in Toronto).

8th mo. 22 (2d-day).—Warrington Quarterly Meeting, at Menellen, Pa., at 10 a.m.; ministers and elders, 7th-day before, at 2 p.m.

8th mo. 22 (2d-day).—Indiana Yearly Meeting, at Waynesville, Ohio, this year; the yearly meeting proper convenes 8th mo. 22d; meeting of ministers and elders on 7th-day preceding, at 2 p.m. We would be very glad if ministers and other concerned Friends would feel drawn to come and mingle with us at that time. Such should inform us when they will be here. ELIZABETH B. MOORE.

8th mo., 25th (5th-day).—Bucks Quarterly Meeting, at Falls, Pa., at 10 a.m.; ministers and elders day before, at 11 a.m.

8th mo. 26 (6th-day).—Nottingham Quarterly Meeting, at East Nottingham, at 10 a.m.; ministers and elders, day before, at 2 p.m.

8th mo. 28th (1st-day).—Hopewell, Va., Young Friends' Association.

8th mo. 29 (2d-day).—Ohio Yearly Meeting, at Mt. Pleasant. Friends desiring to attend, by sending notice, will

(Continued on page iii.)



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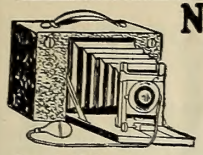
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CALENDAR OF MEETINGS.

(Continued from page 528.)

be met at Mt. Pleasant Station, Wheeling and L. E. R. R., on Seventh-day, Eighth month 27th.

It is most earnestly hoped that as many interested Friends from other yearly meetings as possibly can will make an effort to be present throughout its sessions.

The time of trains from Steubenville, O., and Wheeling, W. Va., will be given later.

8th mo. 29th (2d-day).—Duanesburg Half-yearly Meeting; meeting of ministers and elders on Seventh-day before, at 3 p.m. Friends will note the change in date, which is on account of the Conference in Toronto.

8th mo. 30th (3d-day).—Burlington Quarterly Meeting at Mt. Holly, N. J., at 10.30 a.m.; ministers and elders, day before, at 10.30 a.m.

8th mo, 31st (4th-day).—Southern Quarterly Meeting at Third Haven (Easton), Md., at 10 a.m.; ministers and elders same day, at 9.15 a.m.

REDUCED RATES TO BOSTON.

Via Pennsylvania Railroad, Account G. A. R. National Encampment.

On account of the National Encampment, G. A. R., at Boston, Mass., August 15th to 20th, 1904, the Pennsylvania Railroad Company will sell excursion tickets to Boston, Mass., from all stations on its lines from August 13th to 15th, inclusive, at greatly reduced rates. These tickets will be good for return passage, to leave Boston not earlier than August 16th, nor later than August 20th, inclusively, when executed by Joint Agent at Boston.

Upon deposit of ticket with Joint Agent on or before August 20th, and payment of fifty cents, an extension of return limit may be secured to leave Boston to September 30th, inclusive.

REDUCED RATES TO SAN FRANCISCO.

Via Pennsylvania Railroad, Account Meetings of Knights Templar and I. O. O. F.

On account of the Triennial Conclave, Knights Templar, and Sovereign Grand Lodge, I. O. O. F., the Pennsylvania Railroad Company will sell excursion tickets to San Francisco, Cal., August 15th to September 9th, good to return until October 23d, at reduced rates. For particulars regarding specific rates, routes, and stop-over privileges consult ticket agents.

REDUCED RATES TO PORTLAND, OREGON.

Via Pennsylvania Railroad, Account American Mining Congress.

On account of the American Mining Congress, to be held at Portland, Ore., August 22d to 27th, the Pennsylvania Railroad Company will sell round-trip tickets to Portland from all stations on its lines, from August 14th to 17th, good returning within sixty days, including date of sale, at reduced rates. For specific information apply to ticket agents.

LITERATURE FOR FRIENDS.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner, (recently) editor of *British Friend*. Small pamphlet. 40 pages. Single copy, 12 cents.

RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy, 3 cents. 50 copies, 75 cents. 100 copies, $1.00.

DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet. 27 pages. *** Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy, 5 cents. 25 copies, $1.00.

THE SONG OF THE TWENTIETH CENTURY. By Elizabeth Lloyd. Leaflet. 1 page. *** A beautiful Lyric for recitation or song. Of permanent value. Single copy, 2 cents. 100 copies, 30 cents. 1000 copies, $2.50.

THE MEETING FOR WORSHIP IN THE RELIGIOUS SOCIETY OF FRIENDS. By Howard M. Jenkins. Small pamphlet. 11 pages. A concise statement. Single copy, 3 cents. 50 copies, 75 cents. 100 copies, $1.00.

*** All the above will be sent by mail at the prices stated. Address

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—*Exchange.*

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 20, 1904.

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—*John Muir.*

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We have omitted to mention that the railroad fare from Philadelphia to Cresco and return, which was raised to $5.36 in the spring, has been again placed at $5.20, the old rate. There is promise of other concessions in rates to be made later, perhaps not this summer, however.

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXXIV., ... 529
PROVIDENCE (Verse), ... 529
THE QUAKER SPIRIT IN THE ENGLISH LAKE DISTRICT, ... 529
GRADED LESSONS IN FIRST-DAY SCHOOLS, 531
THE ENGLISH ADULT SCHOOL AND THE WORK THAT LIES BEFORE US IN AMERICA, ... 533
THE DAY BEFORE YESTERDAY, ... 534
PAPACY VS. EMPIRE:
Friends' Christian History Lessons, XXXI., ... 535
EDITORIAL:
Standards of Right and Wrong, ... 536
FRIENDLY INVASION OF CANADA, ... 537
BIRTHS, DEATHS, ... 538
NOTES, ... 538
ANNUAL SUMMER MEETING OF CINCINNATI FRIENDS, ... 538
RESPONSES FROM ISOLATED FRIENDS, . 539
LIBERAL PROTESTANTISM IN FRANCE, . 540
WAR—ITS FINANCIAL ASPECTS, ... 542
FRIENDS' ASSOCIATIONS, ... 543
MISCELLANY: Israel (Verse); The Kindergartners (Verse); My Faith (Verse); A Lesson (Verse); The Natural Arbiter of Labor Disputes; Prisons vs. Reformatories, ... 543, 544
CALENDAR OF MEETINGS, ... 544

It greatly facilitates the work of our office when Friends in paying their subscriptions do not omit to give the address to which the paper is sent. It is also important that when request is sent to change an address the old address as well as the new one be given.

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In the heart of the busy city,
In the scorching noon-tide heat,
A sound of bubbling water
Falls on the din of the street.

It falls in an old stone basin,
And over the cool, wet brink
The heads of the thirsty horses
Each moment are stretched to drink.

And peeping between the crowding heads,
As the horses come and go,
The "Gift of Three Little Sisters,"
Is read on the stone below.

Ah! beasts are not taught letters;
They know no alphabet;
And never a horse in all these years
Has read the words; and yet

I think that each thirsty creature
Who stops to drink by the way,
His thanks, in his own dumb fashion,
To the sisters small must pay.

Years have gone by since busy hands
Wrought at the basin's stone—
The kindly little sisters
Are all to women grown.

I do not know their home or fate,
Or the names they bear to men,
But the sweetness of that precious deed
Is just as fresh as then.

And all life long, and after life,
They must the happier be
For the cup of water poured by them
When they were children three.

—*Susan Coolidge.*

A newcomer from the metropolis, feeling sure that the people of the little mountain settlement in the Cumberlands would be interested to know in advance the date of a certain event, asked permission to place the following clipping from his daily paper in the window of the little postoffice: "A total lunar eclipse will take place to-morrow between eight and nine p.m."

Not long after there was a knock at the door of his cottage near by. A half-grown girl stood there, industriously twisting the corner of her ragged apron.

"Please, sir," she began, hurriedly, "mother wants to know if it's to be in the chapel or the schoolhouse. And may I be doorkeeper? I kep' it for the waxworks last year, and there didn't a soul get past me 'thout puttin' in!"—*Youth's Companion.*

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The Committee on Education of the Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh-day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, EIGHTH MONTH 20, 1904.

Volume LXI. Number 34.

GOOD WORDS.—XXXIV.

Being human, we have to reach God through human character, and in the boundless love of Christ, his self-sacrifice, his hatred, not of the sinner, but of the sin, we read the lineaments of the great All-Father's face as in no other way we could read it. We need a personal hold on God—it is a scientific necessity because it is a human necessity.

JOHN WILHELM ROWNTREE.

From a paper read at the Friends' Conference, Chautuaqua, 1900.

PROVIDENCE.

Lo, the lilies of the field,
How their leaves instruction yield!
Hark to Nature's lesson given
By the blessed birds of heaven!
Every bush and tufted tree
Warbles sweet philosophy:
Mortal, fly from doubt and sorrow,
God provideth for the morrow.

Say, with richer crimson glows
The king's mantle than the rose?
Say, have kings more wholesome fare
Than we citizens of air?
Barns nor hoarded grain have we,
Yet we carol merrily.
Mortal, fly from doubt and sorrow,
God provideth for the morrow.

One there lives whose guardian eye
Guides our humble destiny;
One there lives, who, Lord of all,
Keeps our feathers lest they fall.
Pass we blithely then the time,
Fearless of the snare and lime,
Free from doubt and faithless sorrow,
God provideth for the morrow.

—REGINALD HEBER

For FRIENDS' INTELLIGENCER.

THE QUAKER SPIRIT IN THE ENGLISH LAKE DISTRICT.

It is usually supposed that George Fox and his followers, like the Puritans, took no note of beauty, but by turning within saw glories that eclipsed the range of natural vision. Yet it is remarkable that this region of wondrous beauty gave to George Fox an almost undivided following. It leads one to ask what were the unconscious influences of climate or people that so persecuted and so loved the early teaching of Friends.

It was in the Peak country, along the charming Dove, where Izaak Walton loved to fish, and on the bleak moors stretching to Derwent that Fox records having had great openings of the spirit. It was in Westmoreland and Cumberland where the English school of lake poets subsequently flourished that Fox found his most enthusiastic followers. He was no sooner out of Carlisle prison than he was "moved to go to Priest Wilkinson's steeple house again at Brigham and being got in before him, when he came in, I was declaring the truth to the people, though they were but few for the most and best of his hearers were turned to Christ's free teaching." Wilkinson had three churches near where Wordsworth was afterwards born, and he lost nearly all of his congregation through Fox's zeal, and, indeed, became convinced himself. Fox humorously describes him among his lost parishioners, "like a man that went about the commons to look for sheep."

Wilkinson came to the great Padsey Crag meetings. This was a natural pulpit with its stone footstool for the preacher, where it is said "10,000 people gathered to listen to Fox, the Quaker, and his words would have been carried to 20,000 ears. Here, in 1857, Neal Dow expounded American temperance legislation to 5,000 listeners.

Canon Rawnsley, speaking of Fox's open-air meetings at this place, says: "One can understand the solemn hush that fell upon that congregation gathered on the slope below, who felt that God's glory was indeed with the man who was to address them, yea, that angels were really ascending and descending upon him and upon them, and that for them at least this was none other than 'The gate of Heaven.'"

What kind of country was that in which the apostle of Quakerism found so many adherents, and what kind of people were they who lived in it? It is almost impossible to adequately answer these questions at this late day. Two and a half centuries make changes in people, and not a few modifications in hill and dale. Nevertheless, there are influences that linger lovingly in this favored clime, not the least of which is illustrated in the remarks of a good dame in the district, whose pastor in his sermon graphically described the glories of heaven, with its golden streets, etc. After the service the old lady remarked that "auld England was gude eno'" for her. Each valley, with its charming lake, has its own characteristics, its own sunshine and its own rainfall. The people, too, retain their local individuality and sturdy independence of spirit. When Wordsworth lived among them they knew him as "Mr. Wadswuth, stamp-maister, him o' Rydal," rather than Poet-Laureate. Once a yeoman went some miles out of his way to attend a political meeting, attracted by the announcement that the Poet-Laureate would make the address. After the speech was commenced he was heard to say, "Schaff on it, its nobbut old Wadswuth o' Rydal efter aw!" And he left the meeting in high dudgeon. To them he was "Turble fond o'

study ont' rwoads, bumming away fit to flayte aw the childer to death ameast, not but what Miss Dorothy did best part o' putting his potry togidder. He let it fa' and she cam efter and gethered it oop fur him ye ken." To them he was "aw rut eneuf but queer stuff, verra."

A doctrine of deliverance and emancipation, expounded to these people in the midst of the bitterest persecutions, by a man, who, the moment he was released from the prison at Carlisle, returned unto them and faced all dangers for them, was a doctrine to be made a part of their lives. And from far and near in this beautiful region they flocked to George Fox and the invigorating meetings of Friends. To them silence was a preparation for action.

A rare and vigorous quality of manhood was the result. Such men as Thomas Wilkinson, the farmer and poet of Yanwath, typify the result. He was a devout Quaker, a friend of Wordsworth, beloved by Clarkson, honored by Wilberforce, and well known by the members of Parliament in that day. In 1789 Wilkinson wrote a Journal of a tour to the Highlands. Wordsworth borrowed this when he and Coleridge and Dorothy Wordsworth took the same journey in 1803. In the journal Dorothy's keen eye lit on a passage of such "beauty and pathos" that her William wrote his choice poem, "The Solitary Highland Reaper," from its inspiration. Wilkinson's passage reads as follows: "Passed by a female reaping alone and singing in Erse as she bent over her sickle, the sweetest human voice I ever heard; her strains were tenderly melancholy, and felt delicious long after they were no more heard." These lines Dorothy insists sank deep into her brother's heart, producing,

"Whate'er the theme, the maiden sang
As if her song could have no ending;
I saw her singing at her work,
And o'er the sickle bending:—

"I listened motionless and still;
And, as I mounted up the hill
The music in my heart I bore,
Long after it was heard no more."

Wilkinson carried with him a power for poetry, which kindled musical words in men more favored in the art of expression. Wordsworth writes he was one

"Whom no one could have passed without remark.
. . . by nature tuned,
And constant disposition of his thoughts
To sympathy with man, he was alive
To all that was enjoyed where'er he went,
And all that was endured."

An extract from Wilkinson's letter to Mary Leadbeater illustrates the truth of Wordsworth's observation:

"Yanwath, 22/11/1799.

"I had lately a young poet seeing me, who sprung originally from the next village. He has left the college, turned his back on all preferments, and settled down contentedly among our lakes with his sister and his muse. He is very sober and very amiable, and writes in what he conceives to be the language of nature in opposition to the finery of our present poetry. . . . His name is William Wordsworth."

As a specimen of the young poet's work, Wilkinson copied "We are Seven," and enclosed it. Mary Leadbeater, who had but recently lost her own little daughter Jane, replies from Ballitore, "The specimen of Wordsworth's poetry thou sent me I could not read without tears, for, ah! 'The first that died was little Jane.' All-powerful nature never fails to touch the heart."

Wilkinson's life might be called ideal, with its high thinking and plain living. He labored daily with his plow and scythe, and during his leisure hours employed his pen with verse, never forgetting the "sad sweet music of humanity." He might also be called the father of flower gardening in north England. "We have at length," he writes, "some traces of spring; the primrose under the hedge begins to open her modest flower, the buds begin to swell, and the birds to build; yet we have still a white horizon, the mountain tops resign not their snows. The happiest season of the year with me is now commencing—I mean that in which I am at the plow; my horses pace soberly on before, the larks sing above my head, and the furrow falls at my side, and the face of nature and my own mind seem to wear a sweet and cheerful tranquillity. . . . I have often seen the dark blue mountains before the sun, and his rising embroider them with gold. I have had many a good sleep in the shade among fragrant grass and refreshing breezes, and though closely engaged in what may be thought heavy work I was sensible of the enjoyments of life with uninterrupted health, for which blessing I be truly thankful."

Thomas Wilkinson illustrates the kind of men grown in the lake country from the Quaker graft. He has but expressed with native freshness the heart-throb of an unknown multitude gone before. Large numbers found their way to America in those early days, and became the founders of families whose branches reach far into the fresh-plowed West, and whose root is the foundation of stability and integrity in the East.

The quaint old meeting houses in the vicinity, with their depleted numbers, suggest what Quakerism in the lake district has done for the world, and not least among such reminders was the quiet little village of Satterthwaite, nestled amid the encircling mountains, from which William Satterthwaite and his daughter still faithfully attend Coltshouse Meeting, near Hawkshead.

Yesterday from the highest peak of the Langdales, reached by Easdale Tarn, we let the eye follow the sunny dales and shimmering lakes until they were lost in the glory of a mist-veiled distance. Unknown voices, akin to whispers, crept to that dizzy point, suggesting the possibility of an omnipresent ear. A sacred hush, as of an ever-present Sabbath, lay on those heights. In my mind the question arose, What has this country done for the men of her loins? And in answer there came to mind what a somewhat similar prospect near Coniston suggested to Wordsworth, the youth:

"The solid mountains shone, bright as the clouds,
Grain-tinctured, drenched in empyrean light;
And in the meadows and the lower grounds
Was all the sweetness of a common dawn—
Dews, vapors, and the melody of birds,
And laborers going forth to till the fields.
Ah! need I say, dear friend! that to the brim
My heart was full? I made no vows, but vows
Were then made for me; bond unknown to me
Was given, that I should be, else sinning greatly,
A dedicated spirit." . . .

Yes, this is the land of the dedicated, and they are still going forth. One, who has drank deeply of the spirit of these hills, whose summer home looks calmly o'er the life in yonder vale, even now sacrifices a brief vacation to meet our beloved people gathered at Toronto. He is another of the dedicated, in whose heart the yearning for a vitalized ministry burns as a pure flame. From the Langdales a humble prayer followed him, that the hearts of my people, "else sinning greatly," might receive and then go forth.

Grasmere, England. JOSEPH S. WALTON.

GRADED LESSONS IN FIRST-DAY SCHOOLS.

[Paper read by Mary H. Whitson at Friends' General Conference, at Toronto, Eighth month 12th, 1904.]

When George Fox and his followers endeavored to turn a degenerate age back to the vital truths of primitive Christianity, he laid stress upon the thought that spiritual life springs from within, not from without, and that, therefore, the intellectual training of the schools and colleges was not essential to a true understanding of the real things of life and the development of the higher nature. This led to a neglect of mental culture, and in the second century of its existence, when Quakerism followed in its history that of most religious movements, and forms of living and worship had outlived, or, at least, overbalanced the spirit that had originally produced them, Friends went to the extreme in their neglect of outward essentials, seeming to feel it more necessary to protest against the ways of the world than to use their powers to mend those ways.

With the neglect of civil and other opportunities came a neglect of spiritual instruction in such forms that the younger Friends could grasp and assimilate it. The reading and expounding of the Scriptures were rarely heard, and preaching was vague and emotional, not such as appealed to and held the young.

But, two generations ago, Friends awoke to the knowledge that not only were their young people being drawn from the Society, but many of those who remained faithful attenders of meeting were such rather from tradition than from an understanding of its cardinal principles. Then a few wise concerned members founded First-day schools. So conservative had our members become that in some places this most excellent and much-needed institution had to win its way to public and general favor by many years of faithful work.

Only a few of us recollect the time when First-day schools did not exist, and were not considered an essential part of our religious work. Too much credit cannot be given to the earnest Friends who, perceiving the need, had the courage and the ability to establish classes for religious education among our members. The way was new and had to be made attractive, both matter and method had to be determined upon, and we can have but admiration and gratitude for the result of those early labors.

The first volume of Friends' First-day School Lessons shows careful elaboration of Bible truths and stories and moral lessons on the virtues. A careful comparison of these with recent quarterlies shows that less change and improvement have been made in forty years than is naturally expected in view of the fact that educational methods in general have greatly improved within that time. This is partly due to the fact that the founders builded so wisely, and partly, no doubt, to the natural tendency to continue any well-established system. Yet it behooves us now to inquire carefully into the objects of the First-day school and to determine upon the best ways of accomplishing those objects.

In all educational work three M's must be considered—man, matter and method. The welfare of the man demands that we study and ascertain the normal order of his mental and spiritual growth, that we may know what he should be able successively to assimilate, so that we can supply such material as is adapted to his apperceptive powers in the several stages of his normal development. This is no less true in religious than in secular schools.

Persons all over the country who have been deeply interested in the preparation of matter for Sabbath school lessons have felt for some time that an improvement in their work was possible. It has not followed educational lines. There has been too little sequence of topics, too little consideration of psychological conditions; objects to be accomplished have been too indefinite.

As for methods, in too many classes there have been none. Inexperienced persons, who have had no training, not even good teaching, have faithfully tried and done the best they could, and have been continually conscious that the fruits of their labors were scarce.

It is imperative, then, that we inquire into causes and means and make a vigorous effort to improve our schools. With this object in view a committee was appointed last summer to consider this subject weightily and to propose to this Conference a Course of Graded Lessons which should in the course of a pupil's passing from the infant to the adult class give him a broad and comprehensive knowledge of the Bible as story, history and literature, of the history of Christianity and the Society of Friends, its origin and organization, with constant application of truth to daily life.

It is impossible to adapt the matter to the child mind when the portion of Scripture chosen for the lesson is also developed for intermediate and adult grades, as is the custom with some well-known lessons. Two things must result—the passage chosen is often not the most suitable for a primary lesson, and many which are desirable are omitted because the older classes do not need to dwell upon them. A

system which requires the same subject matter for all grades cannot possibly be the best one; such a method in secular schools would be ridiculous. Why should it succeed in religious schools?

As the physical child requires food differing in quality from that needed by the adult, so the mental nourishment of the child must be especially adapted to its conditions. Only concrete matter, and that at first in very meager and simple forms can be assimilated by the infant mind. The same objects must be seen again and again in a variety of ways before a knowledge of them is grasped, and the young brain is injured and proper development arrested by having many things presented to it in a transitory way. No fixed impression of anything is received, vague ideas result; bad habits of mental action are formed, and no sure basis is laid for future work.

Hence the primary work of the First-day school should deal with concrete incidents and truths that are simple and easily within the child's grasp. This concrete work, increasing in details and complexity, should continue through the active memory stage, so that pupils at the age of twelve should be conversant with most of the Bible stories and be able to understand the many Bible references in literature.

At the age of thirteen most pupils have entered the high school, have begun the study of history, and the reasoning faculties are strengthening. If the many stories of the Bible have been mastered in the earlier years, the pupils are now ready to take up a connected history, to locate and connect the various persons and events of which they have learned in isolated stories. They will feel a satisfaction in combining their scattered material into a connected whole, and will be laying a sure foundation for future work.

Our knowledge of the conditions which called forth the words and actions of the early people, kings and prophets, is so vague, and our habit of putting our own interpretation upon those words and actions so fixed, that we fail to receive the understanding we should have, could we view them in the light of the history that called them forth. Hence the study of Biblical history is desirable at this point, both to bind together what has been gathered before and to prepare for future work.

Perhaps it would be most logical at this time to continue the history from Jesus and Paul to that of the early church, and thus lead into an understanding of the rise and meaning of our own Society. We believe that the latter is desirable, and it is too true that until the Young Friends' Associations led to a study of our early history, there existed, except among a concerned few, little definite knowledge or understanding of the message of George Fox and the conditions against which he protested, or the vital truths which he and his faithful followers suffered to proclaim.

But there are often several ways of accomplishing a desired object, and it might be well to create an interest in and a desire to know our history as a Society through an actual knowledge of and interest in our own meetings. Our young people of fourteen are ready for broader interests, the emotional powers are developing, and strong attachments are being formed. They can be interested in the present organization of our Society, in our business meetings and their relations to each other, and each pupil will feel a stronger attachment thereto because of this knowledge, and the fact that he is one of the members. Then will he have a live interest in knowing our early history and in understanding the fundamental principles and testimonies for which we as a Society stand.

Were a comprehension of our religious heritage given to our young people before they left the home for college or business, where many and counter influences surround them at this emotional age that has so well been called the storm and stress period, we should find fewer of our members wandering from the fold and forming attachments elsewhere before they know the wealth of their heritage at home.

During the impressionable years that follow, when lives are being shaped and the strong lines of character deepened, stress should be laid on the vital truths of life and conduct, and this can be well done by lessons drawn from our Discipline, the teachings of the prophets and the gospel message. Three years of the First-day school can profitably be given to this work.

So far the Bible has been used as story, history and foundation for moral lessons. It must also be studied as literature, and we need not fear that a knowledge of the results of modern research and study will unsettle our pupils or lessen their reverence for the Book and its truths. A year's work on the nature and history of the Bible can be made very attractive and instructive.

Knowledge or theory that does not lead to improved practice is useless. If the true meaning of life has been clearly apprehended and strongly impressed in the preceding lessons, pupils have long ere this felt an impulse to serve and make themselves of use in the world. And wise leaders should have made it possible for them to give of themselves as soon as the desire is felt. But discouragement and harm often follow the most conscientious efforts, because knowledge of true conditions did not precede and direct them.

Hence a course of First-day school lessons is suggested in Social Science, which proposes an actual and active inquiry into the condition of a neighborhood, what relief is needed, what is advisable to give, who is authorized to give, etc. Such a course will give increased knowledge of actual conditions, enable the student to act more intelligently and effectively, and lead to a wiser, more active citizenship.

With the broad foundation and extent of knowledge given by the course of study suggested, adult classes will be ready and anxious to continue along many and various lines. Special parts of the Bible, the history of the Christian Church and other religious, philanthropic and economic questions, will furnish an inexhaustible supply of lessons for class use. From a variety of suggested lessons any class can select the series most attractive and suitable to its ability and needs.

With the matter for teaching on hand, its manner

of presentation becomes a most important subject. It is the opinion of the writer that in method has been the chief failure of our First-day schools. It is to our shame that children have come week after week, and at the end of several years possessed no definite knowledge of the Bible. The Lesson Leaves have been prepared from the beginning with great care and wisdom, but instead of being used as the foundation of the lesson, or an aid to it, they have been *the* lesson. Little connection has been made with preceding lessons and little definite thought gained from the one for the day.

Teachers have made too little study of the conditions and incidents to make the lesson impressive or interesting to the pupils, and pupils have not felt the interest nor been required to make much effort either at home or in class. Almost nothing can be gained from a lesson when it is read sentence about by indifferent readers. Even the reader is more concerned about how his reading sounds than he is about the thought he is expressing, and his neighbor is looking over the next sentence to see that it contains no difficult words. No intelligent, connected thought can be gained by such a method.

In the first place the teacher must have a grasp of an entire series of lessons, and feel there is something definite to be impressed at each lesson. She can by small individual assignments of review work, connecting links between lessons, and points in the advanced lesson, lead her pupils to do a little Bible work at home; each portion thus assigned will be most strongly impressed on the pupil's mind and from increased knowledge will come increased interest. First-day school work will not be satisfactory till pupils and teachers realize that actual knowledge is to be gained as in the secular schools.

Perhaps one defect of our lessons in the past has been the division into such portions as were deemed sufficient for one day, dating or numbering the same, and the consequent passing to the next the following First-day whether the former had been mastered or not. Perhaps this has been due largely to the disconnected nature of the subject matter, which in the proposed graded course will not obtain. But with a definite amount of material, logically aranged, cannot and will not classes study and recite with a view to grasping and retaining the lessons, going rapidly or slowly as their ability shall dictate? Then vacation in the school year will not mean the omission of some part of the prepared work, but each school will be a law unto itself. The idea that special uplift comes from pupils all over the world having the same lesson on the same day is a pretty sentiment, but it is sentimental rather than sensible.

Fear has been expressed that with a system requiring accurate and extended knowledge on the part of the teacher, it would be more than ever difficult to find persons willing to undertake the work of instruction. Passing by the intimation that teachers are not already prepared for such work, we ask is it not evident that with a more restricted and much more definite subject-matter to master and present, teachers would feel a greater confidence and incentive to prepare themselves well? And surely in the course of one generation the greater number of our young people would feel the ability and the willingness, and may we not hope, the desire, to undertake the work of instruction?

Graded lessons, with a view to thorough work, are not new and untried. Unitarian, Jewish, Congregational and Lutheran Churches hase established them successfully, and the report to the Religious Education Association, held last winter in Philadelphia, stated that under such a system "pupils get a more thorough understanding of the Bible, study at home, learn to use the Bible, pass creditable examinations, and continue longer in attendance because they feel that they are doing something well worth while."

The Lutheran schools have an especially well-graded course, and their General Council reports that it has "developed capacity and love for the work, has built up the spirit, conduct and general tone of the schools, increased the attendance of both teachers and pupils, made the teachers students, increased the efficiency of the officers and kept the larger boys and girls in the school in order to complete the course." An official told the writer that elderly men had begun with the primary lessons and gone regularly through the prescribed course in order to gain the diploma, which is awarded when an examination shows approved proficiency. Should it be decided to try the proposed course we hope all schools will enter upon that part of it which best suits their needs, that they will consider the quality rather than the quantity of work done, and endeavor to make our schools what they should be—educative centers.

THE ENGLISH ADULT SCHOOL AND THE WORK THAT LIES BEFORE US IN AMERICA.

When an American visits an English adult school he is sure to be impressed with the good work being done and to ask himself, if some one else does not ask him, why we do not have something of the sort at home. He is tempted to put the question aside with the excuse that conditions are so different in the two countries that, though very successful in England, the adult school would not flourish in America.

The question, however, is worthy more serious consideration.

Conditions are different, to be sure, and adult schools will never be started here as they were in England, since the need for instruction of adults in reading, writing and figuring practically does not exist. Very likely, too, the present English methods would not succeed amongst us; but that is not the question. The question is, Are conditions here unfavorable to the spirit and purpose of the institution?

There are almost as many ways of conducting adult schools as there are schools, but there are certain very striking common factors.

(I speak from very limited observation, and in the hope of correction if my generalizations are drawn from too few instances). The movement is based upon the inherent religiousness of the average man;

the very general feeling that the churches do not and cannot meet the religious needs of the common people; the eagerness of men to find expression for their religion, both practical and emotional, and their willingness to follow whenever zeal and true brotherly love, free from all ulterior motives, can be found to lead.

I believe that we have in America as large a proportion of men who would respond to a purely religious appeal. They do not attend church because the church as at present organized is based upon religious fellowship plus social fellowship, which is quite a different matter; or plus denominationalism, which is more different still. In the adult schools that I visited there seemed to be no consciousness of social inequality in the school, and no attempt at social equality out of it; and the church members who took prominent parts in the exercises forgot, apparently, to what church they belonged. Freed from all social and denominational bars, the adult school appeals to the religious instincts of men who do not feel at home in any church of any denomination. These men are keenly appreciative of real brotherly love; they despise the counterfeit, and they are quick to recognize either. They are not intellectually critical of the forms in which the emotional part of their religion finds expression.

In all these particularars conditions are not essentially different in the two countries, except, perhaps, in the last. It is possible that with us a more rational conception of God and His relation to man would be more acceptable, and for us this is an important matter. While I could not conscientiously use the current theological language, it does express religious feeling. I believe an equally fervid expression in perfectly rational terms would do as well with those who would not apply any intellectual test, and would also reach many to whom the vocabulary of evangelical Christianity seems unreasonable.

There is not the slightest doubt of the need amongst us for something like the adult school. What must there be in the organization that shall satisfy the need? In the first place, faith in the saving power of religion; next, a brotherly love that shall make us feel our responsibility for those outside our own household, but that shall be free from both condescension and false notions of social equality, and from all thought of present or remote denominational advantage. Nothing else, I should say, but the common sense, tact, executive ability and power of leadership that are required for the inauguration and conduct of any enterprise.

We do not lack the time for it, for we all take time for the things we consider most important. Had we sufficient faith and unselfishness, we should consider this work important enough to take our time. A lack of ability or a feeling of unfitness need not deter us, for those things are forgotten when faith and love have possession of us. I cannot see any other reason for inaction but a lack of faith in the saving power of religion or a lack of concern for the salvation of our brothers.

This conclusion may be resented by some—I certainly do not feel comfortable under it myself. But I know that whenever one member of any of our meetings is possessed of these two graces, as the adult school workers are in England, there can be, and there must be, some such work in hand. It need not take the form of adult schools; there is no reason why we should work in the way taken by others, if we can find better ways. The only thing that is necessary is that we work in some way for the salvation of souls. And it is clear to my mind that we must add to our philanthropic work some distinctively religious work if we are to do our whole duty.

Institutions and organizations as they grow old lose the virility and forget the idealism of youth. In every age reformers in the Church have called men back to the original simplicity of their religion, and have found a hearing among the common people. It is time for Friends to be warned lest the indifference of age settle upon them, and to bestir themselves to preach their gospel to the world, sowing amongst the common people, who are ever the most fertile soil for the growth of truth. EDWARD B. RAWSON.

"THE DAY BEFORE YESTERDAY."

Sara Andrew Shafer's new book, "The Day Before Yesterday" (Macmillan Company), would be a pleasure to those who have faith in child nature and a revelation to those who have not. It is not, as the title would suggest, a book of Utopian conceptions, idealized and impossible. It is simply life told as most children lived it generations ago, and as few do now. The tone sounds true to actual conditions as they might have existed. The setting gives the impression, also, of having been carefully drawn from reality. The author has merely swung back to the past in this village, of "Day Before Yesterday," perhaps, of her own girlhood and caught its rhythm.

The overtone of the whole book is one of joy and kindly humor, but the undertone is one of unobtrusive moralizing, rather, an appeal for simplicity and sincerity, for old-time genuineness and honesty. There is a suggestion of pity for the change of to-day and longing for the thing that is gone.

A few generations ago, even in towns and villages, children played in the open country. Their lives were moulded by beauty, by fair flowers and fair skies. Wide horizons broadened their minds. The freshness of nature had something moral in its influence, acting upon the childish body, its bodily powers of apprehension and upon the soul. The children of "Day Before Yesterday," in spite of their many misdemeanors and mistakes, were pure as the air they breathed.

Theirs was a fortune in life and not in artificial toys. Here in this book the author opens to our wise eyes miracles that only little children witness. She shows, in that wide world silence of her story far beyond the noise of city streets, that they learned earth's secrets and began life with some sense of the truth of things.

You are scarcely conscious of this moralizing. She tells the tale in logical continuity, in one story, or better, in a series of stories that flow into one another. And she tells them with a certain charm as with a joy of yesterday.

The style itself is not distinctive, and at times becomes a little conscious, but always is beautiful in its descriptions. The book, at least, opens our older and maturer eyes to visions we have lost and sadly forgotten with our childhood. L. H.

PAPACY VS. EMPIRE.

FRIENDS' CHRISTIAN HISTORY LESSONS. No. 31.

Read Ezekiel, xxxiv., 1-31.

Woe unto the shepherds of Israel that do feed themselves! Should not the shepherds feed the sheep?—Ezekiel, xxxiv., 2.

In the days of the weakness of the papacy the Romans sought to strengthen it by calling on the German emperor, Henry III., to nominate a pope; and the precedent once established, this nomination was regarded as a special prerogative of the imperial throne. Under Hildebrand's leadership this subserviency to the empire was continued as long as it seemed politic. But, on the death of Henry III., his son, then only a boy, became emperor, and it seemed a favorable opportunity to declare the independence of the pontificate. On the death of the pope, Victor II., only a year after that of the emperor, the chiefs of the Roman clergy and nobility, instead of applying to the emperor, called upon Frederick of Lorraine, abbot of Monte Cassino, and brother to the powerful Duke of Lorraine, to make a nomination. He proposed six names, but the Romans finally insisted upon Frederick himself as their candidate, and he was chosen. The German court was angry, but was powerless to interfere. The new pope, however, lived only a year, and after his death each party elected a pope, one representing the imperial party, the other the factions opposed to the emperor. Rome resounded with the street battles of the adherents of the rival popes. All this occurred in the absence of Hildebrand. By skillful diplomacy he succeeded on his return in getting permission of the empress for the deposition of both rivals and the election of a third as pope. By giving the nomination to the rival house of Lorraine he was enabled to seat the new claimant. Thus the right of the dukes of Lorraine to advise in the nomination seemed confirmed. But this anomalous condition was by no means satisfactory to the clerical party. In 1059 a council was called at Rome by the pope which undertook to place the election to the papacy wholly within the hands of a well-defined and limited church corporation. The word "cardinal" had long been used in the Roman Church to designate the principal clergymen of the Roman diocese. They were not a separate order, nor was their number a fixed one. "Cardinal" was simply an additional title prefixed to the more common one, as "cardinal-bishop," "cardinal-deacon," "cardinal-priest." The synod of 1059 declared that the choice of pope in future was to rest with the cardinals. It is not certain what were the prescribed forms of election, since it is likely that all modern copies of the decree are corrupt. "Probably the intention was that the cardinals should take the initiative, and among the cardinals, the cardinal-bishops, that the 'Roman people' should then express their approval, and, finally that the sanction of the emperor in some form should be obtained" (Emerton). It is plain that the emperor's part was made small, though it was not possible to leave it out altogether.

It was not long after this that Hildebrand became pope, under the name of Gregory VII., and hostilities between him and the emperor, Henry IV., began almost at once. The pope issued a decree condemning as a sin the receiving by an ecclesiastic of any church lands under conditions from a layman, thus overturning the whole system of the feudal relation of kings and the great abbots and bishops. Half the lands of Germany were in the hands of ecclesiastics, and if this decree went into effect, all this wealth and power would pass under control of the pope and out of the authority of the emperor. Gregory followed up his decree by citing Henry IV. to appear before him to be judged at Rome for his vices and mis-government. The emperor then called a synod, which deposed the pope, who in turn excommunicated Henry and appointed a day when, if unrepentant, he should cease to reign. The pope was too strong, and Henry was obliged to beg for pardon, and to promise whatever Gregory chose to dictate. But Henry's weakness was not alone, nor chiefly, due to the opposition of the papacy. A strong party in the empire opposed him and elected a rival emperor. Not long after there was added another claimant to the papacy representing the imperial party, and the conflict, often a bloody one, went on for years. In the end Henry seized Rome and Gregory died in exile. Yet his policy triumphed, and Henry was in the end to resign his throne at the dictation of his enemies and to see his son accept it from the papal party. The question as to the lands of the ecclesiastics was finally compromised, the clergy holding the lands from the king or emperor, but owing spiritual allegiance to the pope. Time has made it clear that the papacy had much the best of the compromise.

Topics.—Henry IV., Church Lands and Property, Taxation of Church Property, English Bishops in the House of Lords.

References.—Emerton's "Mediæval Europe," Bryce's "Holy Roman Empire," Vincent's "Age of Hildebrand."

It is time to become little children once more, to learn again to stand with clasped hands and wide eyes before the mystery around us; to remember that, in spite of our knowledge, what we know is but a trifle, and that the world is greater than our mind, which is well; for being so prodigious it must hold in reserve untold resources.—*From the "Simple Life."*

FRIENDS' INTELLIGENCER.

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Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

STANDARDS OF RIGHT AND WRONG.

IF ALL the people would do the things which they believe ought to be done, and refrain from doing the things which they believe ought not to be done, the world would be several centuries nearer the millennium than it is; but to know just what one ought to do is not always easy, especially if surrounded by new conditions. As knowledge increases and human experience grows broader, courses of action that were formerly looked upon as wise and right are found to be productive of evil instead of good. The best test to apply to human action is the one given by Jesus, "By their fruits ye shall know them." But in applying this test one must remember that the fruit of human conduct sometimes matures very slowly, and is sometimes fair in its outward seeming, but corrupt within.

It is natural for us to think that those we love and honor can do no wrong. Little children often believe that their parents are always wise and always virtuous, and children of a larger growth have something of the same feeling toward the cultured and refined men and women who are the popular leaders of their time. And yet, as we study the history of the world's progress we find that the prophets whose messages stirred men's souls and caused them to climb to higher levels did not as a rule belong to the cultured and refined people of their day, and found few followers among them. What are looked upon as the upper classes in a community have always absorbed new ideas slowly.

As an illustration of our thought, let us take a situation that confronts many of our young people to-day. A youth leaves his country home and engages in business in a great city. He prospers, and is introduced to a new social circle. He enters homes of refinement and culture, and perhaps occasionally meets well-known scholars and authors. He sees wine served at dinner and good men and women partaking of it. He begins to think that his parents were mistaken in insisting upon total abstinence from alcoholic liquors, for surely a practice cannot be wrong in which so many good people indulge.

Just here it would be well for our young man to apply the test of Jesus. Let him go to those who have made a careful study of the question, and let him observe carefully himself to find out whether moderate indulgence in alcoholic liquors does not often lead to immoderate indulgence; whether the average life of total abstainers is not longer than the average life of moderate drinkers, and whether there is not a steadily-increasing number of total abstainers, even among people of culture and refinement. If he finds that total abstinence from drinks containing alcohol is conducive to the welfare of the human race, he has the best of reasons for remaining a total abstainer. The test applied in this instance may be used for other lines of conduct. Speaking generally, it is right to do the things that tend to make men wiser and better; but in order that we may know what these things are we must spend our days inquiring in the temple of God.

Aside from the general principles that underlie human development, there are individual questions of right and wrong for every one of us to decide. There are certain recognized rules of health and certain kinds of food that are considered wholesome, but very few, if any, of these wholesome viands agree with every one; each has to find out for himself what his stomach digests readily and what it rejects. In the same way a course of action may be right for one that would not be right for another. An amusement that is simply restful for one person may excite another unduly; a book that is helpful to one who has reached an advanced age of mental development may unsettle the mind of the reader who is not ready for it; or a form of philanthropic work which one person could carry on successfully might be hindered by another, who was unfitted to carry it on. In all of these cases that require individual decision we must fall back on the three great words of our great leader, "Mind the Light," doing our Father's will as he makes it known to us.

FRIENDS' ALMANAC.—Copy is being prepared for the Friends' Almanac of 1905. As it is very important to have its statements correct, any changes in the times and places of holding meetings should be sent at once to Friends' Book Association, Fifteenth and Race Streets, Philadelphia. By attention to this Friends can greatly aid the Almanac publishers in issuing a correct guide book, as well as a yearly calendar.

THE FRIENDLY INVASION OF CANADA.

Canada has been invaded by a peaceful army, coming simultaneously in several directions, and the city of Toronto, for the time being, has surrendered to its Friendly invaders and even taken them into its homes. From Philadelphia there were three divisions, one over the Lehigh Valley, one over the main line of the Pennsylvania, which was joined by Friends from Washington and Baltimore, and a third over the Belvidere division of this road. The special car containing the last-named contingent was attached to the special train from New York at Stroudsburg. The ride was without incident until the shades of twilight fell, and then it was discovered that our Pennsylvania car had been sent out with no gasolene in its tank, and no oil in its side lamps, and so we finished our ride in darkness. Nobody complained, and we discovered that when we were without lights inside we could still see the landscape without.

We reached Niagara about ten o'clock, and many of us were soon asleep in comfortable beds in the "Temperance Annex," which is larger, newer and a little more pretentious than the "Temperance Hotel" under the same management. We can commend both of these houses to travelers who are satisfied with cleanliness, comfort and plain but palatable food. The Lehigh Valley train was in an hour ahead of us, but the Pennsylvania did not arrive until midnight. The next morning we made fun of those who had chosen that route, "because they wished to get in on time."

Canadian Friends met all trains and boats on Sixth-day, and the committee on homes had its hands full, but abiding places were found for all, and nearly all are entirely satisfied with their accommodations. My room mate and I did not engage accommodations in advance. We have a comfortable room for two dollars a week each, five blocks from Massey Hall, and get good breakfasts close by, where other Friends are rooming, for fifteen cents a meal. We get our dinners and suppers in the basement of Massey Hall, paying twenty-five cents for the former and twenty cents for the latter.

The first day of the Conference was clear and cool, and everybody looked happy. For an hour before the time of opening there were glad exclamations of greeting and hearty handshakes as Friends from East and West, North and South, found one another. As nearly as we can estimate there are between 800 and 900 in attendance outside of the citizens of Toronto. Philadelphia, New York and Baltimore have large delegations. Indiana sent forty-two on the special excursion conducted by Wilson S. Doan. Little Ohio has representatives from several neighborhoods, the members of one of its monthly meetings being all here but three. Distant and scattered Illinois is represented by at least four of its members, and Genesee Friends are out in full force to see that their visitors are well cared for.

When the morning session began most of the visitors and many citizens of Toronto were in the hall. After an impressive period of silence William G. Brown, whose faith and enthusiasm brought this gathering to Toronto, welcomed to the shade of the maple leaf the visitors who live under the wings of the American eagle. He closed his brief and happy address with the hope that all present "would hear the voice of welcome and the welcome voice of Him to whom we pray." Dr. Janney expressed the pleasure we all felt in being so cordially welcomed, and then turned the Conference over to Herbert P. Worth, while it discussed First-day schools and their interests.

The papers of Mary H. Whitson and Edward H. Rawson advocated a graded course of study, giving reasons why such a course would be as beneficial to First-day schools as it is in day schools. The speakers who discussed these papers all expressed their approval of a plan that will make the work of the schools more systematic and the teaching more definite.

Henry W. Wilbur approved the suggestion that sociological problems be made a part of the course, and that the young people be set to work upon them, for Friends have always been more sociological than theological.

George L. Maris, in his paper on "The Teacher," advocated the holding of First-day school institutes in various neighborhoods in the years between the Conferences. Edward C. Wilson would have a normal school for the training of First-day school teachers, but said that the only form in which that is practicable is as a correspondence school. Anna M. Jackson said the essential qualifications of a teacher are zeal, tact and intelligence.

In the afternoon the period of adolescence claimed attention. Bessie G. Haight, of Ontario, told what ought to be the social influence of the First-day school, and Jesse H. Holmes pictured the religious influence that it should exert. The latter said that during this period parents and teachers should become the confidential friends of the children, respect their doubts, and stand squarely on the truth in answering their questions.

In the evening the audience was much larger than during the day, there being probably 1,500 people present. Goldwin Smith sent a letter of regret that his ill health would not allow him to attend an evening meeting. The Mayor of Toronto was across the ocean, and Alderman Jones welcomed us in his stead, showing a very commendable knowledge of Friends and their principles. Welcomes were also extended on behalf of the Toronto Friends' Association by its secretary, A. C. Courtice, and on behalf of Genesee Friends generally by Isaac Wilson.

The three speakers just mentioned would easily have passed for citizens of the United States, but the Premier of Ontario, who added his welcome to the others, had an unmistakably British tongue. His address was as witty as it was kindly, and was heartily applauded by the audience.

John William Graham's paper, on "The Friend and His Message," was a very clear and forceful statement of our position in the religious world, the

underlying principles of the Society, and the reasons for our manner of worship.

As the clouds were lowering, with occasional showers, the attendance on Seventh-day was no larger—perhaps not quite so large—as on Sixth-day. The subject assigned for Third-day afternoon was moved forward to the latter half of Seventh-day morning, in order that visiting Friends might have half a day for sightseeing. The first subject considered was "Our Duty to Neglected Children." This was presented by Florence Kelly, who has had much experience as factory inspector and settlement worker. After describing the condition of children who work in factories, stores and on the streets, she said Friends might feel that they were free from countenancing these evils, but that a share of responsibility rested upon all who wore garments made by children, or who owned stock in mills where children were employed, or who received telegrams at night carried by boys who were on the streets when they ought to be in bed.

After her address J. J. Kelso, superintendent of the Children's Aid Society of Toronto, was called to the platform. He described the work done in this city, which resembles in many respects that done in Philadelphia. But in addition to this about eight months ago they emptied the House of Refuge, in this city, and after putting the eighty boys therein confined on their honor, placed them in Canadian country homes. The experiment has succeeded so well that up to this time not one of those boys has been sent to jail.

Anna M. Jackson, in her paper on "The Race Question," took a hopeful view of the situation. She showed the progress already made by the negroes since they were freed, and urged greater efforts for the moral, industrial and intellectual education of the colored people. She looks upon the recent increase of lawlessness and lynchings as an aftergrowth of our war with Spain.

In the afternoon we had the subject of temperance, and as usual there were twice as many who wanted to speak upon it as there was time for. Benjamin H. Miller showed the effective work done by the Anti-Saloon League; Henry W. Wilbur advocated the enactment and enforcement of good laws; Jesse H. Holmes urged Friends to cease to be partisans and become independent voters. There was no reference to Bishop Potter's saloon until Henry Wilbur, in closing the discussion, said he had visited it and found it no better than half a dozen saloons in its neighborhood.

From six to eight o'clock it rained steadily, but this did not prevent Friends in large numbers from gathering at the Normal School building for a social evening, though it did deter most of those not Friends who had been invited to meet them. The building was admirably adapted for the purpose, and we spread ourselves over the auditorium, museum and art galleries, drank the lemonade provided by the Toronto Friends' Association, and had a good time generally.

E. L.

BIRTHS.

BROWN.—To Clayton L. and Anna M. G. Brown, of Norristown, Pa., Seventh month 28th, 1904, a daughter, who is named Miriam Grubb Brown.

COALE.—Near Ellsworth, Ill., Eighth month 5th, 1904, to George W. and Evalina Coale, a daughter, who is named Mary Jemima.

SAVAGE.—In New York city, Eighth month 12th, 1904, to José R. F. and Mary Hutchinson Savage, a daughter, named Ramona.

YARNALL.—At 4817 Florence Avenue, West Philadelphia, Seventh month 21st, 1904, to Edgar M. and Anna G. Yarnall, a daughter, who is named Helen Gillespie Yarnall.

DEATHS.

BUNKER.—At her home in Greece, Monroe County, N. Y., on Sixth-day, Eighth month 5th, 1904, Catherine Bunker, aged 81 years; a member of Rochester Executive Meeting of Friends.

Deceased was the last one of a family of five sisters and four brothers, children of Laban and Deborah Macy Bunker. She was born in the town of Ghent, Columbia County, N. Y., the 18th of Third month, 1823. In 1827 she removed with her father's family to Rochester, N. Y., which was her home until a few months ago. After the death of a niece, with whom she had spent much time in later years, she went to reside in the town of Greece, near her former home, where she was cared for in her last days, and from where her remains were taken to her final resting place and interred in the family lot in the beautiful Mount Hope Cemetery, Rochester.

NOTES.

The monthly meeting of Friends held at Green Street, Philadelphia, has granted a minute to Samuel Jones to visit and appoint meetings within the limits of Philadelphia Yearly Meeting. He feels drawn to visit among the different branches and where there are two meetings at the same place proposes to appoint a meeting at a different hour, so as not to interfere with the regular meeting. One such meeting has been held and was well attended; arrangements are being made for three others. He also has a prospect of holding in Ninth month in Philadelphia a somewhat different meeting for all the different branches of Friends, when he wishes to speak to them on the "Rise, Decline and the Separation and Its Effects on the Society of Friends."

ANNUAL SUMMER MEETING OF CINCINNATI FRIENDS.

The third annual mid-summer meeting of the Cincinnati Friends' Association was held on First-day, Seventh month 31st, at the country home of Nancy Butterworth. The old stone house has been a landmark in local history for the last century, and is of particular interest to the Society of Friends, because of its association with slavery days and with the early experiences of Friends in this part of the country. Visitors are still shown the cellars where runaway slaves were hid until they could be helped on their journey toward freedom; the little upper room where Elias Hicks once slept, and the "living room" which served many years as a "meeting house" for his faithful followers. Nancy Butterworth, or "Grandmother Butterworth," as she is lovingly called by all who know her, is still—in her 95th year—the life and spirit of this stone castle, and was the cordial hostess for the day.

The morning train carried about fifty Friends from Cincinnati, and these were joined by others from the surrounding country, until the company numbered between sixty-five and seventy. The morning was spent renewing friendships and talking over "old times." After a picnic lunch, the Friends assembled

under the trees surrounding the house for the religious services, which were made more impressive by the beauty of "God's out-of-doors," spread like a picture as far as the eye could see. It was our privilege to have with us Ellwood Trueblood, a minister of Illinois Yearly Meeting, who spoke to us most acceptably, and whose presence alone was a blessing.

The meeting opened in silence. The clerk's remarks of greeting and introduction, which followed, were most appropriate and full of feeling. Isaac Butterworth gave a few words of welcome in behalf of his mother, and then Ellwood Trueblood offered prayer, after which he addressed the meeting. He spoke very kindly of the Cincinnati Association, of his interest in it, and the fact that we are bound together to consider from the plane of reason and intellect the things which come nearest the spiritual lives of all. He also spoke of the place of this meeting—the sweet, strong, loving home, where for years so many people have lived and moved, and so much of good has been wrought that the influence of the place is in itself an uplift. From such homes as this all over Ohio have come some of the best and strongest men of the State.

Ellwood Trueblood said that, as he sat in the midst of these surroundings this question seemed to come to him: "Tell us about the people called Quakers; what do they believe?" In answer to this he said the principle on which the Society of Friends is founded is that of the direct revelation of God by his Holy Spirit to every man without the intervention of priest or teacher. The "light" which may dwell in every heart is the same Holy Spirit, or Grace of God, which pervaded Christ. The Grace of God means simply the gift of God, and this gift which is given to all men is the guide which will lead us through all the trials of this life, teaching us to live soberly and quietly, and will bring us to life eternal.

The message of the gospel to the world to-day is that there is eternal life, beautiful and bright, deeper, broader, sweeter and purer than the present life—a development that goes on forever, nearer and nearer to God himself. The question which is always being asked: "If a man die shall he live again? God in his wisdom answered when he sent Christ—the greatest object teacher ever known—into the world. We will not only live again, but we will also bear our own personality. How earnest, then, should be the endeavor to conduct ourselves so that personality may be true and pure in the life beyond! Our friend said that he goes to his work each day resolved to do the best he can, knowing nothing of the future, and caring nothing.

"I know not where His islands
Lift their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

"And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore."

And this may be the faith of each one who does his duty faithfully in this life.

One of the pleasant features of the meeting was the reading of a letter from Mary Travilla, which was written for this occasion. The Association remembers with grateful heart her visit to us this summer, and her remembrance of us in this way was much appreciated. A poem, entitled "Another Year," written by Mary Dyer for this meeting, was also read, and Ellwood Trueblood read a poem called "What of the Night?"

We were glad to have with us Addison Ballard, of Chicago, who gave, in a pleasant and humorous way, some reminiscences of early days in and about the Butterworth homestead. Charles Wright read extracts from an article in the *Atlantic Monthly*, giving some interesting recollections of a Friend. A poem, entitled "The Ridiculous Optimist," read by Charles Murray, closed the program. A social hour followed the meeting, and when the Friends returned to their homes in the evening it was with the hope that another year may bring about a similar gathering, and that we may have with us for a long time to come our oldest and most honored member and friend, Nancy Butterworth.

Grace D. Hall, Assistant Clerk.

RESPONSES FROM ISOLATED FRIENDS.

The replies to the epistle sent out by Philadelphia Yearly Meeting to its isolated members contain much that is of interest concerning the social and religious life of different neighborhoods.

E. H. L. writes from Tuscaloosa, Ala.: "My mother has just received the letter from the yearly Meeting, and for her I write to express her thanks. She was much pleased with the remembrance, as she is thoroughly and devotedly a Friend, though for twenty-six years she has been prevented from attending meeting. She is now in her eighty-seventh year, and very feeble and quite helpless, but she and I are fortunate in having the services of a faithful colored nurse, 'Aunt Mary,' who is kindness itself to her.

"This is the third year that 'Aunt Mary' has been in our family, and I have been much interested in her tales of life before the war. 'Ole Mis,' the master's mother, gathered the young girl slaves together; they lived, a dozen or so of them, in the house, with the family, sleeping and working there. She taught them to sew, spin, knit, darn and mend, to be tidy and neat and useful. They had time to play, and white children and black played together and had a happy childhood. I feel a debt of gratitude to 'Ole Mis' myself and wonder if she had any idea of the missionary character of the work she was doing. And there were plenty of wives and mothers of slaveholders not lying on flowery beds of ease, but doing the same missionary work; and I regret that the good women they taught are getting so far along in life."

From the City of Mexico we have this message from W. G.: "With many of us who have strayed far away for a long time, the solicitude of our dear ones 'back home,' strengthened by the care of the meeting, has acted as a check and caused us to look before

we took a step, and wonder if it could have the approval of those who have a right to chide and counsel us.

"In the struggle for existence which present-day methods is making harder all the time, our conscience and early training should make us strong enough to throw temptation from us as entirely unworthy. In the race for wealth it often becomes a matter for serious inner counsel to cast aside a tempting present gain, when no accuser other than self can tax one with the deed. In these far-away lands we every day see things done which, judged by the law and practice, are not considered illegal, yet which have a tendency to weaken the moral nature.

"The renewed interest in our Society, and the announcement that there has been an increase even in the membership of our meeting, is to me a very satisfactory condition, for the principles of Friends, though not tied to creeds and confessions, have the kernel of everlasting good for the children of men, and its message cannot be overlooked. Our standard of morality and reliance on a strict interpretation of love and truth which is revealed to us by our own conscience, can have but one meaning, a higher and better life, the living of which becomes an example to others whose strength and faith may be feeble."

From Alameda, Cal., S. N. T. writes: "In reading the FRIENDS' INTELLIGENCER, I am glad to see the upward and onward movement of Friends. I am sure their influence is far-reaching and helpful, and I long to be more useful in the Father's great vineyard. . . . I will be glad to read and to distribute any good literature you are willing to send me."

L. T. W., of College Park, Ga., says: "I have been much interested lately in a book lent to me by a Christian woman of the finer sort, entitled 'The Christian's Secret of a Happy Life,' by Hannah Whitall Smith, Germantown, Pa. It has been to me a fitly-spoken message, to be read and re-read, always finding some thought that brings the Divine nearer the human perceptions. She is a member of Friends' Society, and I believe she has felt what she gives us.

"While educated to think Friends' doctrine a little better, perhaps, the more I see of some other denominations the more I am convinced the name has but little to do for the earnest Christians, whatever their church, and it somehow reconciles me more to better accept the inevitable when I go to their meetings and hear their services, and find often a loving, precious message to myself. In this suburb of Atlanta there are three churches—Presbyterian, Methodist and Baptist—and I attend the latter. Possibly I find congeniality with them, and they are very kind to 'the little Quaker lady,' who I feel is such a poor representative of the honored name."

J. V. W., who traveled three hundred miles to attend a meeting appointed by Elizabeth Lloyd, writes thus from Duluth, Minn.: "I am glad to have the message of fellowship from the yearly meeting and to read the same carefully and understandingly. It is a great pleasure to me to feel that my home meeting feels interest enough and remembers me enough to communicate with me once a year, and I am glad to acknowledge the letter and say that it is fully appreciated both by my wife and myself. My wife is not a member of the meeting, but she takes much interest in Friends and Friendly things; she much regretted that the state of her health prevented her from attending the meeting in Minneapolis in Fourth month last."

LIBERAL PROTESTANTISM IN FRANCE.

[The Triennial Conference of the delegates of Liberal Protestant churches in France assembled in Paris in Sixth month. In this connection Jean Reville, author of the excellent little book on "Liberal Christianity," recently published, gives the following account of the situation of Liberal Protestantism in his country. It was published originally in *The Inquirer* (London), but appears in *Unity* (Chicago) for Seventh month 28th.]

The number of consistoires, i.e., of Protestant ecclesiastical subdivisions containing a more or less extensive group of parishes, which sent delegates (one pastor and one layman each) to our Conference, was thirty-four. About 150 congregations were represented. As there are 104 consistoires in France (including Algeria), the Liberal party comprises nearly a third part of the French Reformed Church, but most of its followers are in the mountains of the Cévennes or in the rural parishes of the south of France, where there is more good will than abundant means. . . .

The report of the Honorable Professor Jalabert, secretary of the Délégation Libérale, gave a review of what has been done in the last three years, at once encouraging and alarming. Encouraging, for amongst Protestant people the liberal cause is in a good way. The Ecole Samuel Vincent at Nimes, the school for training young pupils to prepare them for theological studies and the ministry in our churches, has been prosperous during these last years. Whilst twenty years ago we had a lamentable want of candidates for our liberal parishes, all our churches are now provided, and the spirit of the young pastors is generally very good. The missionary work in the country is successful, especially in the department of the Charente, where Pastor Robert has created Protestant groups in thirty-four villages, and gained more than two thousand members of the church, and in St. Etienne, St. Chamond and Rive de Gier, amongst the miners of that industrious country. The old Mission Intérieure du Gard, which will celebrate in December the fiftieth anniversary of its creation, is also satisfied with the results of its activity.

Encouraging also is the development of a peaceful spirit in an ever-increasing part of the orthodox churches. Two years ago, when the churches had to present a candidate for the chair of Reformed Dogmatics in the Theological School in Paris to succeed the late Auguste Sabatier, the moderate orthodox group united with the liberal consistoires in voting for the Rev. Jean Monnier. He obtained sixty-four suffrages. Professor Monnier does not, indeed, belong to the liberal organization, but he is a broad-minded man. This experience shows that there are now in the orthodox organization nearly as many consistoires who are inclined to live in fraternal relations

with the liberals, as there are properly liberal consistoires in our own organization. This new group is what we call " le centre droit " (the right center). Its very active periodical is *La Vie Nouvelle*, whose chief editor is the Pastor Louis Lafon, of Montauban.

The ecclesiastical situation of this third party is curious. Its members belong still to the orthodox organization which was established after the great scission of 1872. They take part in the synods of this strictly presbyterian organization, which is not recognized by the Government, and which we call, therefore, " le synodalisme officieux." But they no longer share in the spirit which originally inspired this whole movement. They mean to keep up the presbyterian form of church government because it is the old traditional constitution of the French Reformed Church, but they reject the intolerance of its founders, who, in 1872, excluded all the liberals and did not admit any other members than those who consented to subscribe an orthodox confession of faith. They think that all tendencies can live together in the same synods. Although most of them personally adhere still to a conservative theology, they believe that a common Christian faith does not consist in the profession of a uniform theology, but in communion in the same evangelical, religious and moral faith. And they acknowledge that such a faith is prevalent amongst pious liberals as well as amongst pious orthodox people.

The increasing influence of this new group has seriously changed our ecclesiastical situation. The orthodox organization has still the majority, but the orthodox spirit no longer. Several committees have been founded where members of the different denominations are working together; for instance, the committee for moral and social action, which has undertaken a very active campaign against alcoholism, immorality, atheism and other plagues of our democracy, as well amongst Catholic as Protestant people. And orthodox as well as liberal apostles find that they can very well fight together against the same enemies.

We Liberals have never thought otherwise. I mean that this new spirit amongst a part of our orthodox co-religionists is really nothing else than a diffusion of the liberal spirit. On our side we have no objection at all against the presbyterian form of church government. We know that this is the proper constitution of our church in the past. We were obliged after 1872 to create a separate organization, because we were thrown out of the church of our forefathers. But as soon as we can re-enter in the synodal church without disowning our liberal faith, we are ready to do so. And now we are convinced that if a general synod was called together by the Government, our right would be acknowledged by its majority, notwithstanding the strong opposition of the old orthodox party.

Last autumn an attempt was made to obtain from the Government the convocation of a new general synod, where all the official reformed churches would be represented. There has been nothing of the kind since 1872. But it is clear that the Government does not feel at all inclined to do so. The Minister of Public Worship remembers how much trouble his predecessor had with the several parties of the synod of 1872, and how he could not ratify its decisions. Moreover, in the direction of non-Catholic worship he is now quite sovereign in all ecclesiastical matters; the director prefers to enter into negotiations with unofficial delegates of the orthodox or of the liberal party, who possess no legal authority, rather than with the delegates of an official synod, who would be able to speak in the name of the whole Reformed Church. And last, not least, the Government does not wish to sanction a legal organization of all the Protestant churches, because it would be very difficult to refuse to the Catholic Church a privilege which would have been conferred on the Protestant churches. Now, the Government is not at all in a mood to give such rights to the Catholics.

In this question, as well as in all others, our relation with the State is quite subordinated to the relations of the Government with the Roman Catholic Church. We ought not to forget that we Protestants are but a very little minority in the country. This same burden lies upon us, in the prospect of the separation of the Church and State, of which so much is spoken now in France.

We have treated the question in all its aspects at the Conference, but without being able to form any decision, for we do not know if the separation will be effected by this Parliament or not, and still less, what would be the new legal conditions of the churches if the separation is voted. There are many amongst us who are favorable to the principle of separation. But we ask that the churches, when separated from the State, may be free. Now the Bill, which the Committee of Parliament is elaborating, is just the contrary of a law of freedom. It is wholly dominated by the necessity of preventing the constitution of a too powerful Roman Catholic Church under the direction of a foreign Pope, which would be more dangerous for the Republic than the actual Roman Church, for now she is bound by the Concordat. According to the proposed Bill the churches would be bereft of all their temples; they would not be allowed to have a general or central fund; they would be subjected to all kinds of regulations, so that it would be impossible for them to have a strong organization.

It does not, indeed, seem likely that the vote for separation will pass in the present Parliament. The Government does not wish it, and we do not think that the majority of the members in the Chamber of Deputies and in the Senate are prepared to hasten such a radical measure. Moreover, it is possible that, even if the Bill comes under discussion, the severe stipulations proposed by the Committee will not be voted without being modified.

Some people are of the opinion that the Jesuits and the Ultramontane politicians in Rome desire separation, and that they will act so as to render it necessary, believing that such a radical change of the old order will certainly provoke a reaction. It would not take many mistakes such as the protesta-

tion of the Roman Court against the visit of President Loubet in Rome to provoke in the whole country a movement in hostility against the Roman Church that would end in separation. But, on the other hand, such a policy would be very dangerous for the Church. During the past thirty years the clerical party has often made a deal with the extreme political parties, hoping that the excess of radicalism would provoke a reaction favorable to itself. But it has always been disappointed. More prudent Catholics think it a great mistake to provoke separation.

For us the suppression of the State subsidies would create a very difficult situation, scanty though they be. In the country a great many of the village churches, perhaps one-third of them, would be unable to provide for their maintenance. In France country people are not accustomed to supply their churches with personal subscriptions, and the cities, at least in the first years, would have enough to do in providing for their own wants. Nevertheless, we should accept separation if we could only obtain sufficient freedom to be able to organize our churches strongly.

In France, as perhaps in some other countries, wealth is easily conservative. Many orthodox Protestants are convinced that after separation only the orthodox churches will have sufficient subscriptions. But the general opinion among our Protestant people is that in case of separation the first duty of Protestant churches will be to remain united and not to divide themselves into a number of hostile denominations, so as to weaken still more our already so small minority in the struggle against Catholicism and also against atheism. Our Conference was unanimously of that opinion. We voted a plan for the federation of all Protestant churches, which was elaborated by the last meeting of the Free Churches, i. e., the small churches, which are already without any bond with the State. But the question is: Do the rich subscribers adhere to the same fraternal principles as the great mass of the Protestant people?

The situation, you see, is still very uncertain.

Paris, 6th mo. 21st, 1904. JEAN REVILLE.

WAR—ITS FINANCIAL ASPECTS.

[The following by Prof. Lewis M. Haupt is from the *Lutheran* (Philadelphia) for Sixth month 23d.]

"How to dislodge men's souls from their frail shrines
By bomb, sword, ball and bayonet is the art
Which some call great and glorious."

Seven centuries before the Christian era Isaiah prophesied that "nation shall not lift up sword against nation, neither shall they learn war anymore. . . . They shall beat their swords into plowshares and their spears into pruning hooks."

Now, in this twentieth century after the advent of the Prince of Peace, what do we find but wars and rumors of wars; conquest, oppression and "legalized murder," born of lust for that which is our neighbor's? The wars in the Soudan, in Macedonia, in Cuba, Chili, Venezuela, Colombia, Nicaragua, Santo Domingo, China, Japan, Thibet, Russia, the Philippines and the Boer war in South Africa, following in quick succession, all serve to impress the thirst for power, wealth and aggrandizement which is still rampant amongst the nations and peoples of the earth.

Even the alleged peaceful and Christian countries of the globe are maintaining powerful armaments and expending enormous sums to maintain their military and naval prowess for the alleged purpose of defending their properties from their covetous and powerful rivals. To such an extent is this carried that in many civilized countries much more than half the expense of maintaining the government is consumed in the cost of this unproductive, demoralizing and un-Christian service.

DOES IT PAY?

It will doubtless surprise many of the good people of this God-fearing country to learn that about 70 per cent. of the national expenditures are for military and naval purposes and for pensions, the consequent evils of war. That this statement may be made more apparent, the following figures, taken from the official statistics for the year 1900, are arranged in parallel columns to contrast the several items incidental to the peace and war establishments.

Expenditures of the general government of the United States for 1900:

PEACE.		WAR.	
Legislative	$ 9,818,132.80		
Executive and Civil Service	206,573.20		
Judicial	5,649,670.87		
Dept. of State	2,341,836.10		
" Treasury	80,436,052.95		
" War (Rivers, and Harbors)	18,718,864.82	War (omitting Rivers and Harbors	$118,113,398.47
" Interior	17,516,761.18	Navy	55,264,524.80
" Post Office	8,761,175.96	Pensions	140,877,316.02
" Agricult'al	3,618,642.49		
" Labor	172,992.78		
" Justice	435,447.20		
	$147,676,150.35		$314,255,239.29
Total expenditures			$461,931,389.64

This truly startling exhibit shows that the basic, constructive elements of national wealth and prosperity, viz., labor and agriculture, are together operated at an expenditure of less than 1 per cent. of the aggregate, while the maintenance of the aggressive elements of destruction and their consequent physical wrecks, foot up to nearly 70 per cent. for this one year. But this is not an exceptional case, since the total expenditure for war, navy and pensions from the establishment of this republic in 1789 up to 1901 was $10,107,930,164, whilst that for civil and miscellaneous purposes was but $3,289,595,016, or about one-fourth of the total.

The war to liberate Cuba, covering the brief period from April 21st to August 12th, 1898, raised the expenditures of the War Department in the year 1899 to $229,841,254 and in the Navy Department to $63,942,104, whilst the civil and miscellaneous expenses were only $105,773,190.

But this does not take into the account the enormous losses inflicted upon Spain, Cuba and other countries during and subsequent to the period of hostilities.

FRIENDS' ASSOCIATIONS.

BYBERRY, PA.—The last meeting of the Friends' Association was held on Eighth month 7th at the meeting house, with a somewhat smaller attendance than usual, but with interest unabated. During the summer months the programs have been short, so that there should be no weariness despite warm weather.

Mary C. Tomlinson gave the Scripture reading, having selected the 22d chapter of Proverbs. After the excellent minutes of the previous meeting read by the secretary, the president announced the program for next meeting, which is much longer, embracing a "current topic" review, an account of a Western trip by another member, with report from conference,

The original paper for this meeting was furnished by Rachel Knight on "The Best Means of Effecting Religious Culture in the Home." In her absence, the paper was read by Miriam Tomlinson, and proved a practical, helpful one, containing hints of value. She took the view that Friends have always considered direct spiritual communication and individual influence, the best means of growth; and perhaps this has tended toward less culture along spiritual lines, but there is at present a strong desire among the young to know more of these things, and while the First-day Schools have contributed in their teaching toward high moral growth the Scriptural teaching has not been more than fragmentary. Friends, she thought, did not to-day give the daily thoughtful study of Scriptures in their hurried lives their forefathers had done. "Home," she continued," does most by being most. Friends shut up within themselves so much of individual experience which our form of worship seems to exclude from its meetings. Parents give too little of their best, and children soon learn to lock up within themselves the beautiful experiences that come to them." She advocated a half hour daily in the family where parents and children may show to each other their most holy thoughts. There is a need of taking away the thought from children's minds of the stern God, but instead implant more of the loving Father.

"Pindar seemed to teach Christianity when he said, 'Become what thou art,'" let the outward become as the inward. Place ideals at the highest, strive constantly toward them, and let the home be the place of fullest expression of yourselves.

A recitation by Willis Edgerton, "The Blossom," by Henry van Dyke, was followed by comments on the paper by Elizabeth P. Bonner, Mary C. Tomlinson.

A selection was given by Elizabeth P. Bonner in her brother's absence, entitled, "The Path of Duty," by Ellwood Roberts.

Discussion by Wm. P. Bonner, Arabella Carter and Nathaniel Richardson followed, the latter asking the question, "What have we accomplished this afternoon?" saying he felt amply repaid for coming. He answered the query by replying that we have accomplished the holding of a meeting. This will apply to our religious meetings as well; the doing our part is the main thing; 'tis there the honor lies. After customary silence the meeting adjourned. A. C.

WEST NOTTINGHAM, PA.—Edwin R. Buffington continued his talk on "The Universe as We See It" before the Young Friends' Association. He said the object and intent of his endeavoring to show us the two sides to this world, the positive and the negative, the good and not the good, is to help find a key to unlock the mystery of creation and God's dealings with men. He explained why Friends say First- and Second-day, etc., instead of Sunday, Monday, etc. He also emphasized the necessity of keeping abreast with the times, of getting out of the old ruts, as it were, and not to allow the ecclesiastical authorities to do all our thinking. If so we will never understand life and its mysteries. It is not best, however, to be too radical and reach out beyond without utilizing that which surrounds us. Conservatism at the same time is just as dangerous when thought and investigation are not manifested.

The subject of the day's program was "Peace," which was opened by Belle H. Haines presenting a very helpful paper, the keynote of which was the injunction of the Master, "As ye would that men should do to you do ye even so to them."

Hannah Wood gave a selection entitled "Spiritual Worship." Some remarks upon the question, "Is the Spirit of Militarism Growing in the United States?" were followed by Robert K. Wood with a reading in connection with the same subject.

The usual brief silence was observed, when the association closed to meet the first First-day in Ninth month.

JANETTE REYNOLDS, Corresponding Secretary.

MANSFIELD, N. J.—The Mansfield Young Friends' Association met Seventh month 28th, 1904, at the home of Thomas A. Bunting.

Elizabeth A. Scott opened the literary exercises by reading from the Discipline the portion on ministers and elders. Bessie E. Bunting gave a description of Stony Brook Meeting House, which was much enjoyed.

"Are We Responsible for the Wrongs We Might Prevent?" was the topic of a paper writen by Joanna Shreve. She said, in part, "If our minds are thoroughly convinced that we should pursue a certain line of action for the good of others, we are neglecting our duty as responsible beings if we fail to heed this warning."

Mary R. Moore read a portion of John J. Cornell's address on "What is the Greatest Need of the Society of Friends?" In the place of Current Topics, Elizabeth B. Zelley read Sarah Eastburn Wood's essay on Whittier's Quakerism. "Let Something Good be Said," was the title of a poem read by S. Anna Biddle. Charlotte Deacon gave a voluntary recitation entitled "A Summer Resort," and, after the usual silence, the meeting adjourned. ANNA COLLINS SCOTT, Secretary.

ISRAEL.

"But there is no Israel."—Prof. Richard Gottheil.

To-day there is no Israel—
No place they may call home,
But up and down through all the world
The patient people roam.
For them there is no Canaan land
Where milk and honey flow,
But still the promises they hold,
And wait the call to go.
They watch for the pillar of cloud by day and pillar of fire by night
To lead their feet in the promised way to the country of delight.

To-day there is no Israel—
No templed hills are hers,
But yet the songs that David sang
Thrill all the worshipers;
But yet the golden prophecies,
As in the days of old,
Are cherished for the tenderness
And truth of what they hold.
And still they turn to the barring sea with hopefully trusting gaze
And wait and watch for the pathway free that they walked in the other days.

To-day there is no Israel—
No land of corn and wine.
Long, long the desert sand has hid
The fig tree and the vine;
But still the chant is echoing
And full its cadence keeps;
"Lo, He that keepeth Israel,
He slumbers not nor sleeps."
They watch for the pillar of fire by night and the pillar of cloud by day
To mark the road that will lead aright to the end of the weary day. —*Chicago Tribune.*

THE KINDERGARTNERS.

"We are laborers together with God."

Co-workers we with Him! Were he to ask,
"Come, star with me the spaces of my night,
Or light with me to-morrow's sunset glow,
Or fashion forth the crystals of my snow,
Or teach my sweet June roses next to blow,"—
O rare beatitude! But holier task,
Of all his works of beauty fairest-high,
Is that he keeps for hands like ours to ply!
When he upgathers all his elements,
His days, his nights, whole æons of his June,
The Mighty Gardener of the earth and sky,
That to achieve toward which the ages roll,
We hear the Voice that sets the spheres a-tune—
"Help me, my comrades, flower this little soul!"

—WILLIAM C. GANNETT.

MY FAITH.

I trust in God; whatever ills
Around my pathway fall,
Whatever clouds obscure my sun,
He sends and guides them all.

I am not wise to frame a creed
Or talk of things divine;
I may not draw 'twixt right and wrong
A faultless boundary line.

I cannot tell what saints shall fill
His glorious courts above;
I only know this blessed truth,
That God is boundless love.

And, knowing this, I cannot fix
The limits of His grace,
Or say that any soul shall miss
The light of His dear face.

So in my faith I rest content,
Where'er my lot may fall;
I cannot wander far from Him
Whose care is over all.

—*E. E. Brown, in Every Other Sunday.*

A LESSON.

Last night I weighed, quite wearied out,
The question that perplexes still;
And that sad spirit we call doubt
Made the good naught beside the ill.

This morning when with rested mind
I try again the self-same theme,
The whole is altered, and I find
The balance turned, the good supreme.

A little sleep, a good night's rest,
Has changed the look of all that is!
Sure any creed I hold, at best
Needs humble holding after this.

—*Selected.*

Squalid and foul the city street,
Low'ring the sky and sour;
Sudden from Heav'n compassion sweet
Fell in a sunlit show'r,
Sprang from its heart a rainbow pure,
To make the world of beauty sure.

—*Robert Iphys Everett, in Lippincott's.*

THE NATURAL ARBITER OF LABOR DISPUTES.

Mrs. Maud Nathan, president of the National Consumers' League, addressed an enthusiastic audience at the recent St. Louis Biennial of Women's Club on "The Consumer as the Final Arbiter." She gave several striking instances in which the consumers were able to make their wishes prevail.

"In Seattle a few years ago the telephone company had trouble with the 'central girls' because the company would not accede to a demand for shorter hours and better wages. The wages were low, the hours outrageously long. The company dismissed all the operators, and endeavored to import girls from neighboring towns to take their places. The consumers then took an active part in the fray. They felt that the demands of the employees were not unreasonable, and ought to be granted. So the consumers—the people who rented the telephones from the company and were the indirect employers of the girls—called over the wire to the manager, one after another, that if the company persisted in refusing to grant shorter hours and better salaries to the employees, they could take the telephones out of their houses. The prospect of having no need of the telephone girls was very effective in convincing the company of the fairness of the demands, and the girls were taken back.

"Instances could be multiplied to show that the consumer is the natural arbiter of labor disputes. The demands of trade unions, the exactions of trusts, are naught in comparison with the demands and exactions of consumers, and their power to enforce them."—*Woman's Column.*

PRISONS VERSUS REFORMATORIES.

The Principle of Probation is the key to the whole subject; it is the touchstone of the difference between these two classes of institutions. This principle is not a fanciful theory nor a sentiment, but a truth, fixed and fundamental in the facts and science of human nature. All human life is a probation—that is, every man is on trial during his life, in the general sense that what he does to-day determines his welfare to-morrow. We are the framers of our own future. We cannot put our hands in the fire and burn them off, and then have the use of them in after days; nor can we clog and mutilate our souls with filth and crime, and to-morrow have the proper use of them as human souls again. The supreme training of every child, until he becomes able to take his place as a man in the world, is to have this principle of probation impressed upon him; to become conscious that in every act and movement of his thoughts, affections and will, he is shaping his own future; that, in the language of psychological science as truly as in that of the preacher, "whatsoever a man soweth that shall he also reap." He who fully learns this is the educated man; he who learns this and acts upon it is the wise and good man. He who has not learned it is the infant, while he who has learned to live in violation of it, is the criminal. Children and criminals are much alike, in that nearly all criminals, like children, have an imperfect sense of the responsibility for the future imposed on them by the present moment.—*Charlton T. Lewis, in the North American Review.*

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 10.30 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

8th mo. 20 (7th-day).—Short Creek Quarterly Meeting, at Short Creek (near Emerson and Mt. Pleasant), O.; ministers and elders, day before, at 2 p.m.

8th mo. 20 (7th-day).—Pelham Half-Yearly Meeting at Yarmouth (near Sparta), Ontario; ministers and elders, same day, at 9.30 a.m. (usually held day before at 3 p.m., but changed this year on account of conference in Toronto).

8th mo. 22 (2d-day).—Warrington Quarterly Meeting, at Menellen, Pa., at 10 a.m.; ministers and elders, 7th-day before, at 2 p.m.

8th mo. 22 (2d-day).—Indiana Yearly Meeting, at Waynesville, Ohio, this year; the yearly meeting proper convenes 8th mo. 22d; meeting of ministers and elders on 7th-day preceding, at 2 p.m. We would be very glad if ministers and other concerned Friends would feel drawn to come and mingle with us at that time. Such should inform us when they will be here. ELIZABETH B. MOORE.

8th mo., 25th (5th-day).—Bucks Quarterly Meeting, at Falls, Pa., at 10 a.m.; ministers and elders day before, at 11 a.m.

8th mo. 26 (6th-day).—Nottingham Quarterly Meeting, at East Nottingham, at 10 a.m.; ministers and elders, day before, at 2 p.m.

8th mo. 28th (1st-day).—Hopewell, Va., Young Friends' Association.

8th mo. 29 (2d-day).—Ohio Yearly Meeting, at Mt. Pleasant. Friends desiring to attend, by sending notice, will

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 544.)

be met at Mt. Pleasant Station, Wheeling and L. E. R. R., on Seventh-day, Eighth month 27th.

It is most earnestly hoped that as many interested Friends from other yearly meetings as possibly can will make an effort to be present throughout its sessions.

The time of trains from Steubenville, O., and Wheeling, W. Va., will be given later.

8th mo. 29th (2d-day).—Duanesburg Half-yearly Meeting; meeting of ministers and elders on Seventh-day before, at 3 p.m. Friends will note the change in date, which is on account of the Conference in Toronto.

8th mo. 30th (3d-day).—Burlington Quarterly Meeting at Mt. Holly, N. J., at 10.30 a.m.; ministers and elders, day before, at 10.30 a.m.

8th mo, 31st (4th-day).—Southern Quarterly Meeting at Third Haven (Easton), Md., at 10 a.m.; ministers and elders same day, at 9.15 a.m.

The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting house at Newtown, Delaware County, Pa., on First-day, Eighth month 21st, 1904, at 2.30 p.m.

CHARLES PALMER, Clerk,
P. O. Box 218, Chester, Pa.

The Friends' Book Association acknowledges receipt of the following contributions to the Children's Country Week Association:

In memory of Bessie N. Comly	$10.00
Caroline Farren Comly	5.00
Hannah H. Woodnutt	5.00
Previously reported	49.00
Amount	$69.00

JOHN COMLY, Superintendent.
Eighth month 13th, 1904.

WHAT DID WE CATCH?

When we went fishing, Maud and I,
Within the shadowed waters nigh
The mossy bank, that summer day,
The speckled trout in safety lay.

What did we catch? You ask in vain,
If all the angler has to gain
Is trophy of the hook and line—
Then ask his comrades home to dine.

We caught a glimpse of summer skies,
And as we watched a skylark rise
From out the azure depths so fair
We caught the song that thrilled the air.

The fragrant breath of tall pine trees
We caught from every passing breeze,
And in the waters calm and clear
The trout flashed by without a fear.

What did we catch? The joy of life,
And freedom from all care and strife;
We caught the smile on Nature's face
In that enchanted, happy place.

Oh! many days have passed away
Since Maud and I that summer day
Caught hope and joy and visions fair,
And left the trout to Nature's care.

—*Kate Kelsey, in Our Dumb Animals.*

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LITERATURE FOR FRIENDS.

QUAKERISM: ITS BELIEFS AND MESSAGES. By William Edward Turner, (recently) editor of *British Friend.* Small pamphlet. 40 pages. Single copy, 12 cents.

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RELIGIOUS VIEWS OF THE SOCIETY OF FRIENDS. By Howard M. Jenkins. Paper for the World's Congress of Religions, Chicago, 1893. Small pamphlet (to go in ordinary envelope). 24 pages. Single copy, 3 cents. 50 copies, 75 cents. 100 copies, $1.00.

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DISARMAMENT OF NATIONS, OR MANKIND ONE BODY. By George Dana Boardman. Pamphlet. 27 pages. *** Dr. Boardman, a Baptist minister of distinction, has been many years one of the most earnest upholders of the Peace cause. This is an eloquent and vigorous review of many features of the question. Single copy, 5 cents. 25 copies, $1.00.

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In addition to the Standard Pullman Drawing-room Sleeping-cars, operated daily, the Southern Railway operates on fast trains, tri-weekly, high-class, personally-conducted Pullman vestibuled excursion Sleeping-cars between Washington, Los Angeles and San Francisco, without change, via Atlanta, New Orleans and El Paso, in which the double berth rate is only $8.50.

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Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will furnish all information.

"The Past indeed
Is past, gives way before Life's best and last.
The all-including Future! What were life
Did soul stand still therein, forego her strife
Through the ambiguous Present to the goal
Of some all-reconciling Future? Soul
Nothing has been which shall not bettered be
Hereafter,—leave the root, by law's decree
Whence springs the ultimate and perfect tree!"

—*Browning.*

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, EIGHTH MONTH 27, 1904.

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXXV., ... 545
WHAT MATTER WHO? (Verse), ... 545
SOCIAL INFLUENCE IN RELIGIOUS EDUCATION, ... 545
A DAY ON THE HEIGHTS, ... 547
THE OLD DESERTED GARDEN, . . . 548
BUSINESS LIFE IN THE ORIENT 2,300 YEARS AGO, ... 549
THE HEAD OF CHRISTENDOM: Friends' Christian History Lessons, XXXII., ... 551
EDITORIAL:
Steps Forward, ... 552
The Conference and the Press, ... 552
CURRENT EVENTS, ... 553
BIRTHS, DEATHS, ... 555
NOTES, ... 555
COMMUNICATION: The Neighborhood Guild, ... 555
IN MEMORIAM, ... 556
FRIENDLY INVASION OF CANADA—II., . 556
ADULT SCHOOL TEACHERS AT WOODBROOKE, ... 558
FRIENDS' ASSOCIATIONS, ... 559
BOOKS AND MAGAZINES, ... 559
MISCELLANY: Window Sills in the City (Verse); War (Verse); Ruskin Meets Some Americans, ... 560
CALENDAR OF MEETINGS, ... 560

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PHILADELPHIA, EIGHTH MONTH 27, 1904.

Volume LXI. Number 35.

GOOD WORDS.—XXXV.

The really strong man is not the man who works in isolation, and in his power of leadership manipulates other men. Such a man may become a Napoleon, but not a Christ.

—THE FRIEND (London.)

From editorial in issue of Eighth month 12th.

WHAT MATTER WHO?

Others shall sing the song,
Others shall right the wrong,—
Finish what I begin,
And all I fail of win.

What matter I or they?
Mine or another's day,
So the right word is said
And life the sweeter made?

Hail to the coming singers!
Hail to the brave light-bringers!
Forward I reach and share
All that they sing and dare.

—*Whittier.*

SOCIAL INFLUENCE IN RELIGIOUS EDUCATION.

[Paper read at the Toronto Conference, Eighth month 12th, 1904, by Bessie G. Haight, of Ontario, Canada.]

In order to discuss the subject of Social Influence we must grant the existence of influence and concede that every person possesses an invisible power over others, and is, in his turn, controlled and moulded by every one with whom he comes in contact. Dr. Henry Drummond says, in one of his addresses, "On the doctrine of influence the whole vast pyramid of humanity is built."

It will be the aim of this paper to portray, in a small measure the social influences which surround the adolescent pupil in the First-day school, and how these affect the objects for which the First-day school was created.

Man is pre-eminently a social being. The hermit as a contradiction to this assertion, serves only to prove the statement, from the very fact that he is looked upon as an exception. We enjoy mingling and conversing with others, and it is necessary for the advancement of civilization that we should. The culture of the social emotions does most to elevate human society.

The period of sociability begins with childhood. If the little one does not possess playmates, or even if it does, is there not a doll or more to eke out the charm of personality? And who can sound the depths of a child's imagination, and thus show forth the many creatures known and loved there, or who shall say if their existence be not as real as ours to the child?

These shadowy creations satisfy the child, but not the youth. The youth wishes to see them clothed with flesh and blood, and searches for them diligently among outward friends and acquaintances, and often invests some commonplace object of affection with qualities and virtues of its dreams, unimagined and beyond comprehension by the prosaic mind of man.

> "The youth, who daily farther from the East
> Must travel, still is Nature's priest,
> And by the vision splendid
> Is on his way attended."

Man, smiling at these past illusions, loses them, and henceforth, looking at his fellow man with blinded eyes, sees only what is on the surface, and misses the divine insight of youth which would enable him to see visions of good unrevealed to mortal eyes.

In considering this subject, the primary study, it seems to me, should be the mind of the adolescent pupil, its ideas and ideals, its thoughts and inspirations; in fact, so far as possible, to find out its point of view. In order to do this, it will be necessary to put ourselves in the place of the youth, either by remembering what we thought and felt at that age, or by the greater gift of sympathy which will enable us to comprehend the thoughts and feelings of the young people about us. The following are a few thoughts which seem to me to be characteristic of youth:

Young people have not outgrown the energy of childhood; they wish to be up and doing.

They have been years imagining; they wish to know—to know truth.

They wish to see their shadowy ideals realized, to see them personified, so that they may know that it is possible to live them.

They wish to grow, to advance. They are learning that there is a limit to physical growth, and are wondering if they will find it the same intellectually and morally.

They are searching for their place in life, to find a reason for their existence.

They wish to be amused, entertained and interested.

They desire companionship.

They are impatient; they wish to see immediate results.

The social influences which come in contact with the young mind in the First-day school separate naturally into three divisions, viz.: the teacher, the class, the school as a whole.

The teacher's influence may be discussed under the following headings:

1st. An exponent of truth—one who explains, or tries to, all "the burden and the mystery of this unintelligible world," to bring order out of chaos to the youth who is striving to separate the real from the unreal, that which is true and lasting from the false and transient; and who is perplexed and puzzled by the varied problem.

2d. An ideal personified. It is said that the imperative "Be perfect" throbs in every fiber of the human heart. Youth, we know, places its moral ideal high, then wonders if it is possible to attain it, and wondering, looks about for those whose position is significant of high moral living. The teacher's responsible place and character are synonymous to the youth, and love and admiration say, "Here is your ideal; in all things do as she does." Thus the teacher's personality extends to the pupil, through him to others, and so on, in ever widening concentric circles, till lost, but still living, in infinite distance. Influence exerts no greater force than conscious imitation.

3d. A moral and spiritual light. We gaze where earth and sky appear to meet and we say, "There is the limit. This is our world"; but let us go at sunrise and view the glorious radiance which rises from beyond the horizon, and we reverently say, "That which we can see is not all; there is a beyond, and yet a beyond." The teacher stands in the relation of the awakening light to the pupil to show that moral and spiritual attainment is not limited, that no matter how far and wide the vision may extend there is, still and always, a beyond.

4th. A director of activity. Youth's energy must have an outlet. It is as a stream fed by an exhaustless spring, flowing out on to a level plain. It needs to be directed into a channel where it will fertilize and not destroy. The teacher is suggestive of ways in which the pupil's activity may be employed and his energy conserved. This matter will be spoken of again in considering the influence of the First-day school as a whole.

5th. A revelation of special duty. Carlyle says: "Blessed is the man who has found his work. Let him ask no greater blessedness." This life's work is one of the unknown for which youth is searching, and a word now and then may clear the view of life, as the sun dispels the mist, and leave revealed the duty and the happiness of serving, which doubt and discouragement have obscured.

6th. One who entertains and interests. The mind must move in one way or another; it cannot be at rest save in unconsciousness. Add to this that the mind follows only that to which it attends, and attends only where interested, and another phase of the teacher's influence is made plain.

In thinking over the desire for amusement, I was reminded of a class of boys who, in growing to be young men, had found other interests and had drifted away from the Sabbath school. A woman who was acquainted with them undertook to bring them back, and her first step was to invite them to a social evening at her home. I do not know what other methods were employed, but I can say that the members of the class are now in regular and interested attendance.

7th. A teacher of patience; one who exemplifies that strong growth is slow and results far reaching, that

> "In small proportions we just beauties see,
> And in small measures life may perfect be."

The influence of the class over the individual pupil, or, briefly, of pupil over pupil, is:

1st. By a gratification of the social instinct or desire for companionship. A young girl said to me not long ago: "If I do not go to Sunday school I miss seeing the other girls." This chance statement, it seems to me, contains a very significant thought. The success of the First-day school depends largely on the sociability of the class, on whether or not the members of it enjoy having a little visit and interchange of confidences before and after the lesson, on whether they are friends or comparative strangers.

2d. By outside conditions, or characteristics of the members of the class over which the First-day school has no control. Such are age, sex, mental attainment, dress, position in society, etc.

If the other conditions permit, the best results may be secured by the members of the class being of about the same age and having, as nearly as possible, the same degree of intellectual development. Similarity of age tends to produce freedom of expression, and therefore more interest, whereas a young pupil in an adult class feels overwhelmed by the mature ideas presented, and a pupil among those much younger feels no stimulus to mental effort and becomes listless and indifferent.

I mentioned dress because I know of one instance where a girl refused to attend the only Sabbath school within a reasonable distance of her home because the girls of her own age attending it dressed more handsomely than she could afford.

3d. By the power of class spirit and leadership. The most important influence in a class is what we call class spirit. It can overcome and make of no account all external conditions. Briefly, if the class spirit is one of friendliness then all who come within the radius of the class are friendly; if reverent then reverence prevails. It is generally given to one or two to determine what the class spirit shall be. In every condition of life, and a First-day school class is no exception, there are those who for reasons not always easy to explain, are leaders, whose line of thought is the one adopted by all within that circle, whose mode of conduct is the pattern of the class. These leaders require special attention. They need to place their standard high, that they and their followers may grow to goodness, as plants, out of darkness, climb upward toward the sun.

The First-day school as a whole influences by:

1st. Its size. I have noticed that the larger the school the more attractive it appears to be to the young people. The feeling of growth and prosperity creates enthusiasm. To quote an old aphorism, "Nothing succeeds like success."

2d. Its attractiveness. This and the size of the

school are correlative, since the attractiveness depends to a large extent upon the size, and the size almost wholly upon the attractiveness. An attractive school has an interest for every member of the family. I know a small meeting that has a flourishing school because every member of each family attends, and the school is thus made a subject of home interest.

3d. Its tone—a more general term for class spirit. Who of you upon entering a First-day school has not noticed the feeling that pervades it? It may be good humor, or listlessness, or earnestness, or reverence; but, whatever it is, its influence rests over the school as an enveloping cloud, and we feel though we may not understand it.

4th. Its work. It has been said that one reason our girls and boys sometimes drift away from the First-day school is because of a feeling that they are not part of it. They say: "Oh, Sunday school is just for the children"; and, while it is not possible that we give the children a too important part of our interest and care, yet it may be that we do not pay enough attention to our boys and girls, our young people. They should feel that they have a special place in the First-day school which can be filled by no one else. They wish to work; they should feel that there is work for them. More, those in charge of the First-day school should make a place, a work, for the young people. It may be that there could profitably be some branches of philanthropic work. I have known some temperance work, and also a society for the prevention of cruelty to animals successfully carried on in connection with a Sabbath school, and I should think other branches might be taken up as well.

The objects for which the First-day school was formed may be stated as follows:

1. To increase the knowledge of the Bible and of all Truth.
2. To raise the moral standard.
3. To deepen spiritual life.
4. To induce others to attend that their knowledge may be increased, their moral standard raised and their spiritual life deepened.

The question at once arises: "How do the social influences of the school affect these objects?" The answer is so wide that it can only be touched upon in this paper.

If the influences are not of the best, if the school is small and unattractive, if its general tone is one of indifference or discouragement; if it is selfish, seeking its own good to the exclusion of its larger powers of helpfulness; if the class is unfriendly and wishes only to be amused; if the teacher's ideals are low and her motive in teaching a First-day school class her own glorification—then are the objects of the First-day school not only not attained, but there is a movement in the opposite direction.

On the other hand, a school governed by the highest motives, one that is prosperous and full of enthusiasm, one whose thought is reverent, and that seizes every opportunity for noble work, cannot fail to draw outsiders to it.

A class earnest and interested will grow in knowledge and wisdom. Ethics is the science of relations, and the pupil, who understands that he cannot be good without doing good, has his moral growth assured.

The teacher's position as an exponent of truth may deepen the knowledge of all truth, as a personified ideal has power to raise the moral standard to any height, as a spiritual guide can lead the way to Christ-likeness.

A DAY ON THE HEIGHTS.

[It is pleasant for the "stay-at-homes" to hear from their friends who are recreating in far away and noted places; many will enjoy the following article taken from *Among the Clouds* of Eighth month 11th, 1904, a paper printed and issued semi-daily on the summit of Mt. Washington, N. H., 6,300 feet above the sea, the only newspaper printed on the summit of any mountain in the world.]

The weather, usually a sensational element of human life, becomes a matter of serious anxiety when a visit to the summit of Mount Washington is involved. For the best calculations concerning wind and barometer and temperature have no basis of certainty for this "great manufacturer of weather" whose secrets are past finding out. The unfortunate visitor who happens upon a spell of rainy weather will have little consolation unless he can find it in the quiet and isolation in the very top of New England. But a day of alternating clouds and sunshine may be one of the very best days of all. He may open his eyes upon the new day to find the Summit House the seat of much activity in the generating of cloudstuff; but it does not follow that this will occupy the whole day nor the whole mountain-top. Two or three hours of New England industry may accomplish all that is needed for that day's clouds; and then the radiant blue will seem as far above the great mountain as above the dweller in the plain, and sunshine will flood all the ravines between the mountains close at hand, and touch into recognition the far-away lesser heights, and the lakes and rivers waiting to give back the brightening beams. Or it may be, as on a recent Sabbath morning when the visitor with a congenial friend who knows the mountain's ways, left the condensing processes of the mountain-top to find, less than a mile away down the carriage road, most interesting dissolving views of Clay, Jefferson, Adams and Madison—the mighty wall about the awful "gulf." In the intervals of calm these companions of Mount Washington, but little less in majesty, held their heads in the sunshine; then the winds would come, mist-freighted, to show us for a moment, not only the terrors of the winds and the obliterating mists for the mountain traveler, but also how these may add grace and charm to every mountain outline. The biograph itself can hardly present more active pictures than these mountains when winds and mists are abroad.

It is a memorable experience to leave the world of men below and go up to what seems in very truth the world of God—there to do homage for

"The strength of the hills."

If the visitor can have only the time between the arrival of the morning train, soon after 11, by the wonderful cog-railway, and its return to Fabyan's shortly before 2, he must expect that he will be written down as a "grass-hopper," as the rapid tourists are sometimes designated; but even this brief two hours of Mount Washington life is enough for seeing eyes and the understanding heart to store up very precious memories. He feels himself very rich who spends the two nights enclosing a day upon the Summit, and has the varied experience of the clear distance and the nearby grandeurs, who has rain and sunshine, and haze and mists, deep blue sky above the scattered clouds, the brilliant hues of a fine sunset, and the complete shut-in-ness of a misty sunrise, the star-besprinkled sky at evening, and the shining of the full moon; and hears in midsummer the sound of wintry winds. It must generally happen that his gift of speech falls far short of what he feels in this presence; and then he will be glad and grateful that Gannett has written for him in "The Hills of the Lord."

"He hath made them the haunt of beauty,
The home elect of His grace;
He spreadeth His mornings on them,
His sunsets light their face.

"They are nurseried for young rivers,
Nests for His flying cloud;
Homesteads for free-born races,
Masterful, free and proud.

"The people of tired cities
Come up to their shrines and pray;
God freshens again within them
As He passes by all day."

He will wish that the poet had written one verse to celebrate very specially the flowers that at the beginning of August made the way of ascent a veritable flower garden. From the base well up toward the summit the greensward is glowing with fire-weed, golden rod and everlasting, yarrow, purple asters and wild currants. Clustering about decaying stumps are the brilliant bunch-berries and blue seed-berries of the Clintonia in a setting of ferns. It is interesting to notice that long after the spruces are reduced by the Arctic conditions toward the top to little more than the trailing growth of ground pine, the golden rod bravely persists; it, too, brought close to the ground, with two beautiful little Arctic plants—the potentilla tridentata and the Arctic sandwort. These make charming patches of white bloom to the very top of Mount Washington. A rather coarse grass scarcely gives place to the green, yellow and brown lichens which attest Nature's love of beauty in the delicate traceries over the rocks piled upon the mountain-tops.

There are travelers who speak regretfully that the old Tip-Top House of 1853, built of rocks and chained to the rocks, and giving the merest shelter in its little bins to those who would remain upon the mountain, has been replaced by the Summit House (1873), where there is not only shelter, but the rest and comfort of good food and bed, excellent housekeeping, and a home-like welcome. The Summit House is not built for architectural effect, and does not in the least divert the mind from its mountain interests. It has the virtue, in the face of very heavy odds, of admirably fulfilling its mission as a place of hospitality.

One more poet's message is fitting for a day upon the heights:

"Feast now thine eyes on this surpassing view
Of mountain, shore and sea;
Drink deep the woodland air, the elysian blue
For days that are to be.

"Not for this day alone of Nature's cup
Hast thou in transport quaffed;
Far hence thy spirit shall be lifted up
By this one perfect draught.

"And through a golden haze in days to come
When the long summers burn,
And in the rainless hills the brooks are dumb
The glory will return.

"For this is Nature's largess: Color, tone,
Splendor of land or sea;
All that she once reveals, becomes thine own
For days that are to be."

—*Elizabeth Powell Bond.*

THE OLD DESERTED GARDEN.

(From "The Shepherd's Hour-Glass.")

"Half drowned in sleepy peace it lay,
As satiate with the boundless play
Of sunshine in its green array."
"Ghost-like I paced round the haunts of my childhood."

Every reader of Charles Lamb remembers how Elia loved in summer days to go with his sister for a visit to the land of ancestral associations, "hearty, homely, loving Hertfordshire." A like happiness was ours in journeying yesterday to that township in the sister shire of Lancaster of which I have spoken in my "Hour-Glass" on Sixth month 24th. Over the long hills we jogged, through the townships with their English and Irish names—Marlborough and Londonderry, Nottingham and Drumore—past old red brick farm houses, with purple phlox in every dooryard, and between fields of wild carrot and odorous ragweed, coming at last to the remembered farmsteads where the rosy country cousins welcomed us with old-time cordiality.

To visit the ancestral House, now long passed from the possession of the family, was to awaken recollections that had slumbered nigh a score of years. Here it was the same and not the same. The old Mansion beside the lane was serene and cool and peaceful as of yore, though with an air of slow ruin about its ivied gables and leaning pillars; and beyond, where the corridors of hollyhocks once stood, the orchard showed the familiar red apples on many a drooping bough. But where were the straw beehives, where the latticed arbors, and where the winding walks of tanbark, o'er which childish feet loved to patter? And the mouldering House—like a ghostly thing it seemed in its neglect and loneliness—the forms of beloved ones gone from its portals many a year.

"Oh! none but Silence and the Past to greet
The weary heart that on the threshold stands;
Only the wind to answer eager feet,
And only shades to touch the outstretched hands."

And in the old-fashioned Garden beyond the House,

how little was left of all that pristine glow and fragrance and sunny charm! No poppies now flamed there; no cowslip or candytuft glowed, no harebell or peony; no sweet-williams in bright troops, no masses of scarlet sage or sweet old bergamot. Yet there bloomed still the ancient althea, in whose branches the thrush used to pour out his heart; and its red flowers were redolent of lost days; and a few pungent herbs persisted in a sheltered corner. Yet the ragged-robins, the asters, the foxgloves, the "sweet peas on tiptoe for a flight," the marigolds and lavender, and the evening primroses that used to "blossom with a silken burst of sound," the larkspurs and fairy-fine coreopsis, the heliotropes, columbines and all the roses—sweetbriar, moss-rose, old Scotch yellow rose, and many another of the "heart-desired roses" dear to our grandmothers—all were gone—all! Only a wild tangle of morning-glories rippling over the hedge, and a few straggling balloon-vines, remained to tell of the primal loveliness of this sweet flowery place, where to-day Melancholy and Forgetfulness brood amid phantoms of the Past.

Here it was that, like Elia, I "a lonely child, wondered and worshiped everywhere," and caught a little, I trust, of the "love and silence and admiration" which Elia avers is fed by the solitude of childhood. For me no poppies or peonies were ever so sumptuous, no hollyhocks so gracefully tall, no marigolds so yellow, no pinks so spicy, as those that grew in this old, old Garden.

"In that lost world of sweet and fearful joy,
Still dwells and dreams a boy
Dear to my heart as some wild flower of song,
Heard on a summer night, and lost, alas, so long!"

I was too young then to know the poets—to read Herrick here among the golden daffodils, Marvell or Keats under the orchard trees, or Fitzgerald's Omar in the fragrant rose-arbor. But is there a page of these laureates of the flowers that has not a keener savor because of the remembrances of this ancestral Garden arising to illustrate every allusion and happy picture?

O here on dreamy August afternoons
Who would not pore on Herrick's golden Book;
And here among the Roses that are June's,
On some green bench within a leafy nook,
Where rosy petal-drift might strew the page,
'Twere sweet to read the pensive numbers of old Persia's Sage,

Omar Khayyam, the Wisest of the Wise.
Ah, now in balmy Naishapur he sleeps
These almost thousand years; and where he lies
His well-loved Rose each spring her petals weeps.
Of what may be hereafter no man knows,—
Then let us live to-day, he cried, as lives the lovely Rose!

This old Garden was like Andrew Marvell's—it had no sun-dial; there were only the morning-glories and the four-o'clocks and the evening primroses, to suggest the passing of the day.

"How could such sweet and wholesome hours
Be reckon'd but with herbs and flowers!"

Yes, here was lacking the sun-dial, that central shrine of a garden, with "the simple altar-like structure and silent heart-language" so loved of Charles Lamb. Yet though these flowery avenues radiated from no such quaint recorder of the lazy hours of summer, let me here invent, as for an imaginary dial in this Garden of beautiful memory, the motto,

Sunnie Houres,
Sweete olde Flowers,—
Whate'er endeares
The golden Yeares,—
These, these are myne;
O make them thyne!

—*John Russell Hayes*, in *Book News.*

BUSINESS LIFE IN THE ORIENT 2,300 YEARS AGO.*

[From the *Church Standard.*]

We can think of hardly anything more uninteresting than the storeroom of a modern trust company. Stacks of cancelled checks, obsolete contracts, lapsed franchises, would seem to be only fit fuel for the fire. Yet, with an effort of the imagination, it is possible to bring even that musty stuff into the scope of human interest; we may, with Macaulay, speculate upon the learned Maori standing upon the débris of a ruined "sky-scraper," once the home of an eminent American banking house, disinterring those crumbled papers to discover what he might concerning the people of a bygone age. It would interest him, if ever he could master the absurd spelling of the obsolete English and the legal jargon of a still more ancient age, to discover the names of that one-time flourishing business community, to wonder whether they were men of any mental quality, to try to reconstruct from the scattered illusions of contracts and testaments some picture of that vanished life. He might be fortunate enough to come upon what was once the private vault of an ancient millionaire, which would provide the means for ascertaining some data concerning his life. The dates on the papers would give the chronology of the forgotten capitalist; the check-stubs would throw information upon his personal tastes, his speculations, his charities, and perhaps the endorsement of some politician would show that even in those primitive days the business man took his part in practical politics. The testaments and deeds would illuminate his relations with his fellow-men, and a careful prosecution of all the clues would enable the antiquarian to assign that ghost of the past a place in the society of his day.

. . . .

Some exercise of the imagination is required of the ordinary book-reader before he would pay much attention to the two volumes of the "Business Documents of Murashu Sons," the latter of which has just been published. A mass of scholarly introduction discussing finest scruples, a body of plates reproducing the cuneiform documents (in a particularly difficult script, by the way), tables of Babylonian characters and names—such contents would not easily persuade him to take notice of the work. But if he have any genuine historical interest, any of that realistic

* "Business Documents of Murashu Sons of Nippur," dated in the reign of Darius II. (424-404 B.C.). By Albert T. Clay, Ph.D., Philadelphia. Being Vol X. of Series A of the Babylonian Expedition of the University of Pennsylvania. Edited by H. V. Hilprecht.

sense which compels us to inquire after the lives of former generations as well as their thinkings, here is just the book to claim his attention and to give him a deep lesson. Its documents hail from the fifth pre-Christian century, the age of Socrates and Plato, and, in Bible history, of Ezra and Nehemiah, of Job and of the Psalms. Often we have wondered how those ancients lived—were they forever occupied in the academies or in religious converse and aspirations? Did they never have any of the harassing problems of the shop, of the street and 'change, which we poor moderns have to accommodate with our religion and poetry? As a rule, history has preserved only the best, what was worth surviving; but the result of this selection is often a feeling of unreality as we read the pages of ancient lore; we would fain possess some fragments out of the real life of antiquity. Such an antidote this volume offers. In it we can study the everyday life, social, legal and commercial, of the Babylonians twenty-three centuries ago. Nor is its field too ancient history for him who knows how the whole world is bound together in a common culture. From Babylonia comes the earliest knowledge we possess of any developed social life; indeed here, with Genesis, we may place its cradle. Thence imperial armies and Aramæan and Phœnician traders carried the first principles of trade to the barbarians of the Mediterranean world; and there at a later day the Jewish race learned its first lessons in the art of finance, which has served to its salvation and eminence in the modern world. With customary arrogance English legal theory begins the era of law at a comparatively modern date; but the day may come when the educated lawyer will learn how the problems of finance and security and exchange were first wrought out in the valley of the Euphrates, ascending even further back than Abraham's purchase of Machpelah, which Blackstone teaches as the first business transaction in history.

In 1893 the Babylonian Expedition of the University of Pennsylvania unearthed at Nippur a room containing 730 tablets, which proved to be the business "papers" of the family firm of the Sons of Murashu. An earlier volume (1898, Vol. IX. of the series) published 120 tablets of the reign of Artaxerxes I., 464-424 B.C., while the present publication presents 132 tablets belonging to the reign of Darius II., 424-404. These documents reveal the activities of that banking house for a round sixty years, and we can appreciate the stability of political and financial conditions which allowed one firm to enjoy so lengthy and successful a career. But what is still more interesting is the character of the business, which can be sampled by the layman from the translations of twelve specimen tablets given on page 21ff. There are all kinds of leases of real estate and live stock, whether on fixed rents or profit-sharing. Here a house is leased for sixty years; there a client rents certain fish ponds, and in addition to a fixed payment engages to deliver to the owner a daily mess of fish. Another lengthy contract concerns the lease of a large flock of sheep and goats; the rental consists of a certain proportion of the young dropped, a certain proportion of the wool, with a definite quantity of butter, and also allowances on the carcasses of animals that die. But other business is of a more complicated character. Preferred mortgages are accepted, in one case from a gentleman who is going traveling and wants spending money. Assignments of debts, insurance against claims, loans of all kinds, are found in these archives. A very interesting case is given in the earlier volume, where the firm guarantees that an emerald will not fall out of a certain ring for twenty years. Indeed, the Sons of Murashu seem to have combined the activities of a banking house, trust company and Lloyds' agency.

For the lawyer the legal form of these documents might prove of interest. The body of each one generally consists of two parts: in the first the party proposing the bargain makes his proposition; in the second the other party accepts the offer, the terms of the offer being exactly repeated. At the end come the names of the witnesses, sometimes as many as thirty in number, and of the notary. As all the writing is done by the latter, the witnesses' names are attested by their seals or their thumbnail-marks, corresponding to the cross which may replace the modern signature, and probably serving as a means of identification. Many of the tablets are surcharged with docketings or endorsements in Aramaic, a proof that the old unwieldy cuneiform was going out of popular use, although retained in legal forms, giving way to a variety of the so-called Phœnician alphabet.

For the Biblical student, apart from the fresh picture here given of Oriental life, the most particular interest lies in the presence of a large number of Jewish names as parties and witnesses to the contracts. Through Nippur ran, as Professor Hilprecht discovered in Tablet 87 of the earlier volume, the River Chebar, by whose banks the prophet Ezekiel saw his visions. As also the Talmud testifies, it was one of the chief centers of the Jewish exiles, and here we come across their names, the descendants of Nebuchadnezzar's captivity and the relatives of Zerubbabel and Ezra and Nehemiah. The transported Jew seems to have fast learned the delights of commercial life, and their part in the business transactions of Murashu helps to explain why so small a minority of the Jews actually returned home upon the decrees of Cyrus and Artaxerxes; they loved "the flesh-pots of Egypt," which were now the money-bags of Babylonia. Thus we have to rectify the impression Jewish idealism has left behind concerning the Babylonish captivity, as so exquisitely expressed in the Psalm, "By the waters of Babylon." That was the cry of the idealists, of the intense believers who returned home when God gave the opportunity. But the vast majority of the Jews remained behind in Babylonia, where they were far better off materially than in Palestine; here they comforted their consciences by liberal subscriptions to the mother Church, and also played their part in the spiritual development of Judaism by editing for the less-cultured Judæans the Book of the Law, and centuries later the Talmud. . . . I. A. M.

THE HEAD OF CHRISTENDOM.

FRIENDS' CHRISTIAN HISTORY LESSONS. No. 32.

Read Matthew, xxiii., 1-28.

Which is the great commandment of the law? . . . Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself.—Matthew, xxii., 36-39.

We have seen that the papacy had won the chief honors of the first struggle with the empire, in that the dependence of all bishops, abbots and other clergy upon Rome was established, except as to their purely secular relations as nobles holding lands from the pope.

The warfare of claims and pretensions was soon renewed, and with a new party involved. The growth of the great industrial cities of Lombardy introduced a new element into the situation. So long as the empire was mainly composed of agricultural communities it was easy for the great lords and bishops to command their portions of it from their great feudal castles. Their people were scattered, ignorant, unable to unite. It was quite otherwise when the people were concentrated in cities and laboring together in co-operation. There came interchange of view, recognition of rights as against the nobles, and readiness to unite in defense against oppression. But most of the Lombard cities were in the papal territory and so subject to bishops; and more than once, by the time we were considering, the cities had learned lessons of independence by resistance to episcopal authority. They had skillfully played party against party to the contest between the papacy and the empire, and had won both special privileges and a sense of unity. By the middle of the twelfth century, when Frederick Barbarossa became emperor, the cities had either wholly abolished or had very much limited the authority of the bishops, and had replaced them by officers elected by themselves from the most prominent citizens. The process of unification went still further. The larger cities, such as Milan and Ravenna, brought into a state of semi-dependence the smaller towns about them, and the relation was a source of mutual strength, although the towns were often oppressed by their larger neighbors.

The spirit of local independence spread to Rome also, and resulted in the expulsion of the pope and the establishment of a commune, which maintained itself for a decade. This commune regarded itself as a revival of ancient Rome, with all its prerogatives and powers; and even had the audacity to summon the emperor to Rome to receive coronation at their hands.

Although the Lombard cities had become more or less independent of the counts or bishops in whose territories they were situated, they had never denied the authority of the empire. The challenge of the Roman commune was a step too far, and the empire united with the pope to put an end to it, re-instating the pope in the rebellious city. Almost at once the quarrel as to which was the superior broke out again; and, as Frederick I. undertook to reduce also the Lombard cities to real as well as to theoretical subjection, an alliance of the pope with the city communes resulted. These came to be united in a league with Milan at its head, and in 1176 they defeated the emperor at Lequano, winning a large measure of independence, and correspondingly weakening the empire.

The papacy gained by the loss of its chief antagonists as well as by the events of the crusades, which were now taking place, and which will be discussed in a later lesson. By leadership in these great movements the pope had come to be recognized throughout Western Europe as the head of Christendom, and the direct relation with the local clergy had served in another way to make the papacy seem near and powerful in every land.

In the years following the death of Frederick I. the popes extended and strengthened the papal State in Italy by placing themselves at the head of the national movements for independence of the empire; they decided among rival candidates for the imperial throne and rather by good fortune than by actual power, saw their candidate recognized, and they were able a little later to replace that candidate by another in the person of Frederick II. Thus, on the whole, the Guelph, or papal, party was winning as against the Ghibelline, or imperial, party. The popes were also able to make their power felt and respected beyond Italy and the empire. Philip Augustus of France undertook to divorce his wife without the pope's consent. He was excommunicated and an interdict laid upon his kingdom. All religious rites except baptism and extreme unction ceased to be performed. Churches were closed, bodies were unburied, superstitious fears were aroused, and the loyalty of the people for their king—one accursed of heaven—was loosened. Eventually the king was obliged to yield.

A similar contest took place between Innocent III. and John, king of England. The pope claimed the final word in the appointment of bishops in England, as elsewhere. John claimed the right for himself. The interdict in England lasted for four years, and the people seemed to get along fairly well without the consolations of religion; but in the end John yielded, and even allowed the pope to give him his crown. In other smaller States the pope's authority grew in like manner.

Topics.—Frederick Barbarossa, The Lombard Towns, The Interdict in France and England, Excommunication.

References.—Emerton's "Mediæval Europe," Bryce's "Holy Roman Empire," Milman's "Latin Christianity," Hallman's "Introduction to the Middle Ages."

Take your duty and be strong in it, as God will make you strong. The harder it is the stronger, in fact, you will be. Understand, also, that the great question here is, not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunity, knowing that God has girded you for greater things than these.—*Horace Bushnell.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, EIGHTH MONTH 27, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

STEPS FORWARD.

THE Conference held in Toronto last week must be ranked with that held at Swarthmore in 1896, in that it brought to Friends a fresh realization of the value of our heritage and the importance of the work that lies before us to do in the world to-day, even more than other Conferences have done. The philanthropic sessions took one back to John Woolman and the days when the conscience of a Friend was not merely kept comfortably clear, but was an active working force in the service of mankind. The addresses and the discussions, too, were in line with the best and wisest social endeavor of our time. Concerned young men and women were present in larger proportion than ever before, and the burden of the work was upon them more than ever before. One of the most distinctively Friendly sessions we had was that under the care of the Young Friends' Associations.

This Conference will be remembered for these and other things as a very important one, but perhaps more than all it will be remembered for announcements made by two of the standing committees of work done since the last Conference, two years ago, and for the action taken by the Conference on the recommendation of these committees.

The First-day School Committee, after a thorough study of existing methods in religious education and a consideration of the needs of our own First-day Schools, had prepared a course of study graded to suit the needs of children and young people of different ages, and planned so as to make the Bible really the possession of those who grow up under our care. The adoption of this graded course of study, and the steps that were taken by the Conference to make it effective as quickly as possible, puts our Society in line with the best work that is being done in religious education.

The Committee for the Advancement of Friends' Principles made an important recommendation, which was adopted. Appointed at Asbury Park two years ago to see what might be done toward making all of our meetings, even the smallest and most isolated, live centers for the dissemination of those principles and testimonies which Friends have found it good to live by, the committee has looked over the field and done what it could toward building up our organization in weak places, but has found it impossible to accomplish more than a very small part of what there is to do. The mechanical part of the work of organization has fallen very heavily on a few who were already working up to the limit of their strength, and, even with that, the work could be but lamely done. They, therefore, recommended that a suitable Friend be employed as a permanent secretary, with headquarters in Philadelphia. The needs in the different localities may be reported to this Friend, and he can bring them to the notice of concerned Friends, who may feel called to the work according to qualification and the time they may be able to give from their ordinary occupations. The Friend selected for the office will need to be a man or woman of discernment, for the work will be far more than clerical, and may well challenge the powers of one of the ablest among us. Steps are to be taken at once toward the raising of the necessary funds, and it is most desirable that the greatest number of Friends possible be directly interested, and that there be many small contributions, rather than a few large ones. This subject will be brought before Friends in early issues of the INTELLIGENCER in all its phases.

One other committee, that on Education, made an important announcement, but this was of work that it has only just entered upon, and not as yet of results accomplished. This committee heretofore has confined its activities chiefly to arranging the Conference program, but has now entered upon some constructive work toward keeping Friends in touch with the best educational thought and practice and toward making some more adequate presentation of what ought to be the Friendly contribution on this subject.

THE CONFERENCE AND THE PRESS.

THE reporters of most of the newspapers in Toronto seemed to take especial pains to get at the point of view of Friends, and, except perhaps in one instance, the reports of the Conference in the principle local papers gave very true accounts of the distinctive views of Friends and of the proceedings. A good idea of the attitude of the press and the people of the city is indicated in the following editorial comment from the Methodist paper, the *Christian Guardian*, published in Toronto:

The meeting in this city of the great convention of Friends, with many hundreds of representatives from all over the continent, is proving an event of unusual interest. Several things may help to account for this, but the one great thing is the conduct of the convention itself, and the high intellectual and moral tone shown in the discussions and deliberations of the different sessions. The questions discussed relate chiefly to educational, moral and philanthropic matters. Purely religious subjects have not been made prominent, though the religious spirit of the convention as a whole is very marked. The papers and addresses have been of an unusually high order, and the discussions have shown an intelligence and alertness of thought on the part of delegates that one does not always find at great gatherings of the sort.

The convention is under the auspices of the Hicksites, a peculiarly American branch of the Friends, or Quakers. The split occurred in 1828, under the leadership of Elias Hicks. The Hicksites differ from the Orthodox Quakers chiefly in not requiring of their members adherence to any doctrinal statements. Elias Hicks himself denied the doctrines of the Trinity and Satisfaction, and also of original sin. The majority, perhaps, of his followers believe as he did, though subscription to that is not required. In certain main features, however, and specially in its spirit and outlook, the Hicksite branch is quite in accord with the orthodox or parent body. Many who do not accept this teaching that matters of doctrine are of comparative unimportance, will nevertheless find it in their heart to wish the great Quaker body God-speed, and will be pleased to know that they are at least holding their own upon the continent. As a body they stand for a very important idea that is scarcely in danger in our age of being over-emphasized, namely, the necessity of hearkening to the inner voice, and of living the life of trust and dependence upon the guiding Spirit of God.

CURRENT EVENTS.

The British Parliament has been prorogued after an exceptionally fruitless session. Seven unavailing attempts were made by the Opposition to discredit the Ministry on votes of censure. So far as constructive legislation is concerned the session was one of the most unproductive in the history of Parliament. Nearly every important government measure except the Licensing bill, which provoked much debate, was abandoned. Much was hoped from the new rules limiting obstructive discussion; but these did not succeed. The Montreal *Herald* remarks that one hundred years ago Parliament assembled about the same time it does now, in Second month, and was able to close the session on or before Sixth month 4th; but since the Reform bills the tendency has been to sit later and later. Eighth month 12th, the day upon which grouse shooting legally commences, has marked the usual limit of the session since 1868. "Foreign affairs in all parts of the world bid for time against the affairs of municipalities, and the interests of the colonies, either self-governing or crown, receive but scant apportionment of the time of the Westminster Senators." The *Herald* thinks that Parliament cannot keep up with its work, that "a devolution of some sort must surely follow."

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It is estimated that the number of men that will be actually engaged on the great Panama waterway will be about 10,000. That number will be constantly employed during the active period of construction, and probably a reserve force of from one-third to one-half more must be kept on the ground. "This means a population, counting women and children, of nearly 50,000 souls, which will be entirely dependent upon the canal for housing and subsistence." The experience of the Panama Railroad shows that the most useful laborer in the region of the canal is the West India negro. The employment of Chinamen or Japanese, sometimes mentioned as suitable for canal work, is said to be undesirable, on account of the extremely degenerate character of those already on the Isthmus. In the shade the temperature on the line of the canal varies from 82 degrees during the rainy season to 88 in the dry. In the sun "the thermometer may reach almost insufferable figures at noon in the dry season."

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A bill introduced in the last session of the British Parliament makes it obligatory on all railway and steamship companies in the United Kingdom to furnish free transportation to members between their homes and London for the discharge of their Parliamentary duties. The system prevails in many countries where legislators receive salaries. In France a small payment entitles deputies to travel on all the railway lines. Austrian legislators receive pay for traveling expenses. Free railway passes are furnished to these officials in Belgium, Italy and Japan. In Hungary legislators receive salaries and an allowance for house rent, but cannot travel free. The Australian Commonwealth and the States allow free passes on the railways. The United States and Canada give "mileage" allowance. Every British legislator has the constitutional privilege of enjoying free passage to and from Westminster Palace. The bill, if carried, the London *Express* says, will give a new meaning to the prerogative. The measure is supported by a number of prominent members of Parliament.

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In a lecture delivered recently before the summer students of Chicago University on "The Future of Road Building," Archer B. Hulbert, making all sorts of pleas for good roads, laid the most stress on the social aspects of good roads. Bad roads had, he said, brought about the "social revolution of the past century; they are reponsible for the breaking up of country homes and the decadence of country life; . . . inter-marriages among the good old country stock, which were for so many decades the chief source of the strength of the people, are ceasing"; there is less sociability; the young people do not get together. Mud up to the axle may not have been an impassable barrier to social intermingling when there was nothing better in sight, but now, when there are good roads and paved streets within easy reach, it is impossible to have the most wideawake people and the most wholesome social life back along the mud roads.

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On behalf of the Christian Endeavorers of Connecticut there was forwarded to the Navy Department petitions that wine be not used at the christening of the battleship Connecticut next month, but that there be used in its stead "pure crystal spring water from the Connecticut hills, against which for nearly 300 years no indictment has been found." In reply, Acting Secretary Darling sent a letter in

which he said: "I have great respect for your cause and your organization, but in this particular case, as a practical question, I am unable to reach your conclusions. If the youth of the country are misled, it is not by the ceremony of breaking wine upon the iron prow of a battleship, but because they follow false prophets, and if such use of wine is 'questionable to others and offensive to many,' it is because of 'evil to him who evil thinks.'"

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The International Socialist and Trades Union Congress, in session at Amsterdam on the 18th, adopted a resolution declaring that the proletariat is not yet sufficiently organized to make practicable a general strike, involving the complete cessation of work, because such a strike would render the existence of the proletariat itself impossible. The congress, therefore, submits that, although a strike affecting a large number of trades might be used as a last means of effecting changes or protecting workmen against reactionary attacks, workmen should be warned not to allow themselves to be influenced by the propaganda advocating a general strike—the propaganda used by Anarchists to divert them from the real struggle—but should seek to increase their power and strengthen their unity by developing class organization.

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Ex-Premier Waldeck-Rousseau, of France, died on the 10th instant. He will be best remembered as the inaugurator of the anti-clerical policy.—Ex-Senator George G. Vest, of Missouri, died on the 10th. He was one of the ablest orators in the Senate during the time of his senatorship.—Australia has chosen Dalgety, a town of 300 inhabitants, as its federal capital. Dalgety is 296 miles south of Sydney, N. S. W., and is 32 miles from a railroad station.—Friendly messages have passed between the Presidents of Colombia and Panama, and it is thought that diplomatic relations will soon be established.—The 100 Filipino students being educated in California will be brought east and placed in schools.—The first telegraphic message direct from Nome, Alaska, was received at Seattle on the 9th instant.

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One of the acts of grace signalizing the birth of an heir to the throne will be the total abolition of corporal punishment throughout Russia. At the present time any member, male or female, of the peasant class, which comprises over three-quarters of Russia's population, is liable to corporal punishment in his or her respective village. Every village of importance has what is termed a peasant court, composed of the older members of the community, which can impose a sentence involving whipping upon any member of the village. However, in the course of the last ten years whippings have been had recourse to only in the case of drunkenness and petty offenses in the villages themselves.

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Georgia is again the scene of a reign of lynch lawlessness. Two negroes, who had been found guilty of an atrocious murder and sentenced to be hanged, were taken from the jail by a mob and burned to death in the presence of hundreds of people. Three other negroes have since been shot to death, and floggings of others pronounced obnoxious take place nightly. An exodus of negroes has begun, in consequence, and a shortage of labor in the cotton fields is threatened. While many who are considered respectable citizens acted with the mob, there are signs that a healthy reaction has set in, and that the best citizens of the State are desirous of bringing about better conditions.

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The weekly bulletin issued by the Health Department of the city of Chicago says that "no such healthful summer as this of 1904 appears on record in the history of Chicago." Absolutely pure water is the principal factor contributing to this result. Of the water supply the bulletin says: "There is no obvious plausible reason for the purity, except the continuous operation of the drainage channel. This is the fifth year that an average of more than 300,000 cubic feet a minute, night and day, has been flowing from the lake down the Desplaines and Illinois valleys, and during this time there has been a steady reduction of deaths from the impure water diseases."

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The rate war, which was started last Sixth month by the Hamburg-American Line against the Cunard Line, and which led to the reduction of steerage rates on some steamships to $10, was renewed on the 17th by a sweeping reduction of rates for cabin passage on the ships of the Cunard Line. The reduction was met at once by the White Star Line. Passage that had cost $100 was cut to $60, the minimum rate being $50, instead of $65 and $80. Second cabin fare was made as low as $30, and on one line $27.50. By this cutting of rates people will now be able to go to Europe in the second cabin for less than it formerly cost to go in the steerage.

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Turkey has yielded to the demands of the United States that American educational institutions in Turkey shall be placed on the same footing as similar institutions belonging to other nations. The Sultan has also promised the payment to an American citizen of Smyrna the sum of $25,000, being the value of land on which Moslem refugees illegally settled. After these promises were made the American squadron that had been sent to Smyrna to awe the Turks set sail for Gibraltar.

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A son and heir to the Russian throne was born on the 12th instant. The royal infant's name is to be Alexis Niklolaievitch. The Czar looks upon the birth of a son as an omen that the war with Japan will be brought to a happy conclusion. He has named Grand Duke Michael to become regent in event of his own death before the baby Czarevitch reaches majority, while the Empress will be guardian.

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The conference between President Escalon, of Salvador; President Bonilla, of Honduras, and President Zelaya, of Nicaragua, ended at Corinto, Nic-

aragua, on the 21st. They signed an agreement to maintain peace in the republics of Central America.

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The dispensary law, similar to that of South Carolina, passed by the last legislature of Alabama, has been declared void in the courts of the State.

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The Czar has issued a ukase summoning to the colors all the reserve officers throughout the empire.

BIRTHS.

BONNER.—At Kutztown, Pa., Seventh month 13th, 1904, to Arthur and Irene S. Bonner, a daughter, whose name is Ruth Eleanor.

HICKS.—At Newtown, Pa., Seventh month 24th, 1904, to Edward P. and Lydia H. B. Hicks, a daughter, who is named Mary Barnesley Hicks.

GASKILL.—At Philadelphia, Seventh month 26th, 1904, to Edwin A. and Hannah Y. Gaskill, a son, whose name is Nathan Buzby Gaskill.

DEATHS.

BLACKWELL.—At the home of her son-in-law, Brinton F. Warner, near Vale, Harford County, Md., on Fourth-day, Eighth month 10th, 1904, Elizabeth Sinclair Blackwell, aged 85 years; interment in Little Falls Meeting Burying Ground at Fallston, Md., of which meeting she was a member.

The meeting at Fallston, Md., lost one of its oldest members when Elizabeth Sinclair Blackwell, after attaining the ripe age of 85 years, passed away.

She was born in Baltimore, Md., in 1819, her parents, Samuel T. and Hannah Matlack, having moved there from Chester County, Pa., in 1810. In 1832 her family went to live in New York city, and there five years afterward she married Cornelius W. Blackwell.

In 1874 Elizabeth Blackwell came to Harford County, Md., and lived there with her daughter, Amelia, the wife of Brinton F. Warner. In the hills, in God's great out-doors, loved so well, she led the quiet, wholesome, domestic country life for thirty years, until her summons came.

She was a brilliant conversationalist up to the time of her death, well-read, taking an active interest in the world and its people, her mind a storehouse of interesting information and enjoyable reminiscences. And who of us will forget her genial personality. A peaceful optimism seemed to radiate from her presence. All miss her sorely, but the inspiration derived from her charming personality is a potent force remaining. Such lives are noble examples of right living.

May we, who knew and loved her, when we have "crossed the bar" and joined the great "Choir Invisible" merit that praise beyond earth's power to give, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

L. G. PAINTER.

FRENCH.—On Eighth month 19th, 1904, John E. French, of East Walnut Lane, Germantown, in the 77th year of his age. This highly esteemed Friend was a member of Philadelphia Monthly Meeting, held at Race Street. Interment at Fairhill.

SELLERS.—At the home of her mother, Mary P. Sellers, Hoodland, Upper Darby, Delaware County, Pa., Mary C. Sellers, aged 58 years.

TUTTLE.—At her home in Sterling, Ill., Eighth month 5th, 1904, Lavina Tuttle, in the 76th year of her age. She was a birthright member of the Society of Friends, being a daughter of Edwin and Mary Spencer Penrose. But after her marriage with Henry Tuttle and a family was growing up around them, she united with the Methodist Church. She was a good woman and bore her great suffering for years with Christian fortitude. Two sons and one daughter survive her. Her husband died in 1879; a son died in early manhood, and a daughter a few months ago. L. K. P.

Principal Booker T. Washington, of Tuskegee, Ala., has been elected an honorary member of the Phi Beta Kappa of Harvard University. This is the society made up of honor graduates, and includes some of the most eminent men in America.

NOTES.

At Windber, Pa., there has recently passed away an old Friend, Joseph Harrison, of Welsh extraction, concerning whose boyhood an interesting story is told. One day, walking with his father, they saw some Friends, and young Joseph asked who these strangely-dressed people were. "They are Quakers, my son," replied his father, "a very mistaken people." And there and then, sitting down on a low stone wall, the father explained these "mistaken" doctrines to his son. Though the boy made no reply, he thought to himself, "When I'm a man, I'll be a Quaker." Removing to America, he came in contact with Friends in Pennsylvania, and soon applied for membership. For many years he worked as a miner in the Pennsylvania coal mines. He had a large family, and though he might have been promoted by the company, he chose to continue as he was for the sake of working with his boys. As they grew up several of them also applied for membership, and all showed esteem and love for their father's people. Joseph Harrison never resided in a town where there was a Friends' meeting, but he had been recorded by his monthly meeting.—*The Friend (London).*

COMMUNICATIONS.

THE NEIGHBORHOOD GUILD.

To the Readers of FRIENDS' INTELLIGENCER:

My Dear Friends: I have been trying to find time to thank you all for such very generous responses to my appeal for reading matter for Friends' Neighborhood Guild, 151 Fairmount Avenue, Philadelphia. Woodstown Friends sent nine large boxes; Mt. Holly, six (am saving these for use this winter), and large boxes from Parkesburg, Kennett Square, Morristown, West Chester, Oxford, and one box from Granville, Washington County, N. Y., besides dozens of smaller boxes and packages from Friends in Philadelphia, and if you could have but seen the eagerness and delight which they have given to hundreds of children! I would get them sorted and ready, then put a small card on the door, telling them to come in, and the work would begin; gave out 1,500 in one hour; big and little ones would swarm in, and the pictures that some friends sent gave especial delight; have given out 8,000 already, and am sure that I have more than that on hand now. Last winter there was such a demand at the close of each evening's work, and I seldom had any over. Thanks to your kindness I shall have them all winter. I always sort them out, and give as nearly as possible according to age. The mothers and fathers often send for them, and we always give out at the close of mothers' meetings. We are very greatly obliged to those who have sent books; these we put in the library; began with two books last Christmas, and now have 180. These we loan to the children, and we can but feel that we are helping to form a habit for something better than playing on the streets. I hope Friends who are blessed with abundance will remember us this winter. There is always so much sickness and suffering, and it is imperative often to have money in hand to give immediate help, and we never have unless some one is kind enough to send some for the superintendent to use as needs present themselves. A Circle of King's Daughters gave $25.00 to be so used, and if you could only know how much was done with it! but there is nothing left of it now, and unless some one comes to our assistance many a prayer for relief will go unanswered.

Partly-worn clothing, especially shoes, are in great demand. Many mothers are good needlewomen, who will cut down and make over clothing for the children. There is so much sickness that a little stock of canned fruit and jelly is of great use. Trusting that you will think of us and our needs, I am with very grateful thanks,

Very sincerely yours,

EMILY WILBUR,
Superintendent Friends' Neighborhood Guild.

151 Fairmount Avenue, Philadelphia.
Eighth month 21st, 1904.

I do not consider the world in a position to make much more progress until it allows the hearts of our women to be voted at the ballot-box. Thousands of years of attempts at civilization under all the different forms of government imaginable have but demonstrated the everlasting permanency of greed and selfishness in men, and upon these rocks the ship of State has repeatedly gone down. Universal education and universal liberty have never yet been tried.—*John J. Lentz.*

IN MEMORIAM.

HOWARD M. JENKINS.

The following minute, adopted by the Central Committee, was read in the Conference at Toronto at the close of Third-day evening's session:

"In the meetings of the Central Committee and the sessions of the Conference we have greatly missed the genial presence and wise counsels of our friend, Howard M. Jenkins, who was one of our most trusted standard-bearers. He was interested in every phase of our Conference work, especially in the advancement of our principles and the increase of religious fervor amongst us. We desire to bear our testimony to the beauty and strength of his life, and the helpfulness of his spoken and written words. He was growing steadily in power and spirituality, and was taken from us just when we seemed to need him most. Our sense of loss is great, and we realize that none of us can take his place; but, as we cherish his memory, let us highly resolve to make our own lives fuller and richer, consecrating them anew to the service of God and humanity.

CHARLES H. BUSHONG.

The following minute was adopted by the Joint Committee of the Several Yearly Meetings for Work Among Isolated Friends:

"This committee acknowledges the great loss sustained by it and our entire Society by the death of Dr. Charles H. Bushong, which occurred at his home in New York city in Third month last. He was fertile in resource and devoted in service in behalf of all of the interests and activities of our religious body. His bravery and his hope were perennial and phenomenal. He battled bravely and almost miraculously against the disease which afflicted him, and thereby greatly prolonged his useful life. It may be said of him that the cause he knew not he sought out, and the goods and graces he possessed he passed on in royal measure to his fellows. He was a good physician and a good man, as he was a most efficient worker in this committee. Mingled with our sense of loss is a feeling of thankfulness for his life and labor, and the privilege of his fellowship. Cherishing his memory as a boon, his life being a manifestation of the beauty and value of the religion we profess, our prayer is that we may emulate his example as we go forward toward the perfect day.

Just as a mother would not love a child the better for its being turned into a model of perfection by one stroke of magic, but does love it the more deeply every time it tries to be good, so I do hope and believe our great Father does not wait for us to be good and wise to love us, but loves us, and loves to help us in the very thick of our struggle with sin and folly.—*Juliana Horatia Ewing.*

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The most precious things that a man possesses he has almost always received gratuitously: let him learn so to give them.—"*The Simple Life.*"

THE FRIENDLY INVASION OF CANADA.—II.

On First-day morning the skies of Toronto looked as if they had never known a cloud, and the air was cool and refreshing. The attendance at the three meetings of worship during the day was much larger than at the preceding business sessions, and the meetings were among the most satisfying that we have ever had on such an occasion. The afternoon meeting, under the care of the young people, was particularly encouraging. The platform was filled by young Friends. One of these arose at the time for the meeting to become settled and stated that there was no program prepared, but that the meeting was to be conducted like any other meeting for worship, except that it was desired that those accustomed to speaking, especially the older ones, would restrain themselves, and allow the younger members an opportunity to deliver any messages they might have. With one or two exceptions, the older Friends remained silent, and at least a dozen of the younger ones spoke as they were moved by the Holy Spirit. When the meeting closed hundreds of hearts were full of thankfulness for the possibilities that lie before the Society of Friends. In the evening meeting O. Edward Janney alluded to an article in one of the Toronto papers, which spoke of our body of Friends as agnostics; he then stated briefly the essential principles of Quakerism. An abstract of this sermon was published in several of the Toronto papers.

Second-day was devoted to the subject of Education. In the morning President Swain filled the chair and gave an admirable introductory address, in which he described an educated man, and said that the best atmosphere for culture is a college or a religious society where many pursue together the fruits of righteousness and love. The main address of the morning was delivered by Edwin D. Starbuck, Professor of Education at Earlham College, Indiana. His address was the result of a broad knowledge of underlying conditions, and was a revelation to many who listened to it. It showed the connection that ought to exist between education and the religious life. The speaker said that teachers should understand growing human nature, should understand the religious life, and what it is made of, should use the subject matter of the schools as a means of real culture, and should be men and women who have come into their own spiritual heritage.

The discussion that followed was the most spirited of the entire week. We can quote but a few of the good things that were uttered. John William Graham said that all that is good in human life goes to the making of religion, but that the special effort should be to seek purity rather than strenuousness. Henry W. Wilbur said that education tends to make religion intelligent, zealous and reasonably sane, and religion takes intellectual education out of cold storage and warms it over. Edward B. Rawson said that every Friends' school should promote the religious life, and therefore should employ only religious teachers.

In the afternoon Elizabeth Stover read a paper on

"Parental Responsibility" that ought to be read by every parent in the Society of Friends, and then passed on to all the other parents of their acquaintance. Before her paper was discussed Professor Goldwin Smith was introduced. This venerable scholar, who is known and honored in both hemispheres, completed his eighty-first year while the Conference was in session. In spite of his age he spoke clearly and audibly, and the light of the Christ within illumined his face as he talked of his friendship with John Bright, and his interest in Friends because of what they had done to promote the cause of peace.

In the evening Rufus M. Jones read a paper, which was as interesting as its English was faultless, filled with suggestions concerning the teaching of the Bible in the family, in the school and in the First-day School. It is evident that Friends are coming into a fuller appreciation of the Bible than they have had for at least two generations. In conversation between sessions some of the young parents spoke of reading it daily to and with their children, and of the interest shown in it by the children.

On Third-day morning philanthropic work was taken up. John William Hutchinson presided, and Samuel J. Barrows, superintendent of the New York Prison Association, showed how inhumanity as a cure for crime has proved an entire failure, as was inevitable, for it is useless to try to do by repression what can only be done by prevention and reformation. He said that fear has never prevented men from doing right and suffering martyrdom; neither has it prevented them from doing wrong and taking the consequences. The paper was followed by a succession of questions, rather than a discussion. All Friends interested in the treatment of criminals ought to read the paper and these answers in the published proceedings of the Conference.

Third-day afternoon was reserved for sight-seeing. A number of Friends took a fifty-mile trip by rail to Guelph, to see the working of the agricultural college and experiment station there, of which Charles Zavitz is a director. A large number went by boat and trolley to St. Catharine's, and did not get back till after the close of the evening session. Between two and three hundred of us planned a drive around Toronto by tally-hos and carriages. A heavy shower delayed us in starting, and when we were a mile on our way we were drenched by a second shower before we could reach shelter. But most of us went on to the Parliament buildings, and through some of the most beautiful streets after the shower was over. The Parliament buildings are handsome, and the most wonderful thing about them to a Philadelphian is that after they were completed $100,000 of the appropriation was returned to the government unused by the building commission.

At the business session in the evening the reports of the superintendents of the various departments of philanthropic work were read, and were very encouraging. The silence that followed the reading of the memorial of Howard M. Jenkins at the close of the session was filled with loving memories and holy resolves. The next morning, in the meeting for worship, several Friends spoke of this, and the belief was expressed that he and other valued workers who are no longer with us in the body are still strengthening us by their spiritual influence. The meeting on Fourth-day morning was introduced by a paper by John William Graham, entitled "Consecration and Service."

The meeting on Fourth-day afternoon was under the care of Young Friends' Associations. The part played by young Friends in the early days of the Society, the greater opportunities that are opening before them to-day, were set forth in papers and addresses that were well written and ably delivered. The chairman and three of the four speakers were graduates of Swarthmore College. More than fifty Swarthmoreans were in attendance at the Conference.

The peace meeting on Fourth-day evening was a real feast. Jesse H. Holmes, who believes in peace in the concrete as well as in the abstract, argued that there is always a better way than war for the settlement of national and international difficulties. Professor J. C. McCurdy, of Toronto, traced the connection between war and religion in the past ages, and showed how absurd it is for Christian nations to war against each other and pray to the same God to give victory to their armies, as it would not be possible to grant prayers of both. Andrew Stevenson, of Stratford, Ontario, showed what schools could do to inculcate a love for peace. His paper would be helpful to every thoughtful, conscientious teacher.

On Fifth-day morning the papers and addresses suggested ways for promoting purity in the home, the school, the press and the Church, the prevailing thought being that the young should be surrounded as far as possible by pure influences. Professor Adam Shortt, of Queen's College, Kingston, Ontario, gave an uplifting address on "Individuality in Spiritual and Social Life," and then, after a reverential silence, broken by prayers of thankfulness, "the best Conference that we have ever held" came to a close.

I hope no one will construe the pleasantries in my former letter as a reflection upon the Pennsylvania Railroad. The breakage that detained the special train and caused it to lose its right of way might have happened on any road. But when those who expected to get in first and sympathize with the rest of us were the last to arrive, we could not help laughing at them good-naturedly. Philadelphians have never before had such satisfactory transportation to a Conference. All the roads were generous to us in their rates and provided ample car room, and the officials were uniformly courteous.

With very few exceptions, Friends were delighted with their accommodations in Toronto, and thought they had good board for a very moderate sum. The labors of the local committee were greatly appreciated, as they had left nothing undone that could add to the comfort of their guests. William Greenwood Brown was the most genial of hosts and the busiest man at the Conference. No citizen of our republic

could have surpassed him in energy and executive ability.

The good feeling between the visiting Friends and the Canadians was evident to all. Many who were not Friends were present at each session, and several of the Toronto papers gave very full and fair reports, supplemented by favorable editorial comment. The meetings had been well advertised. Half a block from Massey Hall a canvas sign announcing the Friends' Conference and inviting all to attend, was stretched across the main street over the heads of the passers-by. We found no desire on the part of the Canadians to be annexed to the United States, but there was a very general wish for an increase of good feeling between the two countries. E. L.

ADULT SCHOOL TEACHERS AT WOODBROOKE.

It was a happy thought which inspired the Woodbrooke Committee to arrange a summer meeting at their delightful home at Selly Oak, for adult school teachers. In view of the large preponderance of men's schools, it was proposed in the first place to restrict the gatherings to teachers of men's classes, but applications for tickets were not quite so numerous as was anticipated, with the result that quite a number of ladies have been present, and have added not a little to the social enjoyment of the settlers.

It is impossible to overestimate the advantages which the teachers are reaping from the meetings. Many have had but few opportunities of studying at leisure the problems with which the lectures deal, and they will return to their work not only "enthused" with fresh zeal, but equipped with a store of fresh knowledge which will the better fit them to grapple with many of the problems which arise in their classes. It has been extremely helpful to them to see the Birmingham schools at work; and it has been delightful to compare notes with busy workers from other parts of the country.

The opening gathering on Seventh-day evening, Seventh month 30th, was presided over by John W. Hoyland, when brief reports were given by the newly-arrived visitors of the progress of the movement in their various districts. Everyone seemed to bring a message of encouragement and a record of steady progress.

On First-day morning and evening visits were paid to the various schools and meetings in the district, and in the afternoon Edward Grubb addressed the teachers on the Christian basis of their work. He said that in a time of successful effort like the present, when we are progressing on almost every hand, it is especially needful that we should consider how far our success promises to be permanent. Three conditions which have contributed to that success have been freedom, brotherhood and education. Each of these aspects of the work were ably considered, and the speaker went on to inquire what else was needed. The one essential condition, he urged, was a strong grasp of spiritual Christianity. There is a tendency in some directions to rely on good fellowship and high ideals, and to minimize the spiritual part of our work. We need leaders of strong faith, deep experience, and clear insight, who find in Jesus Christ not merely a teacher, but an inspiring personality. The profoundest need of the souls we seek to help is some conscious sharing in the love of God. If we are to be instruments in meeting that need, we must be able, with no touch of Pharisaism, to speak from experience, to say, Come, taste and see. Everyone felt that no more impressive or appropriate message than this could have been given as a prelude to the engagements of the week.

On Second-day Dr. W. F. Adeney commenced a series of lectures, which were continued throughout the week, on the "Credibility of the Gospels." It is quite impossible to give here any worthy summary of them. They reviewed, in a masterly and lucid way, the external and internal evidences of the reliability of the four narratives, and the final lecture dealt with three special difficulties—the miracles, the virgin birth and the resurrection. Everyone felt it to be a great privilege to listen to so scholarly a handling of these deep problems. Two other courses of lectures have occupied each morning. During the early part of the week Edward Grubb dealt with "The Teaching of Jesus," and during the latter part William Littleboy commenced his series on "Old Testament History." Both of these courses have been most valuable. Busy teachers have received invaluable help as many of the difficulties of Biblical interpretation have been so ably explained. They will return to their work realizing that modern criticism has made the Bible a bigger, not a smaller, book, and thankful that the true purpose of the Book, as "a record of inspired history rather than an inspired record of history," has been so clearly shown to them.

Less strenuous than the morning studies, but not less helpful to adult school workers, have been the evening gatherings. Unhappily, George Shann's indisposition led to a slight alteration of the program. Third-day, Fourth-day and Fifth-day evenings were given up to discussions on adult school work. Tom Bryan delivered two breezy and charming addresses on "The Teacher and His Class" and "The Teacher and His Lesson." The first of these addresses was a noble plea for the fostering of the spirit of brotherhood in our work. Our men are learning that the true Christian is one who sows that others may reap, and that God has ordained that we should find our highest satisfaction in sacrifice. The very word "brotherhood" appeals to a deeply-rooted sentiment in human nature, and it is the master-passion of the adult school movement. Our men are asking, "What can I do?" and, better still, "What can I be?" There was much vitality in the discussions on this and the two following evenings, when methods were compared and plenty of advice given as to how best to run our schools.

On Sixth-day evening Dr. George Newman spoke on "Adult Schools and Municipal Work." His address was an able piece of work, and his account of the horrors of overcrowding in London, and the inertia of the local governing bodies in the face of such

an evil, deeply impressed his audience. S. H. Davies followed on Seventh-day with a lecture on "Adult Schools and Hygiene," and urged adult school workers to sometimes spend the "first half-hour" giving simple elementary lessons on such subjects as food, ventilation, etc. These two lectures should prove of great use, indicating fresh channels of useful service in many of our schools, where the first half-hour is not always occupied to the best advantage. Everyone felt the force of Arnold Rowntree's closing speech at Seventh-day's meeting, when he urged the importance of training adult scholars to fulfil the obligations of citizenship, and intelligently to assist in the betterment of the public life of the community.

Not the least helpful part of the week's proceedings has been the happy social life of the place. With ideal summer weather and charming surroundings, it has been a rare privilege to make new friendships and renew old ones—friendships all the more to be valued because of the oneness of our aims. Excellent arrangements have been made by the thoughtful warden and his assistants for the comfort of all. Tennis, boating, bathing and cycling are indulged in, and several excursions have been taken to places of interest in the neighborhood. Many settlers were regretfully obliged to leave at the end of the first week, but more have arrived, and all are looking forward to a fresh enrichment of heart and mind during the week that remains.—*F. J. G., in The Friend (London).*

FRIENDS' ASSOCIATIONS.

Pasadena, Cal.—A regular meeting of the Young Friends' Association was held at the home of Charles Lewis, Eighth month 7th. The clerk opened the meeting by reading the 40th chapter of Isaiah. Charles Lewis read Edward Rawson's paper, "Christianity as Friends See It," which was followed by remarks from Zeno C. Taber. A part of the Philadelphia Discipline was read. After the minutes a welcome letter from Edward Coale was read. After listening to a letter from Arabella Carter, inviting the Young Friends' Association to join the General Conference of Friends' Associations, it was the general sentiment of the meeting to accept. Sentiments having been given, and the meeting having drawn into silence for a few minutes, it adjourned to meet again Eighth month 21st, at the home of Willet Hazard.

Mary S. Howell, Assistant Clerk.
160 South Madison Avenue.

Cincinnati.—An event of more than usual interest to the Cincinnati Friends' Association was the address by John J. Cornell, of Baltimore, on Sixth-day evening, Eighth month 19th. The address was of much practical value, and John J. Cornell's visit will long be remembered with pleasure and gratitude by the Association.

The theme of the discourse was direct revelation, and he told how God had always thus revealed Himself to His people from the beginning when He communed with man face to face, to the present time, when, as the Friends believe, He still reveals His will individually to all who are open to receive it. The words of George Fox to his followers, "Hold all your meetings in the power of God, and mind the light," form the basis of the Friends' belief, and is the simple calling men back to the religion of Christ as He taught it and lived it. The power and wisdom of God is implanted in the heart of man as his teacher and guide, and if he will follow faithfully the "Voice Within," it will bring him the salvation he needs. Not only salvation after this life passes away, but salvation here and now, from the mistakes and passions of human nature, and all the things that bring disorder and wrong-doing. Whoever lives in accordance with the instructions of the Divine Spirit lives as a Friend.

Grace D. Hall, Assistant Clerk.

Quakertown, Pa.—The mid-summer meeting of the Young Friends' Association was held at the home of Richard M. and Sada Johnson, Eighth month 18th, with a good attendance. Meeting was opened by Scripture reading, 100th Psalm. Minutes of previous meeting were read, and the program for the evening taken up. A continued history reading of "The Life of Benjamin Hallowell" was read by E. Irene Meredith. From "The Discipline" Phebe R. Bowley read a part. "Gospel Ministry" was the selection. By request, Elsie Johnson favorded us with a recitation entitled, "The Clover Meadow;" also "The Little White Rose."

An intermission was taken, after which a select reading was given by Richard M. Johnson, subject, "A Sermon on a Log." Isaac W. Reeder read "The Harvest Moon," by Maria Fox. Another reading was given by Ella M. Ball, "The Worth of Character."

F. Ida Baldwin was with us from West Chester, and recited "The Flower Girl." Martha A. Johnson recited "If all who Hate Would Love Us," and Hannah P. Smulling, "Uncle Peter at the Big House." The meeting closed with sentiments. Our next meeting will be held at the home of Harry S. Johnson, Ninth month 15th.

A. B. R., Cor. Sec.

Toronto.—A few Friends in attendance at the conference remained over First-day in Toronto, and these were invited to meet with some of the members of the Friends' Association at the secretary's house, 28 College Street, at 4 o'clock.

Letters received too late for presentation at the conference were read from Oliver S. Fell, Swarthmore, Pa.; David Wilson, Wenona, Ill., and others. One of these advocated a monument, on Boston Common, to the memory of the martyred Friends.

The conference formed the subject of comment during the early period of the meeting, with special reference to the impression it had evidently made upon people in and out of Toronto. Thankfulness was expressed that so many had attended, and that some of these had remained over. It seemed to be fully realized by all that it now became us to strive to be worthy of the occasion and its inspiration.

A few verses of scripture were read by Wm. G. Brown, followed by a period of devotion. The secretary, A. C. Courtice, gave a short discourse, followed by others, who referred to the lessons of the conference, our obligations, and to the belief that many of those who had been with us through the week were in thought and sympathy with us at this hour.

Great appreciation was expressed by all that Toronto had been the meeting-place of the conference. The uplift given by it and the duty devolving upon us in consequence were dwelt upon.

BOOKS AND MAGAZINES.

"Matthew Arnold," by G. W. E. Russell (Charles Scribner's Sons, 1904; price, $1.00), a new volume in "Literary Lives," is a book full of interest for all admirers of the famous Englishman. Handicapped as the author is by Arnold's request that he should not be made the subject of a biography, and by the large amount of Arnold literature already extant, he has, nevertheless, gathered together matter for a most readable book. Its contents are sub-divided into chapters on method, education, society, conduct and theology. Mr. Russell's aim has been to treat his subject fairly, and to avoid hero-worship without obscuring his love and admiration for Mr. Arnold as a friend. In the main he has succeeded. Some of the chapters are far more like a friendly chat about a mutual friend than a formal exposition of facts about a famous man.

Mr. Russell's book is not intended for readers entirely unacquainted with Matthew Arnold's writings. For those persons caring to become acquainted with the man before they learn to know him through his books the two volumes of letters, by the same author, published in 1895, will be helpful.

H. M. F.

"The Fire-Bringer," by William Vaughn Moody (Houghton, Mifflin & Co., 1904; price, $1.10), is the first part of a Promethean trilogy, of which the second part, "The Mask of Judgment," is already published. Any further attempt to dramatize a theme which has already been made memorable by such modern poets as Mrs. Browning and Shelley is daring, and no writer is wise to undertake the task unless conscious of a distinctly new message. Mr. Moody's "Fire-Bringer" lacks the simplicity of a great poem, and the force and sustained action necessary to a drama which is to be staged. There is much to criticise in the style of the whole, as a part of a proposed trilogy, and in the too frequent use of unusual words. The drama rises to its highest level in the lyric passages, some of which are almost beautiful.

H. M. F.

The *Plant World* is an illustrated monthly journal of popular botany, and is the official organ of the Wild Flower Preservation Society of America. The issue for Seventh month contains one of a series of articles on the fascinating subjects of botany and travel under the title, "From the Notebook of a Naturalist on the Island of Guam." Other articles are: "On Lonely Rocks and Sand-edged Bluffs," "The Black Fungi," "Some Unusually Woody Plants." One of the departments is "The Home Garden and Greenhouse," whose editor this month discusses peonies, chrysanthemums, pansies, and is always glad to answer questions of a relevant nature. The Teachers' Department is edited by Prof. Francis E. Lloyd, of Columbia University, and this month takes "Polination in the Primrose," "The Origin of Bog Plants," "Liverworts in Dry Seasons," "Fossil Fungi," a "Carniverous Gall." Under "Book Reviews" all publications that would be of interest to plant lovers are taken up. (Published at Washington, D. C.; subscription price, $1.50.)

WINDOW-SILLS IN THE CITY.

Here dwell the daughters and the sons of toil,
And pensive here the rambler's bosom thrills
To mark aloft, in boxed and potted soil,
The tiny gardens of the window-sills.

No tenement so humble, none so mean,
Where God's poor people crowd their meager rooms,
But some brave airy ledge is leafy-green,
Some radiant window odorously blooms.

Nourished each morning with their sprinkling care,
Each evening with salubrious drops restored,
How beautiful their nurslings, and how fair
The gardens of the toilers of the Lord!

Such were the flowers that bloomed in Eden's grove,
And shed their fragrance on the balmy wind;
Such were the flowers our great ancestor wove,
To crown the lovely mother of mankind.

And when, in exile from the blissful gate,
The garden, forfeited, behind them lay,
This was our portion of the blest estate,
These little pots of patrimonial clay.

O gentle flowers, that bloom and fade and die
Between the stony streets and smoky skies,
Our yearning sorrow do ye typify,
Our lost inheritance ye symbolize!

Ye symbolize our faith, O beauteous flowers,
That Eden's gates, unbolted and unchained,
Shall open wide their amaranthine bowers,
And the lost Paradise shall be regained!

—*John Ludlow, in Sunday Magazine.*

WAR.

The war drum continues its beating,
Though protests are many and strong,
And nation with nation is meeting
The discord and strife to prolong.

From pleasures of peaceful instruction
The minds of so many must turn,
To study the art of destruction,
And all its devices to learn.

Ambition and greed for possession
All thoughts of contentment dispel;
And by the strong hand of oppression
The peaceful are forced to rebel.

Destruction of life and of treasure
Reveal its effects from afar;
No thought and no language can measure
The evils resulting from war.

While unto his teachings attending,
The help of the Lord we implore,
That nations may cease from contending
And glory in bloodshed no more.

May he, his great purpose revealing,
Uproot what brings discord and pain,
That honor, and peace, and good feeling
Triumphant for ever may reign.

—*T. Watson, in the Olive Leaf (London).*

RUSKIN MEETS SOME AMERICANS.

I, a second time (lest the first impression should have been too weak), was fated to come from Venice to Verona with an American family—father and mother and two girls—presumably rich—girls, 15 and 18. I never before conceived the misery of wretches who had spent all their lives in trying to gratify themselves. It was a little warm—warmer than was entirely luxurious—but nothing in the least harmful. They moaned and fidgeted and frowned and puffed and stretched and fanned, and ate lemons, and smelt bottles, and covered their faces, and tore the cover off again, and had no one thought or feeling during five hours of traveling in the most noble part of all the world, except what four poor beasts would have had in their end in a menagerie, being dragged about on a hot day. Add to this misery every form of polite vulgarity, in methods of doing and saying the common things they said and did. I never yet saw humanity so degraded (allowing for external circumstances of every possible advantage). Given wealth, attainable education, and the inheritance of 18 centuries of Christianity, and 10 of noble Paganism; and this is your result—by means of "Liberty."—*Letter to Charles Eliot Norton, in the Atlantic.*

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 10.30 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

8th mo. 21st (1st-day).—Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting house at Newtown, Delaware County, Pa., at 2.30 p.m.

CHARLES PALMER, Clerk,
P. O. Box 218, Chester, Pa.

8th mo. 28th (1st-day).—Hopewell, Va., Young Friends' Association.

8th mo. 28th (1st-day).—The Friends of White Plains, N. Y., will hold their next meeting at the home of Sarah A. Knowlton, 42 Fisher Avenue, 11 a.m.

8th mo. 29th (2d-day).—Ohio Yearly Meeting, at Mt. Pleasant. Friends desiring to attend, by sending notice, will be met at Mt. Pleasant Station, Wheeling and L. E. R. R., on Seventh-day, Eighth month 27th.

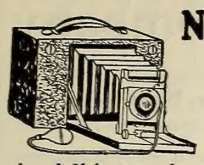
It is most earnestly hoped that as many interested Friends from other yearly meetings as possibly can will make an effort to be present throughout its sessions.

Friends from East connect at Steubenville, O., at 8.10 a.m. and 3.40 p.m., or at Wheeling, W. Va., at 8.05 a.m. and 3.45 p.m., arriving from either point at Mt. Pleasant at 9.02 a.m. and 4.33 p.m. Word should be sent to William R. Clark, Emerson, O.

8th mo. 29th (2d-day).—Duanesburg Half-Yearly Meeting; meeting of ministers and elders on Seventh-day before, at 3 p.m. Friends will note the change in date, which is on account of the Conference in Toronto.

8th mo. 30th (3d-day.)—Burlington Quarterly Meeting, at Mt. Holly, N. J.,

(Continued on page iii.)



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"The Haverford Summer School." M. C. Albright.
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CALENDAR OF MEETINGS.

(Continued from page 560.)

at 10.30 a.m.; ministers and elders, day before, at 10.30 a.m.

8th mo. 31st (4th-day).—Southern Quarterly Meeting, at Third Haven (Easton), Md., at 10 a.m.; ministers and elders, same day, at 9.15 a.m.

9th mo. 3d (7th-day).—Whitewater Quarterly Meeting, at Rush Creek (Lincolnville), Ind., at 10 a.m.; ministers and elders, same day, at 8 a.m.

9th mo. 3d (7th-day).—Blue River Quarterly Meeting, at Benjaminville, Ill., at 10 a.m.; ministers and elders, day before, at 2 p.m.

9th mo. 4th (1st-day).—At Concord Meeting House, Delaware County, Pa., a circular meeting, under care of a committee of Concord Quarterly Meeting, at 3 p.m.

9th mo. 5th (2d-day).—Centre Quarterly Meeting, at Half Moon, Pa., at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

9th mo. 8th (5th-day).—Prairie Grove Quarterly Meeting, at West Liberty, Ia., at 10 a.m.; ministers and elders, same day, at 8.30 a.m.

9th mo. 8th (5th-day).—Salem Quarterly Meeting, at Woodstown, N. J., at 10 a.m.; ministers and elders, day before, at 3.30 p.m.

9th mo. 10th (7th-day).—New York Monthly Meeting, at Rutherford Place, Borough of Manhattan, at 2.30 p.m.

9th mo. 12th (2d-day).—Illinois Yearly Meeting, at Clear Creek, Ill., at 10 a.m.; ministers and elders, 7th-day before, at 10 a.m.

YOU NEVER CAN TELL.

You can never tell when you do an act
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see.

You can never tell what your thoughts will do
In bringing you hate or love,
For thoughts are things, and their airy wings
Are swifter than carrier doves.

They follow the law of the universe;
Each thing must create its kind.
And they speed o'er the track to bring you back
Whatever went out from your mind.

—*Olive Leaf* (*London*).

For the dark resounding caverns,
Where Thy still small voice is heard;
For the strong pines of the forests,
That by Thy breath are stirred;

For the storm, on whose free pinions
Thy spirit walks abroad;
For the strength of the hills—we bless Thee,
Our God, our fathers' God!

—*Mrs. Hemans.*

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXXVI., ... 561
THY WILL BE DONE (Verse), ... 561
THE FRIEND AND HIS MESSAGE, . . . 561
THE POWER AND PRACTICABILITY OF NON-RESISTANCE, ... 565
PASSING OF THE PRAYER MEETING NOT THE PASSING OF RELIGION, ... 566
WHAT TO READ, ... 567
MEDIEVAL THEOLOGY:
Friends' Christian History Lessons, XXXIII., ... 567
EDITORIAL:
Work for the Permanent Secretary, . . 568
Editorial Notes, ... 568
CURRENT EVENTS, ... 569
BIRTHS, DEATHS, ... 571
NOTES, ... 571
UNIVERSAL PEACE UNION, ... 572
DISTRIBUTION OF THE CONFERENCE REPORTS, ... 572
COMMUNICATIONS:
From Woodbrooke; The Conference; Work for More Than One Paid Secretary, ... 572, 573
VISIT AMONG BLUE RIVER FRIENDS, . . 573
ADULT SCHOOL TEACHERS AT WOODBROOKE, ... 574
A GREAT SURGEON ON DRINK, ... 575
PEACE EXHIBIT AT ST. LOUIS, ... 575
BOOKS AND MAGAZINES, ... 575
MISCELLANY: Plain Truth (Verse), . . . 576
CALENDAR OF MEETINGS, ... 576

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PHILADELPHIA, NINTH MONTH 3, 1904.

Volume LXI. Number 36.

GOOD WORDS.—XXXVI.

The true Christian is one who sows that others may reap, for God has ordained that we should find our highest satisfaction in sacrifice.

—F. J. G.

In the London *Friend*.

For Friends' Intelligencer.

THY WILL BE DONE.

"Thy will be done"; naught see I in thy will,
In life or death, but greatest glory still.
"Thy will be done"; then all the earth to thee
In love and harmony will bow the knee.
"Thy will be done"; O show thy servant, Lord,
This great world governed by thy holy word,—
"Thy will be done," then, all my prayer would be.
My life, my aims, my work, all, Lord, for thee.

E. S. S.

THE FRIEND AND HIS MESSAGE.

[Address of John William Graham, of Manchester, England, at the opening session of Friends' General Conference at Toronto, Eighth month 12th, 1904.]

The rise of the Society of Friends was due to a fresh and vivid consciousness of "the Light that lighteth every man that cometh into the world": that is, it might be called a "Community of the Holy Spirit."

The whole Christian Church finds room for reverence for the Holy Spirit, and has founded the festival of Whitsuntide to commemorate it. Whatever utility such special times as Whitsuntide may have for those who can only be led to think at all by being reminded to do so by the return of an anniversary, I have some fear that one effect of it has been to cause the work of the Holy Spirit to be regarded as an incidental feature of the Gospel, to be commemorated about the end of May, rather than as the central manifestation of it every day in the year.

For, in fact, it is the core of the rope for all of us, whatever its outward texture may be. Jesus told us plainly that to speak against the Son of man was pardonable, but not against the Holy Spirit. This passage I take to mean that we may be in error about Jesus himself and miss his precious and sustaining fellowship, without being irredeemably lost; but as the Holy Spirit is what we must live by all the time, the loss of it is, and must ever be, while it lasts, the loss of God.

Between the soul of man and the light that lighteth him there have intervened two channels of communication. These two means of grace are, of course, the Church and the Bible.

Bluntly put, we assert that there is no such thing as the authority of the Church. It is but the consensus of a number of men like ourselves, who lived in ages less well informed than our own—who, in early days, were influenced by heathen prepossessions, at all times were dependent upon a rather low average of current opinion among the multitude, and in later days were coerced by political necessities, and by the personal tastes of such kings and queens as Henry VIII. and Elizabeth. Ruskin says: "You might as well talk of the authority of a morning cloud. There is light in it; but it is not of it, and it does not transmit all the light that it receives from Christ who is its sun." He continues that "you might as well talk of the authority of a flock of sheep. For Christ's Church is a body to be taught and fed, not to teach and feed."

With regard to the Bible: it is a treasure house of jewels of very varying value; a record of priceless inspiration fitted into forms not always easy for modern men to follow. The question is not really one as to its authority—for it sometimes speaks with conflicting authority—but as to its comprehension and interpretation. To try to appreciate and properly interpret the Bible is far from plain sailing, it is a lifelong task for a man who is both learned and spiritually minded. The Spirit is therefore ultimately the interpreter of the Bible.

We are thrown back, then, within, for the laws of the Kingdom whose seat is within,* and according to the final judgment of the inward man will be the measure of truth we unite with in the Church, and the measure we can glean out of the Bible.

But when all has been said, there remain practical difficulties in relying wholly upon individual guidance. The opponents of early Quakerism not unnaturally retorted upon their plain-speaking critics that they were assuming a blasphemous claim to infallibility, and that tailors and shepherds should not claim to be wiser than bishops and Christian Fathers. Indeed, the first generation of Quaker apostles had not passed to its rest before misgivings had arisen among the Friends themselves, and cautionary statements implying their practical unity with orthodox Christians on most points began to be uttered. Edward Burrough, Francis Howgill and Isaac Penington had died—had died too young, after many imprisonments, before the first flush of the glorious sense of immediate revelation had been checked by the cold hand of authority.

But we find in the writings which date near the year 1700 many signs of what some would call a return to soberness, others a shrinking from the possibilities implied in the full light of revealed truth. There is the well known contradiction in Barclay's Apology in which he states that all conclusions must

* "Shall the Kingdom be within and the laws of the Kingdom written without in a book?" asked Isaac Penington.

come to the test of Holy Scripture, a cautionary statement out of harmony with the rest of the book. William Penn's Letter to the Bishop of Cork in his old age is different in tone from "The Sandy Foundation Shaken" and "Innocency with her Open Face," which he wrote, one of them from Newgate, in his youth. George Fox also obtained leave to land on Barbadoes by writing a letter to the Governor, reciting all that he could agree with out of the Westminster Confession. After his death George Whitehead was instrumental in drawing up a confession of faith as near as possible to current orthodoxy.

These utterances, which were checks upon, not characteristic of the Friend and his Message, but due to the impact of current opinion upon it, were conveniently quotable and were reassuring to critics. They have found their way extensively into Yearly Meeting's Epistles and so into Books of Discipline. It would be out of place to discuss them on their merits now.

The diversity thus present from all days except the earliest has never been finally adjusted amongst us. There have been those on the one hand to whom individual enlightenment and personal freedom of conviction have been as the breath of life; and on the other, those who felt lonely when outward supports were taken away; who needed and valued the help of outward authority; indeed, who lived upon it.

This theoretical inconsistency worked out its logical conclusion in logical America at a period when the all-embracing catholic flood of the love of God ebbed low—a flood which might have swept Liberal and Evangelical alike along in one great tide of blessing; and produced the tragedy of Quakerism, the Separation of 1827; and it cannot be denied that it still exists among us everywhere, least, however, where the Christian life makes such differences pale into unimportance. That is, no complete and harmonious philosophy of Divine Guidance and its limits exists among all who bear the name of Friend with general agreement.

Does not this point to some original weakness in our premises, point to there being something imperfect in the ideas of Divine and human nature with which the seventeenth century faced the problem? It is some error in preliminary assumptions which causes arguments to lead into a blind alley. Let us anxiously scrutinize our data. The seventeenth century had not reached—can I venture to suggest?—such a thought of God and of man as is even possible to us now—poor and unworthy as ours doubtless is.

In our search for God, let us then turn for help to common experience—begin from the beginning—

> "Correct the portrait by the Living Face,
> Man's God by God's God in the mind of man."

This is our best hope of gleaning true glimmers on the Eternal behind the Veil. Bear with me in this great essay to tell what can never be well told.

In experience we are perpetually called to sacrifice our individual claims in favor of a larger whole. We are called to live for service, for a cause, for the family, for the Church, for the nation. We must die to live again. And these larger wholes we often speak of as individuals—a church is born, a nation is in maturity, a cause dies. From the angels of the Seven Churches to our Columbia and our Britannia and our great mother Humanity we speak in personal figure of what we realize as a single entity.

Again, to grapple with the intimacies of the process, he who will study the detailed analysis of love in 1 Cor. 13 will find there that the essence of the matter consists in taking the loved one within the barriers of our own personality until two become one. This is the beginning. On these lines we are called to proceed, until the ethical thought of the time has demanded a new word, and we speak habitually of the "solidarity" of the Church—of the "solidarity" of the race. Shall we begin to believe in obedient simplicity that God is Love?

This all points—more I dare not assert—in the direction of thinking of God as an infinite Personality of which we are a part, as the drop is a part of the ocean, or, better, the leaf of the tree. We are leaves on the tree, which is God. This is not an easy thought, yet it is to be found in the New Testament in such passages as "In him we live and move and have our being," or "Unto him are all things, and in him all things consist." It makes literally true our Lord's assertion, "I was in prison and ye visited me. . . . Inasmuch as ye did it unto one of the least of these, ye did it unto me."

> "The mountains, the hills, and the plains,
> Are not these, O soul, the vision of Him who reigns?
> . . . . . .
> Speak to Him, thou, for He hears, and Spirit with Spirit can meet.
> Closer is He than breathing, and nearer than hands and feet."

This harmonizes with the thought of God as our Father—a thought not to be weakened; for from fathers come sons, and as nearly as a fleshly parallel can be expected to run, the unity of our soul and the Soul of souls may fruitfully be likened to the mysterious hereditary unity of the family.

This does not make our God a bare and distant abstraction. He has a richer, not a fainter, Personality in this view; and though, indeed, a Personality without limitation is not practicable as an object of intellectual contemplation from the outside, and we may incline to fall back, *if we are to be outsiders*, upon the rather melancholy thought of

> "Him whom we name but cannot know;
> Even as we name a star, and do but see
> His quenchless flashings forth,
> Which ever show and ever hide Him,
> And which are not He."

But *from the inside*—to the voice of Prayer—to the honest effort—to the cry for forgiveness, there comes the response by which we know we are closer than ever to our Father who is in Heaven.

Psychical research is now pointing strongly to the belief that the soul, though certainly a unity, is composite too—as the body is. Of our own Personality we are more certain than we can be of anything else; yet our body is composite—it is the result of the activities of a million cells of protoplasm, each of which has a life of its own, and struggles with and co-operates with other cells, and so makes the great republic

called Man. And now we find the soul too analyzable into elements, though I cannot now even begin to prove it. On these lines of analogy we may find the suggestion of unity in manifoldness to be not an unreasonable guide in our thought of the Infinite Father.

Many difficulties become solved in the light of this thought, though it be itself not easy.

The mission of Jesus our Lord was to reunite by family reconciliation, restoring love and order and peace in the Father's house, restoring the communion marred by sin. For sin is separation from God; and he came to conquer sin. Sin is the self-assertion of those outward bodies and fleshly minds which are on earth the necessary clothing or vehicle of the soul, but which need to be voluntarily submitted in a heavenly obedience, and to conform to the one ever-living Personality with which our souls have organic union. At the crisis of his life his final prayer was: "As thou, Father, art in me and I in thee, that so they also may be one in us." This is the At-one-ment which he achieved.

Again, in the light of our union together in God we can understand how it is that in practice we find that worship comes with fellowship and fellowship with worship. Public worship is a poor affair when the worshipers do not know one another—is an absolute failure when they disapprove of or hate one another. On the other hand, true communion between kindred souls melts into worship, in or out of meeting. These are two words for the same communion, approached differently. How often have we heard the prayer, "As we come nearer to one another, Lord, we come nearer to Thee."

Prayer, again, may be realized, not as an impossible artificial interference with natural law, but as an act of communion with the Creator and Source of our being, as the sap of the maple comes on its journey of refreshment from the trunk of the tree to the leaf, and the leaf breathes in from the atmosphere what it sends to the heart of the whole.

Perhaps, now, we can see that this conception of the Light that lighteth every man that cometh into the world implies no claim to infallibility, only a claim to be a living part of the living God. By trying we find out when we must be teachable, and when we must insist; and we are not infallible in either the one or the other; there is nothing infallible under the sun. But let us live as near as we can to the Divine Heart, knowing surely that we shall not be left without sufficient light from him from whom we come, in whom we live, to whom we go.

We have now described our leading principle, viz.: our union with God in Christ—our communion with Christ in God. We believe in the strength which is at the service of the faithful man who lays hold on the Divine power; in the light that falls upon the eye kept single; in the fruit to be born by the seed of the Divine life in the souls of men.

It is much commoner in religious talk to emphasize human weakness, and though there may be a touch of convention about it sometimes, so that people would not always like to hear others say what they are ready to say about themselves, yet, of course, human weakness is a fact of experience, which Friends do not dream of denying, any more than those who dwell chiefly on human frailty deny that strength is available, too. But these truths may be held in different proportions, with varying emphasis, with wholehearted enthusiasm or grudging acquiescence; and this makes all the difference in practice, and forms the watershed which has led to such striking differences between ourselves and other Churches. We base our arrangements and order our worship as we do because we believe men to be vehicles of the Divine Spirit; on the other hand, ordinary church organization consists altogether of helps to human weakness—the beautiful buildings with their glowing windows and carven stone produce an atmosphere and influence not exactly that of common earth, and so help to heavenly-mindedness; the creed is to guide the believer's unsteady feet to the truth; the ritual provides that feeling shall be expressed in a safe and dignified manner; and an educated and separated order of clergy is provided as teachers, counsellors and confidants of the ignorant and the weak. Truly the differences work out to some complexity between those who look confidently to the Divine presence without external aid, and those who depend upon means of grace.

Most churches in the seventeenth century spoke perpetually of man being by nature a sinner. The rival doctrines of Calvin and of Rome alike begin with a statement of human degradation; and Quakerism was a revolt against Calvin. We believe that in the truest sense of the troublesome word "nature," man is by nature a saint; that is, the saintly man fulfills best human destiny, and reaches the ideal human standard—that the process of regeneration, or awaking to God, is the most entirely proper and natural thing to occur to him; and that when he misses sainthood he is correspondingly uncomfortable, and out of the line of his natural development. Doubtless he has a double nature. We are always thinking of his better one. We may elect to do this and yet admit that there may be many to whom the external aids are found helpful. We can but follow the best we know. The silence of our meetings need be no bare emptiness. It may throb with the Divine Life and be as silent and as fruitful as the dew or the gentle rain, and the spirit of it as quiet as the breathing of the air.

We think that this is a more bracing experience for the soul than to rely on the stimulus of music, to follow forms of words, to listen to appointed sermons, to learn our beliefs from creeds. These things are tonics or stimulants, useful for invalids, and, perhaps, in our weaker moments, for any of us, but to the healthy man injurious. They make their appeal to the spirit through the gate of the flesh; and though man is both flesh and spirit, religion is, after all, an activity of the spirit; and we dread what Henry Drummond taught us to call "parasitism" in the life of the spirit, making up for our own want of spiritual force by the beauty of a musical service or the eloquent earnestness of a minister.

We cannot put any artificial limits to the Divine message; we are bound to leave the way open in ministry for spontaneous expression. This seems to follow inevitably from a real belief in the sacred reality of the Word. So we meet, and must, so long as we are in any true sense Friends—on a basis of silence, give liberty for all to speak or to offer prayer, and wait for the consequences. The consequence has been, for two hundred and fifty years, what we should expect—a revelation of Divine life mingled with human dross, at its best veritable inspiration, and even at its weakest disciplined by the general sense of solemnity in the congregation. It might have been anticipated that liberty would have become disorder, and inspiration have led to unbalanced excitement. As a fact, a solemn quiet has been the way of the Lord with us.

We have no celebration of Holy Communion. This, I know, strikes strangers coldly and unpleasantly at first. The Lord's words on the subject, when textually criticised and put in their place in history do not amount to a command. I have elsewhere treated this point, and now can only say that the true Quaker position is that no religious observances make any part of primitive Christianity, that ritual and organization came later, and that all the Lord left behind him was his Spirit to inspire varied organizations, that the true Communion is a daily and hourly experience, and that days of special religious fervor are apt to be followed by reaction between the great days.

The tendency to do things in the easiest possible way—to make cheap substitutes for costly things—is always with us. Now this communion with the Infinite which we seek is not an easy or a lazy experience. It is an active energy of the soul. How probable then that men may substitute a handy and regular ceremonial for the real thing. And if the Eucharist does become a substitute for true communion, its very beauty and impressiveness become a snare to us. Historically, of course, the evil has become far worse than this. We are familiar with the assertion that without the outward act, performed under regular ecclesiastical sanction, there can be no Communion. Round this as a nucleus the whole edifice of priestcraft, that culminating insolence of overweening pride in our human story, has collected. It is not easy to persuade those who have known Divine blessing to come with the Eucharist, that it may come just as well without it. The Society of Friends exists to show by experiment that this is the case, and that all regulation of the processes of the soul in the end hinders them. It has been well pointed out by Prof. William James that the very means provided to achieve any service for us tend to become stiffened into a professional routine, and so to come to absolutely stand in the way of fresh and simple ways of rendering that service.

This is but one of the testimonies we bear against over-organization. We are not organized even into clergy and laity. The whole of our little spiritual strength has been devoted directly to the help and salvation of man, and has not gone to the support of ecclesiastical institutions. We have built no costly churches, maintained no clergy, either in wealth or poverty, furnished no choirs and organs; we have devoted ourselves to freeing slaves, to teaching our adult schools, to fighting drink, to humanizing jails, to home and foreign missions, to helping the victims of war, persecution and famine. We have time and money for these things largely because they are not absorbed in providing costly means of grace for ourselves.

The subordinate place which religious observances have with us makes us appear quite irreligious to the Catholic or the High Anglican. There is so little to see. No sacraments, no creeds, no baptism or confirmation, no clergy, no choirs. But, correspondingly, the whole of human life and experience is transfigured in our minds. Our work and our play are parts of the Divine Service. There is no line between sacred and secular. We do not so much abolish the clergy as abolish the laity; we are all priests unto God. Surely something like this must be the far away ideal of all good men who desire that the human race shall end by building the City of God. So we try to live all the time *sub specie æternitatis*, in the very presence of the Eternal.

We shun amusements which weaken the moral fiber. We love simplicity of life that the soul may not be hampered by the swaddling bands of luxury. We believe that pure religious service and undefiled is to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from worldliness; so that we cannot localize the Divine Presence or materialize the Spirit, either in holy altar or holy wafer. We have each our holy places where we have met with God; but they are independent of stone and of gold, and they need no episcopal consecration. "Neither in this mountain nor yet in Jerusalem," but in spirit and in truth, would we worship the Father. Our bond of union is not intellectual, either; we do not unite on a body of propositions drawn up as a creed, we unite in reliance upon individual guidance and in a manner of worship which gives it scope; so that on the large questions of dogmatic theology there has always been variety among us.

I have said nothing about war, our testimony upon which has perhaps made the largest impression upon the public, because it is such a practical point. One could not have prophesied that a deep sense of the wickedness of war would have been felt by the Children of Light, as the early Friends sometimes called themselves; and it took a few years before they saw as a body that to the Christian war was impossible. Their independence of thought led them back to Christ, in that, as in other matters. They saw the evil spirit behind war, the lusts from whence it came. They were free from any connection with governments. Their whole attention was devoted to the true inwardness of things. To a spiritually minded man Force is no remedy; and a slain soldier is a temple of the Lord destroyed.

Such, then, is our ideal; an ideal which we Friends "in this poor, miserable, hampered actual," imperfectly carry out. We stumble and fall like other

men; temptation does not pass us by. But we know that our simple worship has been a home for saintly souls, and has given strength to many a brave servant of the Cross.

THE POWER AND PRACTICABILITY OF NON-RESISTANCE.

[An address delivered before the Young Friends' Association of Pasadena, Cal., by Mary Russell Mills, wife of Benjamin Fay Mills, the well-known evangelist.]

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man shall sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."

There is a deathless vigor, attainable by every one of us, but possessed not so long as we practically doubt concerning its source or the method of its attainment. It is the unfailing energy drawn from the very fountain of life itself, when all striving has ceased and the currents of the individual being, unimpeded by any personal will, flow with the current of Universal Being. He who has acquired the art of absolute non-resistance has passed, by a partially obscured door, into the cabinet of causes, into the secret place whence are the issues of life.

This principle of Non-Resistance has been taught by the religious and spiritual teachers who have sounded the most profound depths of human need and experience, and risen to the most lofty heights of power and inspiration, those whom the largest numbers of intelligent men have unquestioningly received as bearing the stamp of a heavenly origin.

And yet, when this principle has been stated as a rule of action, it has met with more of questioning, of hesitation and antagonism than any other. It has seemed peculiarly out of harmony with the whole thought and genius of our western world. So intent, indeed, have the peoples of this latest civilization been on the working out of certain ideals of material benefit and progress, that as a principle or as an important element of the teachings of the great, universally-recognized Prophet of this portion of the world, it has been very largely lost sight of. It has not only occupied no prominent place in the exposition of His professed interpreters, but those very priests and instructors have appeared, for the most part, to feel no obligation to live in the spirit indicated by the teaching of their leader, at least to give this spirit anything like a pervading prevalence in their thought or actions. The Society of Friends has alone stood staunchly for this principle. On hearing a clear statement of the teaching of Jesus on this point, an intelligent man who had all his life attended the services of prominent churches, remarked, with no little of surprised interest, "I have *never* heard anything like that." When awakened souls have eagerly inquired of their ordinary spiritual teachers concerning the meaning of Jesus on this point, the explanations have often been but ingenious or bungling equivocations, although, we may well believe, ignorantly conscientious ones. Of course there have been many souls, take it the centuries through, who have reached a sufficient degree of intellectual and spiritual freedom to slip the noose of popular opinion, and not only perceive, but live in the beauty of this transcendent idea, but these have generally succeeded in giving only an impression of their own courage and sanctity, rather than of the practicability of their method. Our governments and society are organized to punish the evil-doer and protect the innocent. As nations we are equipped for the violent protection of our rights and bloody resistance to any encroachment on them. Our "business is organized warfare." There is provision made in even the most humane of our institutions, our asylums for the needy, our churches and schools, for some sort of discipline of offenders. The home has been the most nearly exempt from methods of punishment, but perhaps the best-ordered and most truly conscious-governed homes have been those where obedience to a general law was in some fashion required and a penalty laid on those who disregarded it. We have grown into the habit of thinking that it is a disgrace and weakness to be found lacking in firmness in the assertion and defense of our "rights," and we almost universally ascribe the solidity and glory of our civilization to our warlike and aggressive methods.

But all the while there speaks to the quickened and reverent ear of him who will listen, the sublimely authoritative voice of him whom many have recognized as foremost in the counsels of the God of all wisdom—"But I say unto you, that ye resist not evil." If any man shall smite you, give him the opportunity for another blow. If he would take from you by force or process of legal proceeding, give him more than he asks, grant his most unreasonable request, and lend, hoping for no return. Is not all this clearly an outrage on the best ideas of justice and right that society has developed up to this time?

Our whole difficulty in regard to this matter has proceeded from our attempt to look at it from the outside and judge of it by its external appearance, plausibility and possible consequences. Perhaps this has been the best we could do thus far. The knowledge of any principle is received, with most people, by its translation into a method of action, and the interpretation comes slowly through its application. But there are always those who intuitively perceive the eternal, necessary qualities that go to constitute a principle that spreads its immeasurable vastness of truth, as a background for all possible actual explications of its existence and beauty. To the pure in heart, Non-Resistance has revealed itself as such a principle, and when shown to be such all questions as to whether it be practicable as a method of action appear frivolously irrelevant and to have had their birth on a low plane of selfish utilitarianism. It will be seen that when it finds voluntary and consistent expresison in an individual life, non-resistance is an attitude of mind rather than a mode of action. It is the habit of looking at the invisible. It is the recog-

nition of the Divine Nature that is at the heart of all things, that is the essential substance, source and purpose of each being and object in the universe; that is the central, formative force and cause of every event, condition, relation and experience that has ever been known or will be known. Non-Resistance of evil is the exercise of that Reason wherein we see things as they are, in their own true state of being, not in the haze caused by the crude and often repulsively-unformed conditions incidental to their and our state of extreme youth and partial development.

One who had, long after the hairs were white and the years increased, preserved a face and manner of beautiful serenity, was asked the secret of her calm, and replied, "I remember, always, that there is a Heart at the heart of the universe that is friendly to me." The confidence of this memory is what he practically expresses who steadily refuses to combat any appearance of evil. He considers it wasted time to expend energy or care in attempting to destroy that which is of its own nature unpermanent and must in the course of a natural process disintegrate and disappear.

He makes this thought the guiding motive in all his intercourse with his fellows. He says, "I understand that this violent aggressiveness, this graping at the apparent good, this disregard of the need of others, these indications of a low and coarse origin in the brute nature, that for a time I behold in my brother, are but the unpleasant vestiges of a lower state of being, that presently will fall away and leave him pure and fair, the child of God which he is. I will see the true man *now*, and, ministering to him, procure his more speedy emergence. In him I will confide, him I will address, and to him I will lend and give all things that are typical of the wealth of the soul, which I share with him, if I, too, be a true child of the Highest. If, in the blindness of his childish ignorance, he would wound or injure me, it is only the same poor weakness and wickedness in me that he would strike, and I will perpetuate that in neither of us by a returning blow. If he will and must, let him beat into nothingness the brute in me, and exhaust even to the death the brute in him. Meanwhile the God in me shall call with such power unto the God in him that we shall come to express the harmony of identical nature.

And thus will I regard all the outer conditions of my life, howsoever unlovely or painful or degrading they may be. I will not resist them, understanding that in whatever strange guise they come they are messengers from the Lord of life; they are, seen yet more nearly, but the varied coverings of His own majesty of Wisdom as He comes to me with most loving intent. I will not resist them; I will go down deep enough to find the God in them and go *with* Him.

It may now be clearly seen how this attitude of mind and rule of conduct are the representations, in the will and action, of a principle that lies at the very heart of the religious life—a principle that sooner or later each one of us will have to reckon with, and with which every individual life will have to be squared. The intelligently religious life is the life of trust and love—trust in the whole good order of the world, trust in the God that is in everything; love that "taketh no account of evil," love that "believeth all things, hopeth all things, endureth all things"; love that "never faileth." When we trust, when we love, we do not resist; we find the soul that is in harmony with our own soul and act with it.

There are three specific aspects in which this manner of life approves itself to the enlightened mind, and these three cover the whole range of relationship and duty.

1. We should practice non-resistance for the sake of every soul with whom we come into a one-to-one relationship. Faithfully observed this mode of intercourse would banish all the iritations, retaliations and recriminations that steal so much of sweetness from the home life. If the tenderness that is the dominant chord in every real home became supreme, without a second, the homes would overflow the world, and the universal "heavenly home" would indeed have become an actuality. He who would beat all "swords into ploughshares" must remember that the tongue is the sharpest of two-edged swords. Why should the tongue or pen be considered the most effective when used as weapons of warfare? Say, rather, that they are instruments to be used for the edification of all that is high and noble, and that will, by reason of its own existence, make obsolete all that is lower or poorer. Every enemy would be slain if we thus "struck at his heart," and overcame his hate by "not-hate." Every criminal whom the methods of violence have failed to reform—and that means every criminal the world has known, for force has never converted to purity and nobility one unclean or unworthy wretch—would be constrained at last to yield to the patience of infinite gentleness.

(To be continued.)

PASSING OF THE PRAYER MEETING NOT THE PASSING OF RELIGION.

I cannot doubt that one of the reasons why the prayer meeting has seemed so generally to suffer of late is because of a gradual and general change from an introspective to an objective emphasis in religion. The older prayer meeting often relied to a large extent upon results of considerable introspection. And there is both less of such self-examination, and further, less willingness to speak directly of those inner conditions. This general trend, I have no doubt, is soundly based psychologically, and in the end will prove wholesome and helpful, though it makes the problem of the prayer meeting for the present more difficult. The experience of the College Young Men's Christian Associations, in their small circles for Bible study, seem to show, however, that men are not less interested in religion, or less willing to share their deepest thought, provided it can be done in discussion of the Scriptures, or something else that does not seem to gather immediately about their own inner experience.—President King, of Oberlin, in the *Congregationalist.*

WHAT TO READ.

I once asked a man, whose "style" is greatly admired by good judges, what book had influenced him most. "Boswell's 'Johnson,' undoubtedly," he replied; "I am always picking it up and reading it." General Grant's "Memoirs" is an excellent model. Stevenson's "Treasure Island" is a magnificent speciment of clear, graphic, crisp and yet rich composition. But read any of a hundred other writers whose work has stood in high rank for longer time than a generation, the Bible first; then Shakespeare; after those, Thackeray, Scott, Emerson, Holmes, Balzac and Victor Hugo. If money is lacking and books are hard to procure, be content with the Bible and "Robinson Crusoe." You are not likely to learn to do better writing than is in those two books.—Julian Ralph, in *The Making of a Journalist* (Harper Brothers).

MEDIEVAL THEOLOGY.

FRIENDS' CHRISTIAN HISTORY LESSONS. No. 33.

Read Job, xxxviii., 1-41.

Touching the Almighty, we cannot find him out; he is excellent in power; and in justice and plenteous righteousness he will not afflict.—Job, xxxviii., 23.

After St. Augustine came the conquest of the empire by the Teutons, and for a long time speculative thought disappeared. As we have seen, the monasteries were the retreat of such learning as the times preserved; but there was no original thought, no science.

About the middle of the ninth century appeared the first great "school-man" in the person of Scotus Erigena, a native of Ireland and a teacher in the Palatine Academy. He was a learned man, a man of courage and of judgment. It is true his theology was not new; but it was new to his time, and new in statement. Scotus believed that the world is in God, and God is in it as its essence, its soul, its life. He is indefinable, incomprehensible; higher than goodness, higher than truth, higher than eternity. He is the eternal mystery. Man's soul, like God, is a mystery, since its essence is God himself. The fall of man due to sin brought upon his nature the imperfections, the diseases, the passions of the body, and with these separation from God. Creation goes on eternally. The world emanates from God as light from the sun or heat from fire. As all things emanate from God, so all things will return to God. This return is effected for the world in man, for man in Christ and the Christian, and for the Christian in union with God through the spirit of wisdom and science. All are predestined for salvation. Hell is only a spiritual experience and has for its aim the cleansing of the soul from sin.

It was not for two centuries that another powerful thinker appeared. Anselm, who died in 1109, shows in his teachings the great advance made by dogmatism in the centuries behind him. Faith is the first and necessary requirement in the search for truth. The Holy Catholic Church is the infallible repository of revealed truth, and no Christian should ever doubt its teachings. Yet reason is also the gift of God, and cannot therefore contradict revelation; hence we may reason to bring ourselves into accord with the Church—not, however, claiming any right to results condemned by the Church. Anselm was not himself content with dogmatic truth. He struggled to prove the existence of God, and presents several proofs, which partly satisfied his reason. Yet, when he came to analyze his conception he found in it so many contradictions that he was obliged to take refuge in the fact of God's superiority to all understanding.

The doctrine of the atonement is fully considered. Sin is an offense against God, and God, in spite of His goodness, cannot pardon sin without offending against justice. But sin is an infinite offense, since it is against an infinite being; wherefore no finite punishment would serve. Man must, therefore, be lost forever either by total destruction or by eternal misery in hell. But either method would defeat God's aim, which is the happiness of his creatures. The only escape is for God, himself infinite, to take the punishment, thus meeting infinite guilt with infinite atonement. Hence the necessity for the incarnation and for the ignominious death of the incarnate God. God is man's substitute. Thus man is pardoned and saved.

One of the great controversies of the eleventh and twelfth centuries was that between idealists and materialists. The Catholic Church did not regard itself as merely the sum total of its believers. On the other hand it was regarded as a real and superior power, distinct from and independent of the individual believers. It was the repository of revealed truth—supreme and infallible. It was the earthly representative of God himself, and thus superior to all earthly potentates. But common sense tends to the opposite view, according to which the only real things are individuals, and abstractions have no existence outside the mind. This view destroys the authority of the Church; it makes "original sin" impossible; it makes the "trinity" into three gods. Hence, it was anathematized by the Church, though it found adherents even in the Church. The great schoolman Abelard undertook to reconcile these hostile ideas. He believed in the actual existence of universal ideas, but only in individuals. He was a student of the ancient philosophies and claimed to find all the essentials of Christianity in the writings of Plato and other heathen writers. He even believed that the writings of the great pagans were ethically superior to the sacred books of the Hebrews, and that their authors might be supposed to be saved, even though they did not know Christ. In these metters Abelard went beyond his Church and was distrusted; yet he had great influence, and it was evident that theology was not as narrow as it afterwards became.

Topics.—Universalism vs. Election, The Proof of the Existence of God, Christ as a Substitute, Abelard.

[The above lesson is the last of the quarter. The first lesson of the next quarter will appear in our issue of Ninth month 24th.—Editors.]

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, NINTH MONTH 3, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

WORK FOR THE PERMANENT SECRETARY.

THE Society of Friends, in the days of its most vigorous growth, was advanced by the concerned and systematic activity of the promoters of the faith. It has to be admitted that of late the changed conditions of our industrial and social life have tended to make voluntary systematic work difficult, if not impossible. That making a virtue of this necessity may have tended to indifference to the advancement of our principles does not alter the fact that the Society has suffered from our inaction, and the world has also suffered for the truth we possess, but have not adequately propagated.

To attempt to overcome the conditions which have rendered Friends less energetic and forceful than they were aforetime, we believe was the cause which led the General Conference at Toronto to approve the plan for employing a secretary who shall give his or her time to the consideration of the Society's needs, to an attempt to meet them, and also to take into account the need of the world at large for our truth and our testimonies. This prepares the way for a partial statement of the things which such a secretary might do.

He should systematize and co-ordinate our activities. Friends should be influential for peace, temperance, civic righteousness and justice, and could be to a marked degree if their influence were properly collected, directed and expressed. It should be the business of the secretary to assist Friends in being thus effective for all sorts of human betterment throughout our whole heritage.

He should so learn to know conditions and needs that Friends' Associations, First-day Schools, and possibly meetings for worship, might be established wherever the opportunity or the demand existed. He should know the work and the workers, and bring the two together as local and general need might suggest. By tactful, kindly and helpful oversight he should discover, inspire and help to render effective, serviceable Friends, whose labors are now so greatly needed to make our religious body do its work in the world.

The genius of Quakerism tends to the building of a rational, spiritual life in men and women. It is this fact which makes the meeting for worship the center of our system. As this life is developed it must seek fellowship and expression in the meeting. We do not need activity or interest for their own sake, but as a means to the great end of promoting the Friendly faith and enlarging the life of those who may profess it.

The possible and needed work of the secretary is large and important. It cannot be all done at once, and must not be spasmodic, sensational or emotional, but patient, reasonable and intelligently zealous. Whoever shall undertake the work must largely forget self, and be utterly devoid of a desire to make a name or fame for himself. He should possess a gracious gift of the Spirit, working in him both to will and to do, and give himself for the work's sake, because he profoundly believes that the Society of Friends is a necessary and potent agency for the promotion of righteousness in the world.

If the work of the secretary shall be undertaken and prosecuted in this spirit, and shall be characterized by a broad love and sympathy for men and women as they ply their tasks in this work-a-day world, we believe the work will demonstrate its wisdom and great good follow its prosecution.

THE *British Friend* for Eighth month, in "Notes and Comments," touches upon the recent war scare between England and Russia, noting that the English people and the newspapers kept their heads very well; the frightful sufferings of the contending armies of the East are mentioned, and it is pointed out that "however apparently noble may be the sentiments with which a war is entered into, such degeneration is its almost universal accompaniment," and this, as one has urged, "is a strong evidence of its inherent immorality." Another comment is on the "parsons who are helping the war party to secure military training for all our boys"; others are on the Church of Scotland decision, the reconstitution which the Congregationalists are about to make, the Licensing Bill, the "new atheism" as discussed by Dr. Horton, the farmward movement of the Salvation Army in South Africa. This department is most helpful for American Friends who are interested to follow English affairs somewhat. The first article in this issue is on "The Teaching of Christ; Its Su-

premacy for Christian Thought and Practice." In the series of articles on "Difficulties in the Gospels" the "wedding garment" of Matt., xxii., 11-14 is taken up. Edward Grubb has an account of a visit to Atlanta University, which seemed to him like a "little green oasis, amidst the desert of race hatred and soulless commercialism all around." Henry M. Wallis writes of "The Way of the Eagle." M. Catherine Albright gives an account of the Haverford Summer School. More interesting extracts from the journal of John Grubb are given. A. Neave Brayshaw reviews Buell's "marvelous biography" of Penn, quoting, at the beginning, the words of Dr. Johnson, "Sir, do you have to eat a whole piece of beef in order to find that it is high?" The leading editorial article, under the head, "The Society of Friends," is an important one on "Gain and Loss of Members: Ten Years' Statistics."

An important suggestion for all who are interested in the advancement of Friends' principles is contained in a recent editorial expression in the *American Friend:*

> For many years the work and the affairs of our branch of the Church were mainly in the hands of those who were elderly. Little use was made of those who were in the pith and vigor of life. These elderly Friends did the work most conscientiously, and they did it well. One thing they forgot to do. They forgot to train and prepare their successors. All over the country the "pillar" members have been dropping away one by one by death and old age, and we are left with a small array of leaders and with few members who *know* what Quakerism *means*, or what the divine line of march really is.

We shall not make any important advances unless we keep steadily before us the Friendly ideal of congregational activity. We can never turn a small and dwindling meeting into a strong center for our work by sending some able Friend there to preach or lecture from time to time, nor by getting up First-day school or philanthropic conferences for them twice a year, nor even by finding some able young Friend who will go and take up his residence there. All this is very good in its way, but after all is only a small part of the means to an end, which is that those who live in the vicinity of the meeting become live, interested Friends to the deepening of their own spiritual experiences and to the uplift of the neighborhood in general.

Labor for men whom the world forgets, make yourselves intelligible to the humble, so shall you accomplish a work of emancipation and peace; so shall you open again the springs whence those masters drew, whose works have defied the ages because they knew how to clothe genius in simplicity.—"*The Simple Life.*"

CURRENT EVENTS.

The infection with typhoid germs of the water taken from the Potomac into the reservoirs that supply Washington has led to the determination on the part of the District of Columbia authorities to make use of the remedy discovered by Dr. George T. Moore and Karl F. Kellerman, bacteriologists of the Department of Agriculture, for the destruction of algæ and disease germs in water by the copper sulphate solution. Since the announcement six months ago of the discovery, it has been used with success in several large cities, among them being Indianapolis; Butte, Mont.; Springfield, Mass.; and Baltimore. In every place where it was tried the copper solution was an instant success. The method of introducing the copper sulphate into a water supply is extremely simple, though any plan will suffice which distributes the copper thoroughly. The one recommended and used by the Department of Agriculture is as follows:

> Place the required number of pounds of copper sulphate in a coarse bag—gunny sack or some equally loose mesh—and, attaching this to the stern of a rowboat near the surface of the water, row slowly back and forth over the reservoir, on each trip keeping the boat within ten to twenty feet of the previous path. It is likewise certain that after standing from six to eight hours at room temperature in a clean copper vessel water becomes safe to drink, even though it may have contained cholera and typhoid germs.

Mormon proselytism is a very quiet and seemingly insignificant factor in New York city life, yet it appears to be gradually gaining in impetus. The missionaries of the Church of the Latter Day Saints, as a rule, are bland, gentle-voiced young men, seemingly diffident and unversed in this world's ways, but very astute and clever, nevertheless, at the task which they have at hand. They put forward as conspicuously as possible the claim that polygamy as a Mormon institution is dead, except in so far as the plural unions entered into before the Federal prohibitory law was passed are concerned. They preach Mormonism as a religion rather than as a social system. The Mormon missionary organization is more extensive and better disciplined than ever before. A very tangible proof of its new spirit, more bold and aggressive than that of the past, is the project candidly avowed to erect a monumental temple in New York, that in magnitude and beauty shall be second only to that at Salt Lake City. The missionaries are straining all their energies to make a sufficient number of converts to raise funds for this purpose in as little time as possible.

A chemical laboratory for the examination of imported food products will be opened in New York by the Department of Agriculture on the 5th. Five expert chemists will be installed. This is the first of a number of port laboratories to be established to prevent impure food, the product of foreign countries, entering the United States. Congress will be asked for appropriations for such laboratories at Boston, Philadelphia, New Orleans, San Francisco and Chicago. When the Pure Food law first was put into operation it was found that 78 per cent. of the imports of foods and drinks were admissible under its

provisions. Many cargoes have been reshipped out of the country as impure, resulting in raising the standard of imports, until now it is estimated that 85 per cent. of the imports are admissible under the law. The Secretary of Agriculture has just granted the first request of an importer to destroy his cargo instead of reshipping it, after it had been condemned as impure, the cargo being olive oil.

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A paragraph which was given wide currency a few months ago contained the announcement that a movement had been set on foot in Japan by her influential men to found "a church pro-Christian in character but on independent lines," and that "an edict establishing a Church of Japan" was not improbable. Now comes a statement from the Anglican Bishop of South Tokio discrediting the whole story. Dr. Awdry quotes Count Katsura, the Prime Minister, in support of his assurance that no such project is in contemplation. The Japanese Constitution guarantees freedom of religious belief, and Marquis Ito, in his official commentary on the Constitution, has declared in effect that his government does not possess, by reason of its political authority, the right to enforce an oppressive measure touching abstract questions of religious faith. This should finally set at rest the fantastic tale of the impending adoption by Japan of a form of Christianity of its own composition.

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The newspaper comment on the religious census of London is that, after all, it is not such a bad showing. The population of London proper, excluding the inmates of institutions, is 4,470,304; of Greater London, also excluding the inmates of institutions, 1,770,032, or a grand total of 6,240,336. One-half of this number was arbitrarily taken as representing the possible churchgoers, excluding the very young, the very old, the sick and those whose occupations prevented them from attending church. The attendances amounted, for London proper, to 1,003,361, and for Greater London, to 510,664. The deductions from these figures made to account for those who attended church twice in one day leave the total attendances at 832,051 for London proper and 420,382 for Greater London. It thus appears that 474 persons in the possible 1,000 attended church, if the census be accepted as trustworthy. Can we say that this is a "quite favorable showing," and that it "exhibits the metropolis of the world as a body of churchgoers?"

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It is unofficially stated in Tokio that the Korean Government has agreed to engage the Japanese nominees for advisers in the Departments of Finance and Foreign Affairs and has undertaken to follow their advice in every respect. Already Korea has Japanese advisers at court, and in the Military Department an extensive program of reforms will be inaugurated. Japan will lend Korea 3,000,000 yen as a first installment in order to place the finances of the country on a sound footing and to correct the abuses of the nickel currency. The Korean military establishment of 20,000 men will be reduced to 1,000 men, their sole duty being to garrison Seoul. In due time Korea will withdraw her diplomatic and consular representatives abroad, entrusting the care of her interests to the Japanese officials.

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Emperor Nicholas' manifesto on the birth of an heir, besides abolishing corporal punishment among the rural classes and curtailing the use of it in the army and navy, remits arrears owing to the State for the purchases of land and other direct imposts; sets apart $1,500,000 from the State funds for the purpose of forming an unalienable fund for the landless people of Finland; grants amnesty to those Finlanders who have emigrated without authorization; remits the fines imposed upon the rural and urban communities of Finland, which refused to submit to military conscription in 1902 and 1903, and also remits the fines imposed upon the Jewish communities in the cases of Jews avoiding military service.

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As to independence for the Filipinos Alton B. Parker says in a recent letter:

> I am in hearty accord with that plank in the Democratic platform which advocates treating the Filipinos precisely as we did the Cubans, and I also favor making the promise to them now to take such action as soon as it can prudently be done.

On the other hand, Secretary Taft, who may be taken as representing the sentiments of the administration, says in a recent speech:

> The Republicans hope that the time may come when they may be safely granted independence, and think that it will come; but the reason why they are not in favor of promising that is because such a promise will greatly mislead the Filipino people and greatly complicate the situation in the Philippine Islands with respect to the success of the present government there and its orderly continuance.

So that it is very evident that this subject is not really an "issue" in the present campaign.

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The real feeling of Southerners in regard to lynching is shown in the comment on the recent Georgia lynching in the Richmond (Va.) *Times-Dispatch*, a paper that has always boasted of being "intensely Southern in all its views," whose editors may be taken as understanding the negro question in the South from the point of view of the most "bigoted" Southerner. This paper says:

> We know how brutal some negroes are, and we can understand how Southern whites may be wrought up to the pitch of fury by negro outrages. But we will not stand for such savagery as that in which the people of this Georgia settlement have indulged; nor will the white men of the South generally stand for it. It will be denounced by all decent men and newspapers, and the South should not be held responsible for it, nor be made to suffer for it. . . . It is to be hoped that the Georgia State government will make a thorough investigation and punish all the delinquents as they deserve. No Southern State can afford to tolerate such lawlessness and brutality.

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The Russian section in the Art Palace, at St. Louis, which contains one of the most elaborate displays of fine arts at the Exposition, was opened to visitors on the 23d. The Association for Arranging Exhibits in Russian Towns, the St. Petersburg Society of Artists and the Association of Artists of St. Petersburg have made valuable contributions. One

of the most interesting galleries in the section is that containing the spring exhibit of the Academy of Arts, the oldest art association in Russia. Another feature is a large plaster statue of Count Tolstoi. The section also contains pieces displayed by individuals.

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An aftermath of the horrible disaster to the steamboat General Slocum, with its hundreds of lives sacrificed, is said to be the declared loss of spiritual faith on the part of many members of the families and of the church to which most of the victims belonged. One of the deaconesses of the parish of St. Mark's spoke on this subject recently as follows:

I am working among the people of the neighborhood, trying to recruit the parish again after its devastating catastrophe. I am trying to get the people back into the church, for since the accident many have fallen away. Strangely enough, many of them seek to put the blame upon the Church of God for the catastrophe. Others have entirely lost faith in God. It is hard to know how to deal with such cases.

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A delegation of three hundred members of the International Parliamentary Union are now in this country as the guests of our government, Congress having appropriated $50,000 for their entertainment. The Union is composed of members of the various European legislative bodies, and was organized in 1888 to aid in the settlement of international difficulties by means of arbitration. It was an important factor in the conferences at The Hague.

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The eighth International Geographic Congress will be opened at Washington, D. C., on the 8th. Among the speakers will be Professor Angelo Heilprin, G. Vaux, Jr., Professor J. W. Harshberger, H. A. Pilsbey, A. Sampson, A. Donaldson Smith, H. G. Bryant, Professor E. R. Johnson, Dr. William P. Wilson, Professor J. Russell Smith and G. R. F. Provose.

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The Connecticut Peace Congress, on the 25th, adopted resolutions requesting President Roosevelt to use his good offices to induce Russia and Japan to refer their differences to The Hague Court of Arbitration, and urging President Roosevelt "to take decisive steps to put a stop to the lawless and warlike conditions existing in Colorado with the connivance of Governor Peabody and the military authorities."

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A dispatch of the 28th announces that a gold field, believed to be of considerable extent and richness, and capable of producing two to three millions sterling annually, has been discovered in Japan, in the Kesen district, Rikuzen Province, on government property.

BIRTHS.

BENNETT.—At 52 West Ninety-third Street, New York, Eighth month 25th, 1904, to R. Grant and Eliza Holmes Bennett, a daughter, named Ruth Allen.

POLLARD.—Eighth month 11th, 1904, at Eagle's Cliffe, County Durham, England, to R. Spotswood and Emilie Garrett Pollard, a daughter, who is named Elizabeth Garrett Pollard.

WITTIER.—At Highlands Creek, Ind., Seventh month 31st, 1904, to Curtis and Maggie Wittier, a daughter, whose name is Lillian Wittier.

DEATHS.

HOUGH.—In Newtown, Pa., on Eighth month 15th, 1904, Rebecca J. Hough, daughter of the late Oliver and Martha B. Hough.

SMITH.—At his home, in Emerson, Jefferson County, Ohio, on Fourth-day, Eighth month 17th, 1904, Louis Smith, aged 90 years and 1 month.

He was the last one of a family of nine children of Thomas and Elizabeth Smith. He was born in Plymouth Township, Montgomery County, Pa., the 20th of Seventh month, 1814. Many years of his life were spent in Gwynedd and Whitpain Townships. He removed to Mt. Pleasant, O., in 1849, and in 1863 to Emerson (then called Trenton), where he has since resided. He always had very strong attachments for his native land, and loved to visit and to talk over the scenes, the friends and associations of his boyhood and early manhood.

Though not a member, yet he always held warm feelings for Friends, and greatly admired their principles. He once said to a young man who was regarding lightly his right of membership, and thought something else would suit him better, that his advice would be, "to hold fast to Friends and be proud of it. It was a safeguard; there was nothing better."

He was an ardent lover of the works of nature. With a mind well stored with knowledge, he held a keen interest in all about him, retaining his faculties until the last. Few men had clearer minds at such an age.

A long, useful and well-spent life; now he has lain aside "the burden of his years," and gone home to meet the loved ones, of whom there are many, on the other side. M.

NOTES.

At Schermerhorn Street Meeting House, Brooklyn, N. Y., John William Graham will give an address on "Ruskin and the Friendly Ideal," Second-day evening, the 5th, at 8 o'clock.

John Wm. Graham, of Manchester, England, accompanied by Henry W. Wilbur and wife, of New York, expects to attend an afternoon meeting in Flushing on the 4th of Ninth month, at half-past three. Flushing Friends are desirous that all who can will attend the meeting.

A Friend living in a State in which there is no Friends' meeting, and far distant from any of the Friendly centers, writing to request that a copy of the proceedings of the Toronto Conference be sent him. adds: "I would have been glad to have been present at this conference if business permitted. In the meantime you must remember you have some members scattered around."

At the recent [London] Meeting for Sufferings a matter introduced by the Continental Committee, concerning our New Zealand members, aroused much sympathy and interest. Australian Friends have, as is well known, formed themselves into a General Meeting, and so gained a definite status in the Yearly Meeting. But any action of this kind seems impossible, or at least premature, on the part of those in New Zealand. Their members number a little more than two hundred, are scattered over an area as large as the British isles, and for the most part are personally unknown to each other. There is only one regular meeting, that at Auckland, and this is suffering from discouragement in the recent loss by death of five of its leading members. A few small gatherings are held at Friends' houses, but there is no corporate church life, and no machinery for admitting new members, except locally in Auckland Two Months' Meeting. Many Friends spoke earnestly on this matter, urging that measures of practical helpfulness should be taken, and pointing out that unless something were speedily done, these members, instead of becoming a nucleus of a fresh and growing centre of Quakerism, would be lost to the church of their fathers. Proposals were made that some English Friends should go out to visit scattered members, encourage small meetings, and endeavor to organize some kind of a conference of New Zealand Friends, which might take place next year. Full consideration of the matter was deferred until the September Meeting for Sufferings. It is hoped that there will be a large attendance on this occasion, in order that this important matter, affecting the future of our church in the Antipodes, may receive the attention it deserves.—*British Friend.*

UNIVERSAL PEACE UNION.

A cordial invitation is extended to attend the thirty-eighth anniversary of the Universal Peace Union, Library Hall, in the Hall of Congress, St. Louis Exposition, Ninth month 9th, 10th and 11th, 1904.

NINTH MONTH 9.

Opening, 10.30 a.m., Sixth-day, with an address of welcome.

Response by the president of the Universal Peace Union, Alfred H. Love, Philadelphia.

Letters, annual report and messages read by Prof. Daniel Batchellor, secretary.

Delegates presented from Europe and America.

We expect Dr. Robert S. Freedman, of New York city.

Portion of time given for introducing and hearing foreign representatives, and in their language, Dr. Freedman acting as interpreter. It is stated a delegation of some 70 Hungarians may be present.

It is expected in view of the Inter-Parliamentary Peace Congress holding its Congress the next three days, that quite a number of those in the list as presented in this issue will attend and take part in the exercises.

Address, Prof. Daniel Batchellor, Philadelphia.

Address, Rev. W. Harrison, St. Louis, Mo.

Address, Benjamin F. Evans, Fort Collins, Col.

Opportunity given after each address or paper for brief remarks.

NINTH MONTH 10.

Address, Hezekiah Butterworth, Boston. Some of the 300 representative members of Parliament, 64 of whom being accompanied by their wives, may attend and give brief addresses. Hon. John W. Foster, ex-Secretary of State, has signified his attendance if in St. Louis in time, and has been invited to preside at one of the sessions.

Hon. Richard Bartholdt, St. Louis, Mo., if able, will be present.

Address, Prof. Hoffman, Stuttgart, former member of the German Reichstag, is expected.

Address, Amos Steckel, Bloomfield, Iowa.

Address, Judge Wm. N. Ashman, Philadelphia, Pa.

Address, Wm. J. Colville, New York.

NINTH MONTH 11.

Peace Sunday. Arrangements are being made with the different churches to have their pastors speak on peace, and a general meeting of the friends of peace to be held in Library Hall, to be addressed by Dr. Jesse H. Holmes, of Swarthmore College, if possible, and others who will be announced later.

John W. Hutchinson, of Lynn, Mass., the veteran Abolitionist and peace advocate, will be present to sing and speak.

The W. C. T. U. and National Council of Women and other affiliated societies are expected to attend and take part.

The gains of the last twelve months, the many important treaties of arbitration that have taken place, the evident desire manifested for peace and the lessons being taught in the present disastrous, suicidal and unnecessary Russo-Japanese conflict, all conspire to make the present a most appropriate time for renewed and persistent efforts for peace, and especially for the abolition of the causes of war and the more faithful development of the conditions that will insure peace.

Branch and corresponding societies and all movements having peace as their desire, are cordially asked to send delegates to all the sessions, and to contribute to the cause according to interest and ability, to

CHARLES P. HASTINGS, Treasurer,
1305 Arch Street, Philadelphia.

ARABELLA CARTER, Business Manager,
1305 Arch Street, Philadelphia.

VICE-PRESIDENTS.

HON. WM. N. ASHMAN, Philadelphia.
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RABBI J. LEONARD LEVY, Pittsburg, Pa.
HANNAH J. BAILEY, Winthrop Center, Maine.
CARDINAL JAMES GIBBONS, Baltimore, Maryland.
GEORGE BURNHAM, JR., Philadelphia.
BELVA A. LOCKWOOD, Washington, D. C.
REV. AMANDA DEYO, Highlands, N. Y.
EDWARD H. MAGILL, A.M., New York city.
JOHN W. SHRIGLEY, Lansdowne, Pa.
REV. FLOYD W. TOMKINS, Philadelphia.
FREDELIC PASSY, Paris.
DR. W. DARBY, London.

And others throughout the world.

DISTRIBUTION OF THE CONFERENCE REPORTS.

The committee in charge of the publication of the proceedings of the Friends' General Conference at Toronto hopes to have them ready for distribution early in Tenth month. The reports will be distributed among the different yearly meetings in proportion to the assessment for conference purposes. Philadelphia is entitled to 2,350 volumes, New York and Baltimore to 900 each, Indiana to 350, Illinois to 250, Genesee to 150, and Ohio to 100. It would save expense for transportation if the books could be shipped directly from the printers to each monthly meeting, and this will be done if the committee receives instructions to that effect, the expressage in every case to be paid by the party receiving the books.

If persons who are not likely to receive them through the yearly meetings desire copies of the report they will be mailed on receipt of twenty-five cents. Those desiring them should order them at once, so that extra copies may be printed if necessary. All correspondence concerning the reports should be addressed to Publication Committee, Friends' General Conference, 140 North Fifteenth Street, Philadelphia.

COMMUNICATIONS.

FROM WOODBROOKE.

Editors FRIENDS' INTELLIGENCER:

Dear Friends: My wife and I have had so delightful a time among English Friends here that we desire to acknowledge it in some way.

At the meeting in St. Martin's Lane, London, where Prof. Sylvanus Thompson sits first in the gallery, and Mary J. Fox, of the women's side, we were entertained both at their lovely homes, and met with their families in the most charming social intercourse. Mrs. Fox was the only woman Friend present who was really plainly dressed, and none of the men. The plainer Friends, we are told, are called Primitive Friends, from Finchley in Sussex, where I should love to visit.

On Camden Hill, near Mrs. Fox's home, they are starting a little evening mission, where I spoke of John Woolman's Journal and his old shop at Mt. Holly. One young man came up to me after the meeting and said, "Please, never let them tear it down," and so I want this winter to make renewed efforts that Friends may secure it, ere it is too late.

Prof. Thompson is an excellent speaker, of wide reading and research; his subject being electrics.

But I must hasten to tell of "Woodbrooke," though my pen can add nothing to the words of Dean Bond, who was here last year; but it is so delightful, after two weeks of hot, dusty London to come to these grassy lawns, these cordial, kind-hearted Friends. Every want or wish is supplied the moment it becomes manifest; the food, both physical and mental, served in such delightful variety and abundance.

Our host and manager, Wm. Littleboy, perhaps one of the "Olde-Fashioned Friends," but with a keen wit and humor of his own, gave the opening lecture on Second-day morning on "Old Testament History." He said the best way to look at the Old Testament was as "the record of an inspired history," not an inspired record, which would leave out the responsibility for any error of facts that might be in it, as even perfection cannot make things perfect by human instruments. He said we use fragments too much; we should use and understand the Old Testament as a whole. Mr. Littleboy gave as books to read, "Who Wrote the Bible," by our own Washington Gladden (said to be out of print; if so, it should be in again); "Guide to Biblical Study," by Prof. A. S. Peake, and "Oracles of God," by Prof. Stanton. The next lecture was by Edward Grubb on "The Teaching of Jesus," of which I send a syllabus that can be printed in full, as it will be most valuable for students and classes. He said the method of Jesus was to take up passing scenes and events, and to illuminate them with divine radiance. The kingdom of God is the subject of all his teachings. Jesus was the first to use the word "Father," instead of King, but it was so hard for Jesus to make the people understand they were to have not an earthly kingdom, but a spiritual one, so that many "went back and walked with him no more."

In the evening Dr. Adeny began his most excellent course on "The Credibility of the Gospels," citing the well-known Alexandrian MS. at the British Museum of the fifth century, the two older ones at St. Peter's, Rome, and St. Petersburg, of the fourth century; then on to Origen, of Alexandria, 250 A.D.; Tertullian, of Carthage, 200 A.D.; Irenæus of Gaul, 180 A.D.; Tatian, of Edessa, 160 A.D.; Justin Martyr, Rome, 155 A.D.;

and Papias of Hierapolis talked with some who had talked with Jesus, and talked with people who had heard Peter say, Mark wrote down what Christ said, as he, Papias, preferred to hear what people said of Christ to what was written in a book, so this makes the link complete from the spoken word from the lips of Jesus, to the book written by Mark.

On First-day morning, at 6.30 a.m., I was up before breakfast, walking over a mile to one of the "adult classes," of which there are so many here in England under Friends. The service is plain and simple—a Bible reading, explanation by their own president, singing, the taking out of books, coal fund, penny savings, etc., all about the same as we have, but not under the same name. The idea is to form a class near the homes of working men, where they can study themselves, electing their own officers, and attending to their own business in their own way, and it has been phenomenally successful.

The work in Birmingham is helped very much by the owner of lovely "Woodbrooke," who gave this beautiful establishment to the work rent free, and where Prof. Harris will have a settlement all this next winter.

Woodbrooke, Selly Oak, near Birmingham.
Eighth month 1st, 1904.

[At this point our Friend's manuscript abruptly closes, he, no doubt, having by mistake omitted to enclose the last page. This also explains the omission of his name, but the Friends referred to, as well as the friends on this side of the water, will have no difficulty in identifying him.]

THE CONFERENCE.

Editors FRIENDS' INTELLIGENCER:

I regard the recent conference at Toronto as the most fruitful yet held as to organization and general developments, and I am particularly impressed with the value of the graded course of study for First-day Schools and the thorough equipment of the committee for the advancement of Friends' principles to do the work that is required. The proposition to have a paid secretary to attend to the routine work is, I think, a practical and sensible idea.

I would not have us depend upon mere outward aids in the extension of the principles and the enlargement of the borders of our beloved Society. It is time, however, that some effort be extended to encourage the little meetings in rural districts, whose members find their numbers gradually dwindling away. They can be reached through an organization of this kind, and their needs met. I know from experience that it is a great help in such cases to have the sympathy and support of those who are more fortunately situated.

Friends have not employed the principles of organization as much as they should have done in behalf of their work. I would not create a ponderous and unwieldy machine to reach out from the centers of Society growth in behalf of scattered and often discouraged Friends. There is no intention of this kind. I hail with much pleasure the exertion of organized effort in the channels that may be found to need it. Why should we continue to sit, as it were, with hands folded, neglecting to do anything from the fear that we shall do too much? Let us remember that there is inspiration in work as well as in merely waiting.

Let our young people who have labored so successfully in First-day School and Friends' Association work be encouraged to do what is possible to extend the knowledge of the principles of the Society. Such was the practice of George Fox and the early Friends. Were the same earnest effort given now as then to the extension of Friendly principles I believe we should hear less of the decline of the Society.

ELWOOD ROBERTS.

Norristown, Pa., Eighth month 26th, 1904.

WORK FOR MORE THAN ONE PAID SECRETARY.

The closing session of the Asbury Park Conference was devoted to a discussion of the question, "What is the Greatest Need of the Society of Friends?" Several subsequent issues of the FRIENDS' INTELLIGENCER contained answers to the question. Many valuable suggestions were made, but nothing that was then said or written goes so far towards a practical solution of the problem as the paid secretary. But we must not expect too much of any one person.

Every one is familiar with the old story of the boy who gathered all the eggs he could find and placed them in one nest. When told that no one hen could cover so many eggs, he answered: "I know that, but I want to see the old thing spread herself!" To appoint one secretary to look after the interests of the seven yearly meetings would be to invite such a spreading out of one's abilities as would insure a very thin fruition.

The need is everywhere, but I speak more especially of the cities, where Friends are most numerous. The work that has been undertaken in recent years on behalf of isolated Friends (those far removed from home meetings) is a most commendable one, and much good is being accomplished. But opportunities abound in the cities of New York, Philadelphia and Baltimore for a vastly more fruitful work among those who have voluntarily isolated themselves, and who outnumber all the other so-called isolated Friends in those three yearly meetings. Part of the work of a paid secretary would be to go among these and find out why they regard their membership so lightly. We have our Social Duty Committees, our Overseers, and other machinery to do this work, but it isn't done. Every one is so busy nowadays with his own affairs that the church suffers. We hear of one who stays away because he went to meeting once, years ago, and no one spoke to him. The paid secretary could explain that things are different now. Another stays away because his grandfather was "dealt with." Another because he doesn't like so and so's preaching. The paid secretary could perhaps explain that preaching isn't everything, that one sometimes learns to hold his own communings, and so become unmindful of what may be a blessing to another, though tedious to him, and that our ways have changed since our grandfathers' times. And the reasons for this indifference may be as varied as the individuals are numerous. The paid secretary could run them all down.

Who make up the great crowds that gather on Yearly Meeting First-days in these three cities? A few may be mere curiosity seekers, but among those who are seen at no other time in the year are many birthright members, many who have one parent a member, many more who have a remote ancestry among Friends, but who have gone off among the churches and not found what they wanted, and no one can say how many of these might be brought into active fellowship if the right person would go after them. For in these great gatherings enough names and addresses are known to keep at least one secretary busy in each city.

And this is not the kind of work that can be done best by our ministers. In this connection we can learn much by studying the methods of the Young Men's Christian Association, whose work lags sadly in those communities that cannot afford paid secretaries, and is done better by laymen than by clergymen. It is not preaching that these absent ones most need. It is first to become interested in the active work of the church and many can be most easily reached on the social side. This requires a special gift, and not all possess it who can preach. It is work that may well lead into the ministry, and if it does so much the better; but the time has not yet come for paying our ministers, though we call them secretaries.

Many think our ministry should be supported; not that our preaching should be paid for, but that our ministers should be set free to devote their whole working time to the church by having a support provided when their own means are insufficient. But it should be done, if at all, without any appearance of subterfuge. If one is given a position in commercial life it should be because he is well qualified for the duties of that position, not in defiance of the rules governing business appointments which demand fitness first of all. And if he fills the position well his usefulness in the ministry might be hampered and the church sustain a loss.

But this is another question. The work of the ministry is one thing. The work of the paid secretary is quite another, and the one who does it must be something of an organizer and strong on the social side, and as we become more familiar with the idea we will find that one in each of the three cities named can be kept busy all the time and is not necessarily a man.

CHARLES F. UNDERHILL.

Brooklyn, N. Y., Eighth month 21st, 1904.

VISIT AMONG BLUE RIVER FRIENDS.

We feel that we have been spiritually strengthened and refreshed by a visit from John J. Cornell and wife, who arrived here Eighth month 12th, remaining five days. During this time several meetings were held, and a number of visits paid to the different members. The meetings were well attended, young and old seeming to feel the inspiration of his words. As we noted his strong, vigorous personality, and his entire consecration to his work, we felt how closely he was walking in the footsteps of our

Lord, whose whole life was spent in going about doing good. The visit of John J. Cornell and wife will long remain a pleasant memory in this neighborhood.

SIDNEY TRUEBLOOD.

ADULT SCHOOL TEACHERS AT WOODBROOKE.

[SECOND WEEK.]

The second week of the Summer School has passed very pleasantly. A few fresh students joined the party, taking the places of Friends who could not stay the whole fortnight, but the new-comers soon became at home, and were a pleasant addition to our numbers. The weather during this week has been on the whole delightful; even doubtful or wet mornings turned to sunshiny afternoons, and several very successful expeditions have been made, notably to Stratford-on-Avon, to Dodder Hill Common, and to M. Catharine Albright's beautiful home at Finstall Farm. An "At Home" at Northfield Manor attracted a large company, who greatly appreciated the opportunity of meeting Mr. and Mrs. George Cadbury, to whom the settlers feel they owe so much.

Sunday, August 7th, was a busy day for most of our students. Some by motor car, others by cycle or cab, and a good number on foot, visited many of the schools in Birmingham and the neighborhood of Woodbrooke, and later in the day, both morning and evening, the students distributed themselves among the various meetings where their presence and voices were greatly appreciated. In the afternoon Jonathan Backhouse Hodgkin gave an expository address to a well-attended meeting in the lecture hall, on the subject of "The Cleansing of the Temple," in the reign of Hezekiah, bringing out many practical lessons which are illustrated by the Biblical narrative. The following mornings and evenings have been occupied in lectures and discussions, which have demanded and received the close attention of settlers.

The series of "Talks" by Prof. A. S. Peake, M.A., on "Why we believe in Christianity," have been of intense interest. Avoiding, as far as possible, technical terms, the lecturer has discussed with us many of those deep mysteries of life and religion which are so frequently brought up by men in our schools. Our friend has, we think, carried all of his hearers along with him as he has, step by step, developed his argument in favor of the Theistic and Christian position. With a reverence which has deeply impressed us, yet a confidence which has greatly encouraged us, and a tenderness which has won the affectionate regard of his hearers, Prof. Peake has elucidated many of the most puzzling problems of our being. He has not attempted to give *complete* answers to all the objections raised by such men as Robert Blatchford, but he *has* thrown many a ray of God-given light into the darkness, and there is no one of us who will not face these problems with better heart, and more assured confidence by reason of the words and thoughts which he has given us.

Edward Worsdell's three lectures on "Suggestive Bible Character Studies" have been full of practical helpfulness. His fresh and piquant handling of his subject not only charmed his audience, but furnished Adult School teachers with a valuable object lesson in the art of teaching. W. C. Braithwaite paid us a flying visit on Monday, and gave a helpful lecture on the Geography of Palestine.

The evening conferences have been very interesting and helpful. "Adult Schools and Politics" was the subject for Monday, when, at very short notice, Edward Cadbury introduced the subject in a paper which was felt by all to have thrown much light on this subject. His main points were:

1. "Politics" is the science of the individual's relationship to the community of which he is a member. The State is not an external body, but you in your corporate capacity, and we must emphasize the intimate relationship between each and every member of the community.

2. It is not right to separate social and religious responsibilities; our love to God can only be expressed through love to our neighbor.

3. An increase of material wealth without an elevation of the moral standard will ultimately destroy the State.

4. Political questions must always be approached in our Adult Schools from the point of view of duties, not of rights. "The source of every right is a duty fulfilled."

5. An Adult School has no right to express a corporate opinion on a political matter, since political questions as such are outside its aims and objects.

6. Can the Adult School, then, not deal with political questions? Yes, by way of full and free discussion, leaving every one free to take what action he feels right (outside the school) in his political capacity as a citizen. Thus the school, while avoiding divisions, by not committing itself in its corporate capacity, will exercise the moral influence in enlightening public opinion which duty to God and one's neighbor demands.

The discussion on "Adult Schools and the Temperance Problem," was introduced by J. M. Hogge, M.A., in an address which gave many useful suggestions as to methods of educating our men on this subject, and the discussion which followed brought out further thoughts as to the manner and spirit in which our men should be approached on the matter. Stress was also very rightly laid on the splendidly encouraging work which our schools are doing in the way of direct rescue work. On Wednesday evening J. M. Hogge gave us a most painfully interesting lecture on Betting and Gambling, bringing home to many of us in a way we had never before realized the terrible growth and magnitude of this evil among the working classes, and the essential dishonesty upon which the practice is based. He pointed out that one cause was doubtless the desire to escape, by means of excitement, from the monotony of modern factory life, and he emphasized again the need of counter-attractions being provided.

Thursday evening was occupied in discussing the

fully equipped (as is surely most desirable) for their great responsibilities, we must hope and work for a development of the underlying idea of this Summer School. Especially would we urge that highly effective assistance would be given to our work, if in the heart of our principal Adult School districts local centers could be established for carrying on such useful work.—*F. J. G., in The Friend (London).*

A GREAT SURGEON ON DRINK.

At a banquet in New York during the visit of Dr. Lorenz, the great surgeon, he was reported by the newspapers to have said: "I cannot say that I am a temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers, which I must keep always on edge. As a surgeon, I must not drink."

But why should not every man's brain be clear, and his muscles firm and his nerves steady! If liquor makes these blessings impossible for a surgeon, it makes them impossible to men who are not surgeons; and what right have they in God's sight, and in justice to themselves, to muddle their brains, to weaken their muscles, and to unsteady their nerves? A man should be the best man he can be, and not indulge in what impairs his manhood.—*The Christian Guardian (Toronto).*

PEACE EXHIBIT OF THE UNIVERSAL PEACE UNION AT ST. LOUIS.

Feeling that international exhibitions of the industries and customs of the world, the bringing together of the people from every country in unity and common brotherhood is a peace agency, the Peace Union has secured a section of nearly 28 feet in the Social Economy Department.

Among the collection are the following:

The large silk flags of the United States, Great Britain and France, the national colors in a field of white, the symbol of peace for all nations. The words in gilt letters, "Peace for all nations," are on the pennants. There are 50 smaller flags representing different States and nations.

Model of the William Penn House as he occupied it in Philadelphia, and now standing in Fairmount Park.

Peace Bell made from overflow of the great Columbian Peace and Liberty Bell.

Eleven large charts, lists of arbitrations, etc.

Photograph of the Peace Plow made from swords presented generals and friends.

Picture of Lucretia Mott.
Picture of Thomas Garrett.
Picture of William Penn.
Picture of Penn's Treaty with the Indians.
Picture of David Dudley Field.
Aidin Ballou.
Richard Cobden.
John Bright.
Charles Lamonier.
Dr. Wm. Evans Darby and his immense petition of peace.
Hon. Frederic Bajer.
Wm. Lloyd Garrison.
Third International Peace Congress, Rome.
Mottoes of Peace.
Constitution and charter of Universal Peace Union.
Picture of Hodgson Pratt.
Picture of Frederic Passy.

The flag of a half century ago, a battered relic of the Peace Union—used since the organization, 1866.

Peace literature, tracts, Peacemakers, Advocates of Peace, etc. —*Peacemaker.*

BOOKS AND MAGAZINES.

"Bethink Yourselves," Tolstoy's letter on the war, is issued in a pamphlet, most convenient in size and shape, by Hammersmark Publishing Co., 151 Wabash Avenue, Chicago. This is the initial number of a series of pamphlets to be issued monthly under the general head of the Social Economic Series. Each number will contain 32 to 64 pages, and the price will be 10 cents each, or $1.00 per year of 12 numbers. By writing the publishers, full particulars and list of forthcoming pamphlets in the series may be had. This firm is the publisher of "William Lloyd Garrison, Non-resistant and Abolitionist," and "Tolstoy as a School master," by Earnest Crosby, each in cloth, at 50 cents, postpaid.

There are several outdoor articles in *Scribner's Magazine.* Frederic Irland contributes an account of a stage journey through the heart of Wyoming, which he calls "In the Big Dry Country." An Englishman who lived many years in Morocco describes the wild tribes near whom Perdicaris was held in bondage. Lewis Gaston Leary tells of travel in Syria, "the battlefield of the nations," where Zenobia was defeated, where Egypt fought the Hittites, where Crusader and Saracen battled for the Holy Land. Henry Stanley's last surviving officer writes interesting reminiscences of the great African explorer. Fiction, history and poetry added to these make up a very readable number.

One of the books that has been much referred to by the author of the Christian History Lessons that have been running in the INTELLIGENCER, and published in leaflets for the First-day Schools, James Bryce's "Holy Roman Empire," has now been brought out in a new edition, thoroughly revised and enlarged by the inclusion of important new material. It is the standard book in its field; one of the enduring histories produced during the nineteenth century. So much new material has been added, besides two new chapters, that the book is practically a new one. It is published by the Macmillan Co., 66 Fifth Avenue, New York.

The *Century* for this month is a "Round-the-World" number, taking the reader to Russia, Japan, Alaska, Egypt, Java, Antarctic Land, South Africa, Spain, France and Italy, with a glimpse of half a dozen other countries as they are shown at the World's Fair. As appropriate frontispieces there are two drawings by Castaigne, "The Flying Dutchman" and "The Wandering Jew." Probably the most important article in the number is Prof. Henry Fairfield Osborn's first paper in his group on "Fossil Wonders of the West." This paper is devoted to the dinosaurs of the Bone-Cabin Quarry in Wyoming, being a description of the greatest single find of fossils in the world, and of the scientific work which has been done there during the past few years.

McClure's Magazine for this month contains almost as much fact as fiction. A daughter of Louis T. Wigfall, of Texas, throws some interesting sidelights upon the first and last days of the Southern Confederacy through letters written by prominent Southerners. Ida M. Tarbell, in her history of the Stand-

ard Oil Company, shows how the price of oil has fallen whenever there has been vigorous competition, and how it was raised recently in America to help pay for the Standard's fight with Russian, Roumanian and Asiatic oils. William Allen White writes of "Roosevelt and the Postal Frauds," and in a clear and concise manner tells the engrossing story of this great crime against the Government and the manner of its exposure. Frances Hodgson Burnett's charming story of child life is concluded, and there is an installment of the serial story, "The House of Fulfillment."

One of the most interesting articles in *St. Nicholas* is an account of a visit to a Zuni village and a description of the Zuni children. The writer says: "The village looks like a huge beehive made of clay and stuck fast to the top of a sandy knoll. The hive is filled with a mass of cells—300 single rooms, placed side by side and piled in rows one on top of another. In each of these rooms lives a Zuni family. There are no inside stairways leading from story to story, but if the boys and girls living in one row wish to pay a visit to a house above them, they must go outdoors and climb a ladder. As we walked through the village, all the world came out to see us. Girls and boys clustered on the roofs or sat on the ovens—queer little cones of mud which seem to grow up out of the house-tops—while fathers, mothers and babies peered out from dark doorways to stare at the visitors. When we had finished our tour of the roofs and alleys, we were hospitably invited indoors; even there the children followed us, and as we glanced up to a hole in the ceiling which served as a window, a girl's laughing face filled the opening."

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 10.30 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

9th mo. 3d (7th-day).—Whitewater Quarterly Meeting, at Rush Creek (Lincolnville), Ind., at 10 a.m.; ministers and elders, same day, at 8 a.m.

9th mo. 3d (7th-day).—Blue River Quarterly Meeting, at Benjaminville, Ill., at 10 a.m.; ministers and elders, day before, at 2 p.m.

9th mo. 4th (1st-day).—At Concord Meeting House, Delaware County, Pa., a circular meeting, under care of a committee of Concord Quarterly Meeting, at 3 p.m.

9th mo. 4th (1st-day).—Byberry Friends' Association, in the Meeting House, at the usual hour in the afternoon. Reminiscences of the Toronto Conference by Friends who were in attendance will be a feature of the program.

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 576.)

9th mo. 4th (1st-day).—Appointed meeting at Flushing, L. I., attended by John William Graham, accompanied by Henry W. Wilbur and wife, at 3 p.m.

9th mo. 5th (2d-day).—In Brooklyn (Schermerhorn Street) Meeting House, John William Graham will lecture on "Ruskin and the Friendly Ideal," at 8 p.m.

9th mo. 5th (2d-day).—Centre Quarterly Meeting, at Half Moon, Pa., at 10 a.m.; ministers and elders, 7th-day before, at 3 p.m.

9th mo. 8th (5th-day).—Prairie Grove Quarterly Meeting, at West Liberty, Ia., at 10 a.m.; ministers and elders, same day, at 8.30 a.m.

9th mo. 8th (5th-day).—Salem Quarterly Meeting, at Woodstown, N. J., at 10 a.m.; ministers and elders, day before, at 3.30 p.m.

9th mo. 10th (7th-day).—New York Monthly Meeting, at Rutherford Place, Borough of Manhattan, at 2.30 p.m.

9th mo. 10th (7th-day).—Burlington First-day School Union will be held at Mansfield, Ninth month 10th, 1904, at 10.30 a.m. A cordial invitation is extended.

9th mo. 10th (7th-day).—Salem First-day School Union, at Mullica Hill, N. J., at 10 a.m. and 2 p.m. Primary work discussed in the morning, and reports of General Conference in the afternoon.

9th mo. 11th (1st-day).—Friends of White Plains, N. Y., meet at the home of S. B. and G. A. Capron, 84 Brookfield Street.

9th mo. 11th (1st-day).—Solebury Young Friends' Association.

9th mo. 11th (1st-day).—Circular meeting under care of committee of Western Quarterly Meeting, at Penn's Grove, at 3 p.m.

9th mo. 11th (1st-day).—Meeting under care of the Philanthropic Committee of Philadelphia Quarterly Meeting, at Valley Friends' Meeting House, at 2.30 p.m.; address by Prof. Francis H. Green, of State Normal School, West Chester. All are cordially invited to come.

On behalf of the committee,
ELLA V. CONARD,
SARA FLOWERS,
SARA PHILLIPS THOMAS.

9th mo. 12th (2d-day).—Illinois Yearly Meeting, at Clear Creek, Ill., at 10 a.m.; ministers and elders, 7th-day before, at 10 a.m.

Friends will be met at McNabb, Ill. Connection may be made for this place on the I. I. I. Railroad, at Zearing at 12.10 a.m.; at Lostant at 9.00 a.m., and also with the T. M. and N. for McNabb at 7.30 a.m. and 1.00 p.m. All wishing to attend all the sessions should come on Sixth-day preceding and send communication to Ernest B. Mills, McNabb, Ill., chairman of the Reception Committee.

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"My father was a missionary in those islands, and I was born there. I came away at an early age, however, and most of my life has been spent in this country; but when I was a young man—and a rather tough young man, too, I may say—I went back there once on a visit.

"The first thing I did was to drink more than I should have done. While I was in this condition an old man, a native, persuaded me to go home with him. He took me into his house, bathed my head, gave me some strong coffee, and talked soothingly and kindly to me.

"'Old man,' I said, 'what are you doing all this to me for?'

"'Well,' he answered me, 'I'll tell you. The best friend I ever had was a white man and an American. I was a poor drunkard. He made a man of me, and, I hope, a Christian. All I am or ever hope to be I owe to him. Whenever I see an American in your condition I feel like doing all I can for him, on account of what that man did for me.'

"This is a little better English than he used, but it is the substance of it.

"'What was the name of the man?' I asked him.

"'Mr. Blank, a missionary.'

"'God of mercy!' I said. 'He was my father!'

"Gentlemen, that sobered me—and, I hope, made a man of me. It is certain that whatever I am to-day I owe to that poor old Sandwich Islander."—*Youth's Companion.*

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WANTED.—IN RESPONSE TO OUR NOTICE in this column a file of Friends' Intelligencer has now been furnished to the Congressional Library at Washington, lacking only volumes 1, 7, 8, 9, and title page and index for volume 42. Can any Friend furnish these, bound or unbound?

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Of Nature, where the waving forest spreads,
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The subtle frost hath plied its mystic art;
And in the day the golden sun hath wrought
True wonders; and the winds of morn and ev'n
Have touched with magic breath the changing leaves.

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXXVII., ... 577
SWARTHMORE (Verse), ... 577
YOUNG FRIENDS IN THE EARLY HISTORY OF THE SOCIETY, ... 578
OPPORTUNITIES OF YOUNG FRIENDS OF THE PRESENT DAY, ... 580
THE FRIENDS' MEETING AT HAZLEMERE —AN EMINENT SCIENTIST, ... 583
EDITORIAL:
That Our Unpaid Ministry May Be Most Effective, ... 584
Improved Machinery, but Not That Alone, ... 584
CURRENT EVENTS, ... 585
BIRTHS, MARRIAGES, DEATHS, ... 587
NOTES, ... 587
FRIENDS IN DENMARK, ... 587
COMMUNICATIONS:
Dr. Magill in the Philadelphia Ledger, 588
VACANT LOT GARDENS, ... 588
THE POWER AND PRACTICABILITY OF NON-RESISTANCE, ... 589
THE AMERICAN ANTI-SALOON LEAGUE, 590
GOOD NEWS FOR PEACE WORKERS, . . 590
FRIENDS' ASSOCIATIONS, ... 590
BOOKS AND MAGAZINES, ... 591
MISCELLANY: The Angels' Song of Peace (Verse); To the Heroic Soul (Verse); A Song of Motherhood (Verse); The Hills of the Lord (Verse), ... 592
CALENDAR OF MEETINGS, ... iii

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PHILADELPHIA, NINTH MONTH 10, 1904.

Volume LXI. Number 37.

GOOD WORDS.—XXXVII.

Take heed of many words. . . . That which cometh from the [Divine] life, and is received from God, reaches to the life, and settles others in the life, for the work is not now as it was at first; the work now is to settle and stay in the life.

—GEORGE FOX.

Quoted by Thomas Hodgkin in his Life of Fox, page 160.

For FRIENDS' INTELLIGENCER.

SWARTHMORE.

In thee, Swarthmore, are centered noblest hopes;—
Not without spiritual light they planned
And built, those Quakers of the olden school,
Here in the sweet and wholesome countryside,
Free from the city's tumult and its stain,—
Erecting here by Penn's primeval woods
An edifice to learning dedicate,
To science and the high humanities,
And beauteous arts that nourish mind and soul;
Their fair foundation gifting with the name
Of that old House in ancient Lancashire
Where Fox, the high-souled Founder of his sect,
Oft sought retirement from the world's loud noise
And steeled his godly heart for fresh crusades.
—And not a few with pilgrim feet have fared
From this new Swarthmore in the western world
To that old home and cradle of their faith;
And on these walls, "etched with memorial green,"
An English ivy grows, fair living link
Binding our younger Swarthmore to the old.

Here in the sweet and wholesome countryside,
Free from the city's tumult and its stain,
The youth who pays allegiance unto her,
Our *Mother Loved*, grows in his loyalty
As weeks and months go by, and all her peace
And tranquil beauty fill his finer moods,
Moulding his consciousness by slow degrees.

Here, pondering the poetries of old,
The records and the lore of ages gone,
He in a measure heritor becomes
Of ancient men and good, of Socrates,
Of Virgil, and of Luther, and the sweet
Assisan, and of many a sage who taught,
Or bard who sang in accents high, the great
Imperishable and universal truths.

Fair are thy western woods where sinks the sun
In glory tender and ineffable,—
Tall western woods where all the summer long
Stillness prevails and shady solitude.
In stormy twilights when the year is old
The swaying trees a mournful music make
Along those steep wood-slopes; and warmly housed,
The cheery student-mates with twofold joy
Converse, or muse, or find a fresh delight
In books, those high companions of the soul.

Each season hath its pleasures, its rewards
For keen devotions and for studious days;
Each season finds the Swarthmore landscape fair
With beauty and sweet peacefulness, of power
To soften and make glad the graver hours;
But fairest in the young and tremulous days
When April whitens those old cherry trees
And wraps the campus all in verdure soft,
And the dear meadow lark in dewy grass
Pours out his clear, pellucid notes of joy;
While students in the dreamy afternoons
Read pastoral poets 'neath the bowering trees,
Or old romances out of Spenser's page,
Musing in revery, as Arnold mused
In Oxford's academic solitudes.
Arnold,—a cherished name in Swarthmore shades!—
For once among us came that seer august,
Lingered beneath our trees, and in our halls
Lifted his sweet, sad voice, bequeathing fair
Hellenic echoes that can never die.
—Wordsworthian music fills this master's page;
And while in college days are sown the seeds
Of friendships true and sweet, his idylls twain
Beloved shall be, and sympathetic youth
Shall grieve with him for Thyrsis lost from earth.

As turns some traveler in a distant land
And dreams of his far home across the seas,
So we thy children, Swarthmore, dream of thee
When we have gone from out thy sheltering arms
To cope with sterner life. Dear memories rise
In those more pensive hours that haunt us all,
When by the ingleside on winter nights,
Or in some tender sunset by the sea,
The heart is warmed,—dear memories arise
Of the old Quaker college, once the home
And happy sanctuary of our youth.
In those more pensive hours old Swarthmore days,
Fair with the glamour years and distance give,
Rise up to cheer the meditative heart.—
The old remembered hours; the faces dear
Of class-mates, friends and teachers; and the scene
We loved to contemplate in those far days,—
The peaceful townships sloping to the south,
With fields and farms and nestling villages,
And ever-beauteous woodlands fading far
Into the misty edges of the sky;—
A hundred recollections like to these
Make glad those winter evenings by the fire
Or tender summer sunsets by the sea.

To these calm precincts age can never come,
Save as the ivy comes on yonder walls
To clothe with fadeless green:—here Youth abides,
Here bright Enthusiasm hath her home,
And Faith and clear-eyed Hope are sisters here!
—Then, Swarthmore, we thy daughters and thy sons
Still turn to thee and feel the rosy touch
Of youthful days, the glamour and the glow
Of golden years and memorable hours.

Mother Revered, still be thy message given
With amplest hand; still be thy children led
Along the pure and consecrated paths
With Beauty for their talisman and guide;
Not that "mere beauty" which some men condemn
And others fear, but Beauty which is one
With truth and power and widest perfectness,
Beauty admitting them to fellowship
With all of pure and high and holiest
In nature and in spiritual realms,—
Beauty that wakes to life the harmony
Which Shakespeare says is in immortal souls!

JOHN RUSSELL HAYES.

Kind nature is the best; those manners next
That fit us like a nature second-hand;
Which are indeed the manners of the great.

—*Tennyson.*

YOUNG FRIENDS IN THE EARLY HISTORY OF THE SOCIETY.

[Address of Joseph Beck Tyler at the Young Friends' Association session of Friends' General Conference, Toronto, Eighth month 17th, 1904.]

The status of young Friends in the early history of the Society is, as the stating of the words implies, more a matter of history than of observation. Therefore, anything relating to them as a class can only be obtained by research and principally by deduction from the history of individual young Friends who composed that class.

The subject is divisible into two distinct parts: first, young Friends; and, second, early history of Friends. Taking these two parts together, they make a subject which does not permit of speculative treatment or give room to draw upon our knowledge of young Friends at the present time.

The position of Friends during the formative period of the Society into a unit was so beset with difficulties, hardships and oppression from powerful interests, both legal and religious, that it was necessarily made and nourished, as far as it stood in the public eye, by mature, trained and well developed minds; though by men young in years, whose names are familiar to all, and whose purpose was directed by an unerring insight into the true nature of religious worship and sustained by the strength that comes from a conviction of right.

The part of young Friends generally from the time the Society became a unit and assumed a position among the denominations of that period, may have been of as great import and required as great a moral courage as that of our patriarchs, but, naturally, their position, as relates to the history of the Society, in that stirring period of religious development, was absorbed in and represented by the work of those youthful teachers.

In those early days persecution was so severe that there was no room for classification of young and old, but all were united as one, midst pain and suffering, to maintain the very life of the Society. Persecution having abated, and now totally ceased, at present young Friends have a more prominent position and enjoy the fruits of a dear-bought recognition. Parenthetically it may be urged that they defend not the shadow but the substance of the principles which caused the abandonment of the creeds of the churches and led to the unification of this Society.

This much may be said, in these few words of introduction, of young Friends in the early history of the Society, if we treat them as a class, and separate that class for the purpose of discussion from the general body of Friends.

History would permit us to believe that as a class, they were passive, but we will come to a very different conclusion if we look at the history of the individual young Friends of that time and determine the class from what we know of them. And it is submitted that this is the real criterion by which to determine its relation to the whole, for a class is made by the individuals who compose it, just as a race is made and judged by those of it who show its possibilities.

When we look back to the early days of the Society of Friends, when it was merging from the chaotic condition of those times of strong religious views as a distinct entity, when its principles were beginning to be recognized as a factor that would have to be dealt with in the future, we are led to inquire about the authors or the individuals who promulgated to the world and represented the principles for which it stood and now stands, and immediately we are struck with the youthfulness, as a matter of years, of those early exponents.

George Fox was twenty-two when he began his solitary travels in search of a religion to satisfy the gnawings of his heart, and twenty-seven when it is claimed that he received the revelation of the inward light. This was in 1649, and is the year from which Friends consider their sect to date.

William Penn began to speak as a minister in the Society of Friends at twenty-four, and in the few years following appeared the first of the many books which he wrote.

Robert Barclay became an eminent worker among Friends at nineteen, and spoke publicly at about twenty-four.

At seventeen George Whitehead was deeply moved by the teachings of the Society, and at eighteen he had preached in public. Before he was twenty-one he was arrested and publicly flogged.

It is to be especially noted of all these and many others in that early period that they were not associates with some leader of mature years, but they were young men actuated by their own convictions; and these young men of a period beginning nearly three centuries ago had the courage of their convictions. They saw clearly and acted deliberately. There was no doubt as to the policy of speaking or doing what to them was not doubtfully right but was a duty, though at times they spoke and argued with unusual bitterness. As to which, Jane Budge says: "We ought to bear in mind the youthfulness of George Whitehead, Edward Burroughs, and many others, when we condemn the vehemence, even occasional violence, of their language in controversy"; that "we admit there must be due allowance made for the manner of the times, but over and above this there should surely be tolerance for the burning zeal of those who were young in years, especially as we know that such of them as lived to grow older manifested the mellowing influence of a ripened experience."

It is suggested that the youthful service of young Friends of the seventeenth and eighteenth centuries was partly due to their early training, education playing an important part in their young lives. Education, consisting not alone of their technical training, but also directed by the atmosphere of the times, which was burdened with a strong sense of religious obligation, and which, to a conscientious person, was all-absorbing, whereas at the present time the religious atmosphere, figuratively speaking, is much clearer and of a lighter cast.

Friends originally used the plain language and manners strictly, and, no doubt, young Friends were schooled under such strict laws of deportment as to make a deep influence upon them; whereas at present young Friends are not nurtured in such a strong religious atmosphere, hence are not unconsciously impelled to active work.

Many things which are looked back upon as Quaker customs were at that time practiced and were a part of the discipline of young Friends; whereas, to-day, many of such customs have been abandoned or have fallen into more or less disuse—e.g., plain dressing, sitting in meeting with hats on, refusing to bare the head to any one, high or low. Whether or not this is not an advance and whether the necessity of such outward signs of simplicity has not passed, since the purpose of all these things may have been to establish the simplicity of the Quaker faith, are questions of such magnitude as to prevent collateral discussion. This much may be said, however, that this simplicity of dress and manner, regardless of the outward effect of such customs, would have a strong tendency to direct the mind towards thoughts of a deeper nature and to concentrate its power. It would also tend towards maturity of mind at an earlier period, and hence earlier development of aggressive ability. This simplicity of manners and customs may have made the ferment at the root, which in turn started the sap in its organic path along the branches.

Young men of such temperament and training were quick to realize the confusion into which the churches had come in regard to creeds, but they did not go to a Northfield for their theology. They chose their own methods wherever they led. They were men whose lives were fed from within their own souls; who believed that to bring man into the consciousness of the inward light was their supreme duty—felt with the fire of youth and with such passion as only a clear-seeing soul feels before unquestioned and eternal truth. And truth in their minds was not actually truth until it got past dogma, and beyond authority for eternal revelation, and awakened an intelligent and responsive consciousness of its reality; that it did not actually reach the man until then, and all previous action was unreal or merely disciplinary; useful, indeed, but partial and without spiritual power. It may well be said that dogma is like an anesthetic, it deadens the pain but works no cure for a truly inquiring soul.

Quakerism, differing from the church, has had no written creed, but, like the unwritten constitution of England, was mutable to the needs of the age. Hence, Quakerism can never need rewriting, but must work out and develop itself through those who accept and give expression to its teachings. And this very mutability places a burden upon Friends who are at present its custodians, to protect and develop it as becomes the period during which they possess it.

This leads to the very substance of this discourse. At the time of Fox, Penn, and others previously mentioned, the crying need of the age was to be released from the dogmatism and ritualism that hampered freedom of individual worship and freedom of religious thought. Those young Friends went beyond the trodden path into unknown fields of religious thought, spreading the free tenets of the Quaker faith. They developed the principles of Friends, and it was and is for their successors to apply them.

These principles were taken up originally before they had assumed any definite form, but for centuries they have been so well known as to be denominated the principles of Friends. The instinctive inspiration of those young men and the enthusiasm and confidence that characterized their efforts especially fitted them for such pioneer service. The same reasons for youthful service apply at present, and I humbly suggest that it should be the purpose of young Friends now as then to make the principles of Friends so understood in regard to current questions of importance to humanity and state that any act contrary to them be an action in violation of known moral laws. The same sphere is not open to-day, but our work should turn on the principles which actuated them and not on the actions themselves, for an action is local both as to time and place, whereas the principle which impels it is far-reaching and ever applicable to innumerable forms of action.

Scarcely fifty years ago the Friends' Intelligencer, of Philadelphia, contained an account of public questions discussed on such a basis, and it was important to determine whether Friends favored this or that proposed action. And it was just such outspoken protest against acts contrary to the principles of Friends that eventually led to the abolition of slavery in the United States. To-day, there are untold opportunities for just such application. The world is open to them and history proves their success.

In the early history of the Society this was the work of young men actuated by their own conviction. Think of the courage it required for a young man, yet in his twenties, backed only by an unfaltering faith in the directing power of an inward light, to intelligently and openly oppose the laws and the doctrines of the established church and even the rules of court.

Theodore T. Munger, in his essay on "The Church," in treating of the different denominations, says: "Friends have nearly run their race, having borne clear witness to the eternal truth of the Spirit." There is no greater or more common error as regards Friends than is expressed in this terse statement by Munger. The thought is prevalent that the Society of Friends has been successful in, but has fulfilled, its purpose. Such a thought does not bear analysis and simply looks to the historical laurels of the Society and not to its principles. But why does the thought even erroneously exist? Is it because Friends rest too much upon their laurels and do not use the principles in new fields as they were used in those early days? It must be remembered that every lack of use makes them grow more dim and allows thought to tend towards the past instead of the present. If Munger is correct in saying the race is nearly run, then it is not because the purpose of those principles has been fulfilled, but it is because the momentum

and the aggressiveness of our ancestral young Friends have not been maintained, and this is not because opportunities do not exist nor because obstacles prevent application. The difficult nature of the work done in the early days as contrasted with such work now adds additional lustre to the results they accomplished. The treatment they received compared with friendly treatment now should be a source of continuous encouragement.

There should be no discrimination in the church between young and old, but when it comes to *active* work there are many reasons why it should come within the especial domain of the young. They are suitable to it and it is suitable to them. They can bring the force of the better part of their lives to bear upon the most important duties that may fall to the lot of any mortal being, and indirectly, if not directly, devote a long and well-trained life to the service of others. And it is suitable to them because it is developing and has a tendency to pervade every fiber of their subsequent growth. They have everything to gain and nothing to lose, and then when the work is associated with the golden principles of the Society of Friends and backed by the position and respect it now commands, it affords a rare opportunity.

Therefore, may it not be urged that the work of our ancestral young Friends be considered merely as a stepping stone to the opportunities presented to us at the present time, and that our work and not theirs be the beacon star that draws the comment of our contemporaries and dispels possible criticism of inaction.

OPPORTUNITIES OF YOUNG FRIENDS OF THE PRESENT DAY.

[Paper read by Bertha L. Broomell before the Young Friends' Association session of Friends' General Conference, Toronto, Eighth month 17th, 1904.]

If it is only by virtue of having something entirely new to present that one has a right to claim the attention of this Conference, then I am not justified in appearing before you this afternoon. For I do not claim to have discovered or originated any opportunities for our young Friends hitherto unknown to them. I have only hoped to remind us of some of those simple, familiar opportunities that lie about us on every side, but which we are prone to overlook or neglect.

But, after all, is not this what we most need—not new duties or new work, but encouragement to greater zeal and faithfulness in the old?

Broadly speaking, we may include in our consideration all those opportunities which we have—or may make for ourselves—of doing good in any way, of being of service to anybody, of broadening and deepening our own lives, and so *all* life, thus helping to uplift the world, and, by at least a little, leaving it better than we found it.

Some of these opportunities can be found only in the world, among the "world's people," from whom we have too long stood aloof. The world needs us and we need it, and we should be "of the world," in the midst of its activities, there losing sight of sect, forgetting that we are Quakers, but remembering always to make practical application of Quakerism.

Many of these opportunities will be such as come to all our members, young and old alike, and in looking for these we must no longer be young Friends, but simply Friends.

And there are some opportunities which seem in a particular way to belong to our young Friends, which appear to form the special mission that they are called to fulfill.

Of all the opportunities that come to us anywhere, at any time, the one most important, most productive of good, most directly God-given to every human soul, is the opportunity to live a blameless life—to be perfect, even as our Father in heaven is perfect. To lose this opportunity is to forfeit much of our influence and power for good, but, strange as it may seem, very few of us even pretend to accept it in its entirety. Most of us propose—and sincerely try—to live tolerably good lives; to avoid all the greatest evils which beset our paths; to be quite honest in large matters, and reasonably so in small ones; to love our neighbors—as long as they appear to love us; to avoid tale-bearing and detraction, except, perhaps, when with our intimate friends, when, of course, it doesn't count;—but have we not, most of us, at the outset, whether consciously or not, pronounced the perfect life an impossible one, and, therefore, never truly striven to attain it? Have we not said to ourselves that this command of Jesus is not to be taken literally, that He meant only, "Be ye tolerably good—perfect in regard to large matters"—and then rested content that our small faults and failings were of no importance? *Is* the perfect life an impossible one? Have we not, each one of us, in mind some sainted man or woman whose spotless character answers, perhaps from out the past, perhaps from our very midst, that Jesus did not give a command which God has withheld the power to obey?

In the active work of the world, all who desire it may find ample opportunity to devote their lives to helping their fellow-men. Here they may learn that the art of living their lives is to know how to give them. It is a good sign for our Society that its members are to be found supporting almost every existing movement of reform, of education, and of charity, with which they are so familiar as to make it sufficient to merely mention here the causes of temperance, purity, prison reform, peace, education of the negro and of the Indian, the uplifting of the press, suffrage for women, settlement work, free kindergartens, friendly visiting among the poor, and summer charities.

But there is one much-needed reform in which Friends, as a whole, have, as yet, taken little or no active part. If Quakerism stands for honesty, for sincerity, for fearlessness, then it is Quakerism that is needed to-day, to stem the tide of corrupted politics which threatens to dethrone right and justice in our land. We do not want any politics in Quakerism, but we do want Quakerism in politics, and as much of it as we can get there. Let us urge our young men

to become politicians—politicians of the very best sort, and thus wipe out the stigma that has been placed upon the name. Let our young women do their part, by influence and by actual work, and let our older Friends withhold not their aid.

We cannot help wondering whether the responsibility for the condition of many of our municipal and State governments should be placed entirely upon the unscrupuous men who have made them what they are, or whether it should not be shared by the many capable and honest ones who have stood aloof as from something too defiling to be touched.

The many serious problems which confront us today afford numerous and valuable opportunities to all thoughtful people who desire to see wrongs set right and our country prosperous and at peace. To the solution of these questions, especially to those of such enormous importance as the negro problem and the relation of labor and capital, must be brought all the learning and experience and wisdom this enlightened age can produce; but the right solution—which is the only permanent one—will never be found until to these is added a sincere desire to do justice to all men.

We have been told that as a sect we are dying; that though we have done a noble work in the past, our race is now run.

Our first impulse is to look about and count our numbers to see if this be true. But let us not thus waste our time—if we *are* dying, this will not save us. It is far more important that we look about us to see whether there is still any work for us to do, whether we have a right to live. If we find that the purposes for which the Society was founded have all been fulfilled, that the principles and beliefs which have seemed so good for us have at least been offered to all other men, then let us die, and die quickly. Our Society is not worth preserving for what it *has* done, only for what it can still do.

The tree is not the end for which the husbandman labors early and late, but the fruit it bears, and no wise man will toil and strive to keep alive the top of his tree when he knows it to be dead at the roots. Rather will he cut it down to make room for a healthy plant to which he may devote all his strength and energy.

But we do not believe that the work of our Society is finished. We believe that Quakerism still holds messages for which the world is hungering—messages which, though they have been often repeated and already accepted by many, are still what many are needing and longing for. Simple messages they are, too, such as that God is in direct communication with all His children, in each one of whom He has implanted a still, small voice, that infallible guide which is sufficient to instruct them as to what is right and wrong in every time of need; and that salvation consists not in much professing of repentance and many promises, but in simply obeying the command, "Cease to do evil, learn to do well." We can but believe that there are many wretched and sin-stained lives to which these two messages alone would bring the peace and joy of a better world.

To-day, in this vastly complex life of ours, in the hurry and worry of securing and holding these material things which we have come to deem almost necessary to life itself, there is the gravest danger of losing sight entirely of the essentials, of the really important things. What we need is simplicity—simplicity in thought and word and deed, in every department and phase of life. And here, it seems to me, is one of the most important missions of Friends, to live and to preach this gospel of simplicity before a tired, overwrought, and anxious world. With the noble example of our fathers to inspire us, let us imitate not their methods, but the brave, earnest spirit in which they bore their testimony against vanity and false pride of every sort. The broad-brimmed hat, the drab shawl, the *thee* and *thou*, all served their purpose, but simplicity does not consist in wearing a gown of a certain cut or color, in using a particular form of speech. "Simplicity," to quote from that earnest plea of Charles Wagner ("The Simple Life"), "simplicity is a state of mind. It dwells in the main intention of our lives. A man is simple when his chief care is the wish to be what he ought to be, that is, honestly and naturally human." With the simple man, external things will care for themselves. "He does not confuse the secondary with the essential, but assigns each thing—material comfort, education, liberty, the whole of civilization—to its proper place, and searches out, sets free, and restores to honor the true life." Such is the principle,—what would be the result of its acceptance and application? To some, courage to abandon the mad struggle to seem what they are not; to others, lost confidence in life and their fellow-men restored. Each one seeking not honors and this world's goods except to benefit the world. A load of unnecessary external things cast off, and thus more room made in mind and heart for the essentials; diminished desires for personal things, and increased ability to help others,—a contented, peaceful mind, secure in all that makes life noble and true. Is it not worth seizing, the opportunity to carry this principle of simplicity—to which we have ever adhered in our worship—into all departments of life, and to lead men back to simple thoughts, simple words, simple duties, simple needs and simple pleasures?

As with simplicity, so also in regard to diversions, we, as young Friends seem to be especially called to bear our testimony by word and deed. We cannot accept the old-time idea of diversions and condemn them all as inventions of an evil spirit. Shall we then discriminate and pronounce this one innocent and that one harmful? By no means shall we do this for any but ourselves. But let us be perfectly honest with ourselves, not dallying with the matter and stilling our doubts with weak excuses. Let us look the question squarely in the face. Seriously and conscientiously, is this amusement wrong for me? Will it in any way injure my ability to do the work I ought to do? Will it lessen my influence for good? Will it consume the time that should not be devoted to simple pleasure but to serious work? And though harmless to me, may it prove a stumbling-block or occasion to fall in a brother's way? If any diversion withstand not these tests, can we as Friends and as Christians in-

dulge in it? Then let us have done with that word and tone and manner which plainly say: "As a good Friend, I suppose I should not do this or that, but everyone does, and it cannot be helped." As "good Friends," can we not do anything not condemned by our own consciences? Is it wrong for us to join in the common diversions of the day—card-playing, dancing, theatre-going, etc.? Let us apply the test of our sincere questioning, and if the sure guide within restrain us not, then let us, if we desire, do these things, and do them openly, with a light heart and a free conscience.

There is another subject of which I scarcely know how to speak, a subject in regard to which Friends—young Friends especially—seem to be coming more and more to bow to public opinion, a test for right and wrong which we well know cannot be relied upon. I mean the use of tobacco. Much effort is being made to eradicate this evil, with what general success I cannot say, but this I know, that year by year it is growing more and more difficult to find among our younger Friends, men who do not smoke, women who seriously discourage the habit. Can we say in answering our queries that Friends are "generally" or even "to a good degree" careful to discourage the use of narcotics?

But perhaps we speak too strongly when we call this an evil. Is it, after all, only one of those little habits—that few of us are without—which while they may do some slight harm to ourselves, yet give so much pleasure that we feel privileged to indulge ourselves in them? Or is it at least an individual matter which one may not decide for another? These, I believe, are the views of many, and the conclusions to which others have come, who feel that it is useless longer to stand out against public opinion. Is there among us, this afternoon, one young man or woman who, having seriously considered the matter and concluded that this habit is not wrong, is willing here to bear testimony to that fact, to state that he or she believes the user of tobacco loses nothing in influence or power, or in ability to be of service to his fellowmen? Is there one here who has the courage of his honest convictions?

While bearing the testimonies of Quakerism before the world, our young Friends have many opportunities for service within our own meeting. In order that the work of our Society may be successfully carried on, an organization seems necessary, and the responsibility and duty of maintaining this must sooner or later fall upon those who are now young. Indeed, with the ability to help in its maintainance, comes also the responsibility to do so.

As in the world, so in our own Society, the service of the young is desired as never before. Where the young members in the earliest days met persecution and torture, and later, opposition or criticism, we, of the present, find only encouragement and commendation for any effort we may make. In proportion as our way is thus made easy are our responsibilities increased. Let us gladly accept the opportunities to help in maintaining our organization, one of the simplest but most important of which is the regular attendance at our meetings. No person is so young or so wanting in gifts but that he can render this simple service. And who can estimate the influence of a faithful attender, in his place week after week and month after month, whom neither the summer's sun nor the winter's wind can deter! We have probably all known such. But were they young Friends? Let us be at least as earnest in regard to our meeting as we are in regard to our business and our pleasures.

In our business meetings there are ample opportunities for the young Friend. Here an active interest in the proceedings meets with a quick and hearty response, and only too gladly do they who have long borne the burden share it with those who show a willingness to receive it.

The customs and practices which for years have been peculiar to Friends' meetings are naturally dear to the hearts of our older members. It will, then, to a great extent, be for our younger Friends to suggest and make such changes as they believe changing conditions demand—not ruthlessly to cast aside those forms and methods which through long years have proved effective, but to see that those be discarded which, time-honored though they be, have come to interfere with the best interests of the meeting. Let us most carefully retain and defend the substance, not the shadow, of the faith of our fathers; the essentials, not the outward forms which have gathered around it.

In our meetings for worship, young Friends by their presence, their attitude of earnest attention, their determination to give as well as to receive help, may do much to make our meetings what they should be, full of life, even though they are silent, and a tower of strength, though they are small. And to some—to many, let us hope—may come the call to speak the message God has given them for the people.

As someone has said, we do not want to educate our young Friends for the ministry, but we should have a care that each one is so educated, in mind and heart, as to be fitted for this high service should the call come to him.

So much has been said at different times in urging young Friends to speak in our various meetings, that I feel here to enter a word in their defence. It is not infrequently the case that in our business meetings a large majority of our older members never express an opinion on any subject, unless it be the familiar and stereotyped, "I think so, too," or "I do, also." This fact is most discouraging to the beginner, and many cordial words cannot overcome the feeling.

As one interested young Friend said, "I feel positively ashamed to speak so often in monthly meeting, when so many older and wiser than I say not a word."

On the other hand, the young Friends are often sufficiently urged and encouraged to speak, but given no opportunity. Especially in meetings like these, is it not true that the intervals between the remarks of different speakers, if they can be called intervals at all, are usually very short? And a beginner cannot screw up his courage to the sticking-point, and hold it there, awaiting to rise quickly at the first opportunity.

Most of us, trembling with doubt, and uncertain whether what we have to say has any sense in it, after all, have not the courage or the self-confidence to take the place that is sure to be filled almost instantly by another. I do not urge that the young Friends could better occupy the time. I simply offer this as being, perhaps, one reason why more do not respond to the appeal that their voices be heard in our meetings.

The special field of young Friends is, of course, the Young Friends' Association, where our opportunities are practically unlimited. Here we may use what methods we please to discuss whatever subjects we choose. Here we may take up any work, philanthropic, literary, or social, that will draw our young people together and interest them more deeply in the meeting. And not the least important, here may the new young Friend be taken care of, welcomed to the meeting, and given work to do.

Our First-day Schools are everywhere calling for help from young Friends. It does not excuse us from giving that help to say we are not suited to the work. There is a place in the First-day School for every Friend, young and old. Can we teach? Let us not let our modesty interfere with duty. While, undoubtedly, some are much better fitted for the work than others, we have no right to say we cannot teach until, as one Friend said, we have tried our best, and, if need be, failed. If we cannot teach, or are not needed to do so, we can listen and encourage by our presence. Or, better still, we can form ourselves into classes for work, that, until recently, Friends have sadly neglected,—the study of the history, literature and lessons of the Bible.

I have spoken, somewhat at random, it is true, of some of the opportunities which surround young Friends of the present day. The young Friends in the early history of the Society, as we have seen, made for themselves such opportunities as only those willing to be martyrs could accept, and then carried on with devotion and zeal the work which these opportunities brought to them.

The service required of young Friends to-day is not to respond to the call which came to those of two hundred and fifty years ago, to repeat the work which was done by them, but to find and embrace the opportunities, whether great or small, to do the work which the world needs to-day. And let us neglect no duty because we know not whither it may lead, but let us seize upon the opportunities that lie nearest us, and, undaunted by the indifference of many, and fearless in following where duty leads, let us do our part in the world's work, resting secure in the knowledge that to find our truest selves, we must lose ourselves.

Money is a power, but it is not all-powerful.—"*The Simple Life.*"

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The source of all the abuses which center around money lies in a lack of discrimination. People have confused under the term and idea of merchandise things which neither could have nor ought to have venal value.—"*The Simple Life.*"

For Friends' Intelligencer.

THE FRIENDS' MEETING AT HAZLEMERE—AN EMINENT SCIENTIST.

Through the kindness of a friend I was recently invited to join a luncheon party at Hazlemere, at the country residence of Mr. Jonathan Hutchinson, the eminent surgeon and scientist. Hazlemere is perhaps best known as the latest residence of Lord Tennyson, who built here his stately home, "Aldeworth," in 1868, and died here in 1892. But Tennyson's name and fame are not the only circumstance that contributes to the interest of Hazlemere. George Eliot lived a little to the west of the station, while Prof. Tyndale, G. Bernard Shaw and A. Conan Doyle also resided in the vicinity. But more than all has Mr. Hutchinson done for the place. The owner of a large estate in the vicinity, he has done much to improve the neighborhood in many ways, and especially by forming and maintaining a unique Educational Museum and Library. The arrangement of the museum is such that it becomes a ready means of teaching both biography and history, the objects of the collection being arranged in spaces which in the early cosmical history cover long periods, a thousand years, beginning with 3900 B.C., but the periods become shorter as the present day is approached and more objects are available to illustrate each of them.

But what has this to do with the Friends' meeting which suggested these lines to the Intelligencer as likely to interest Friends? Simply that this collection in its younger days was housed in a little building on Mr. Hutchinson's place which through his liberality is now used as the meeting house, the museum having been removed to much larger quarters, where it has ample space to grow.

Mr. Hutchinson, while not actually a member of the Society of Friends, is a Friend in feeling and much interested in Friends, as evidenced by his actions in the matter of the meeting house. When he learned that I was a Friend our sympathies enlarged. He told me of the meeting, which numbers twelve to twenty, that it was now officially acknowledged by Friends, and that a wedding was recently solemnized there. We spoke of the recent educational act which the government succeeded in passing after much opposition, and he said that while he had opposed it he did not think the matter at issue—its administration by the Established Church—was a very vital one, since denominational differences at the present day are far less important than formerly.

If I were asked to compare Mr. Hutchinson with some one better known at home I would suggest our own Leidy as a similar type of man, characterized alike by his breadth of knowledge, simplicity and modesty.

I had the pleasure of being present this year at the convocation in Oxford when Mr. Hutchinson received the degree of Doctor of Science from the University, an honor, it appeared to me, too long deferred in this instance; for while in full possession of his intellectual faculties he is 77 years of age, and has long been distinguished as a scientist and surgeon.

London, Eighth month 22d, 1904. J. T.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
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THAT OUR UNPAID MINISTRY MAY BE MOST EFFECTIVE.

THERE is uneasiness on the part of some in regard to the proposed appointment of a paid secretary for the Conference Committee for the Advancement of Friends' Principles, on the ground that it may be a step toward a professional ministry. Such a fear can only come from a misapprehension of the scope of the proposed office. A "secretary of good works" was the name applied to it by a Friend. Neither of the two who have served the committee as secretaries have been ministers, and it is not necessary that the one selected to give all the time necessary and his best energies to the work should be a minister. Should he be a minister his public service in meetings for worship would not be paid for any more than is the public service of a teacher in one of our schools who is a minister. The work needed is that of organization and direction. There has appeared among us much new life and strength. We have young men and women eager to serve humanity as best they may, and feeling that for them the best way is through the Society of Friends. But they are in the midst of the stress and strain of modern life. They have their places to make, their homes to establish. To use their scant leisure in hunting for the religious service which most needs their strength would be to lose that strength altogether. Our secretary should keep account of the available effort and of the places where it can be most effectively applied. This is not a new function; it is being performed now, partially and without the possibility of definite aims and the best co-operation by a hundred concerned and devoted Friends. But by the very nature of it, this mechanical part of our work can be done best by one central office. If we can direct our teaching and preaching force so that none of our meetings shall be neglected it will be a great gain. But most of all we have left undone in the past generations the duty of bearing witness to the truth outside our own Society. In our organization we mainly need the word of kindly sympathy, the touch of shoulder in our march, the grasp of hand and cordial God-speed on our journey. But our faith is a vital one, always needed by those outside our body as well as in it, and never more than now. It is a time at once of irreligion and of longing for a reasonable faith. And by no power or virtue of our own, by what seem the accidents of birth and upbringing, we have that reasonable faith with its roots in the fertile past and its growing stem in the scientific present. It has created no prejudices by the attempt to enforce outworn formulas; it has won respect by its gentle firmness in times of stress; its methods have proved themselves efficient in spreading the truth—the method, namely, of unbought, right-driven testimony. The duty is before us of going abroad and preaching God's word—His present-day word, touching present-day life—to every creature. So great is the harvest and so few are the laborers that we cannot afford to use those laborers by the unsystematic, ineffective methods which have characterized our past.

Our ministry is not that of preaching alone—it is that of service in every way which will assist to make manifest the presence of the Christ among men and in men. How many of us fail to take active part in the crying needs of our prisons, of our reformatories, of our negro and other schools, of every good word and work, because we know not the way, because it would take all of the little time we have to find out the way. Our desired secretary should be ready to show us the way; and as the way thus opens it may safely be predicted that the scanty leisure will expand as the need displays itself.

Friends, friends, behold the harvest; let us lay aside the flail and sickle and not fear to use such effective machinery in the work of righteousness as our age affords. The most improved machinery to be had is used in the service of mammon and in the service of unrighteousness; and let us not be content while a pitiful fraction of our number is engaged in the work of the Church of the Christ, but be willing to use such means as may be needful to give to each a fitting task.

IMPROVED MACHINERY, BUT NOT THAT ALONE.

IN THE current issue of the *British Friend* the editor gives statistical tables by which one may see at a glance what actual increase from the outside there has been in the last two years in the quarterly meetings composing London Yearly Meeting, and balances this against the losses caused by those who

leave from misconduct, indifference or dissatisfaction.

One column shows the annual net increase per cent. when departures are deducted from admissions, and it is noted with satisfaction that

not one of the quarterly meetings is without this attractive force, and also that, in all, the power to draw exceeds the power to repel, though in some cases the excess is too small to be expressed by integers. This is true even of the three quarterly meetings which have decreased their total membership during the time under review. But in spite of this encouraging feature these tables give small cause for that "incurable optimism" which refuses to take account of actual facts. The percentages of increase are deplorably low, in no case reaching five to the hundred, and for the most part less than half that proportion. We are struck, too, by a curious similarity of results under widely-differing circumstances.

It is acknowledged that "gain in numbers is no sure criterion of success," but, on the other hand, "its absence cannot be a reason for satisfaction."

Commenting on the situation revealed by the statistics, some words from the current number of the *Hibbert Journal*, by the rector of a London church, are quoted:

He speaks of that "simple and child-like belief in the efficacy of church reform to purge the ills of our churches," which thinks that if once "the machinery be brought up-to-date, a new era of prosperity will open for the Church." "The most dangerous thing about this advice," he goes on to say, "is its truth. It is so true that it stands in the way of higher truth. Nobody denies that every church wants reform; it would not be a human institution if it did not, but the evil is, that men are led to confine their energies to making good machines, when what they really want is driving power." It is this driving power which comes of personal consecration and faithfulness, which is needed both to build up and to draw in. Meantime it will be well for those who have the interests of the Society at heart to ponder the fact of our infinitesimal rate of increase, and to decide whether it must be accepted as inevitable, or whether the next ten years shall see a real advance, alike in numbers, in personal consecration, and in power for service.

CURRENT EVENTS.

Frank W. Mahin, United States Consul at Nottingham, England, has sent a report upon the Central Public House Trust Association, as follows:

The origin of the enterprise dates back to 1877, when the Rev. Osbert Mordaunt, on his appointment to a parish in Warwickshire, found himself the trustee of a village inn left by a predecessor in trust for the parish. He decided to run the inn according to what is known as the "Gothenburg" system, a system which, it is claimed, transformed Norway from the most drunken to the most sober country in Europe—the main principles adopted being that the liquor should be of good quality and the manager should have no interest in increasing its sale. This experiment was followed by others, notably that at Elan Valley. The People's Refreshment House Association was formed in 1896 by the Bishop of Chester and Colonel Crawford. The successful experiments of this association led Lord Grey in 1901 to form, purely as a propagandist society, the Central Public House Trust Association, for the purpose of inaugurating a public house trust company in every county, the county as a unit being an essential feature of the scheme. Beginning with Northumberland, Kent, Durham and North Yorkshire, local trusts have now been established in every county in England except Leicestershire, Oxfordshire. Berkshire and Buckinghamshire. Trusts have also been formed in Ulster (Ireland) and in South Wales. In Scotland, where the movement has established itself strongly and a number of trust companies are working, a Scottish central association has been formed this year to spread trust principles and to regulate public opinion with the view of arriving at the best form of public management. At the present time about 150 public houses are under trust management. This number is likely to be largely increased in the near future, as landowners are more and more appreciating the advantages to a village or neighborhood of trust management and are offering their public houses to the local trusts as the present tenancy agreements expire. The underlying principles enforced by the Public House Trust Association are as follows: The general arrangement and management of the house shall be on the lines of a house of refreshment, instead of a mere drinking bar. Food and a good variety of non-intoxicant drinks shall be as easily accessible to customers as beer and spirits. The licensing laws enacted by Parliament for the regulation of public houses and the promotion of temperance shall be most strictly carried out in every particular. A holder of a license is in a sense a servant of the public, and he must study the comfort, well being, and health of his customers; his house must therefore be scrupulously clean, and the rooms most used by the public must be comfortably arranged, well warmed in winter and well ventilated. The manager of the house receives a fixed salary, with inducements to push the trade in food and non-intoxicants, but with no interest in the sale of alcoholics.

A system of inspection, visits being made without previous notice, guards against abuses and mismanagement. It is not the purpose to establish new public houses, but only to acquire such as are already established, except in the case of new licenses which the authorities intend granting—these the association will try to secure. It may, however, open new refreshment rooms for the sale of food and non-intoxicants. The profit of an average public house is indicated by the fact that several trust houses last year distributed to objects of public benefit surplus profits ranging from $1,500 to $5,000. From all parts of the British Isles where trust houses exist come reports of less disorder and drunkenness, decreased use of alcoholics, and a general improvement in the character and appearance of such resorts and of their patrons.

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A fresh guarantee for the preservation of peace in Europe and the closer knitting of the ties which unite nations is to be found in the recent consent of the Spanish Government to the construction of a Trans-Pyrenean railway. The negotiations to this end, which have been in progress nearly twenty years, have at length succeeded, mainly through the untiring efforts of M. Delcassé, the able French minister of foreign affairs. The projected line will cross the mountains about fifty miles from the Mediterranean, and bring Toulouse and Barcelona into direct communication. Not only will it aid greatly the economic development of Spain, but it will draw France and Algeria closer together. By the new road the traveler will be able to go from Paris to Cartagena, whence it is but a few hours' sail to Oran. Later a line will be constructed on the Atlantic side, from Oloron to Zuera, by which there will be a considerable saving of time between Paris and Madrid.

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Carroll D. Wright, who has long been the head of the Bureau of Labor Statistics, now attached to the Department of Commerce and Labor, will retire from that office on Twelfth month 1st. Few places which the President has to fill will require greater care in the selection of the right man. C. D. Wright was retained in office by both the Cleveland Administrations. He hopes before he leaves the office to have its work well established on three lines. He hopes to have an annual review of the range of prices, of the range of wages, and of the strikes of the twelve-month, or of the industrial disturbances. The prices of commodities it has long been possible to present regularly and

accurately. The range of wages, which this bureau hopes to put on an equally scientific basis, presents more difficulties. The recent bulletin which has provoked so much comment was intended, without reference to any partisan politics, to furnish such a basis for future calculations. In its preparation a study has been made of the range of wages for the last fourteen years. Henceforth an annual tabulation will be made, from which it is hoped scientific conclusions will always be at hand, showing the course of public earnings. After his retirement, Carroll D. Wright will devote his attention to his duties in connection with the presidency of Clark College, at Worcester, and to the preparation of the "Economic History of the United States," which he has undertaken for the Carnegie Institution.

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Premier Combes made an important speech at Auxerre, France, on the 4th. In reviewing the policy of the government in the last two years he declared that the municipal and department elections had given full evidence that it was approved by the country. Regarding the future, the Premier said that he would continue to carry out his policy for national sovereignty, and the complete separation of clericalism from the national life. The religious power had openly torn up the Concordat with Rome, and it was not his intention to try to mend it. The risk of France losing her position as the protector of eastern Catholics, the Premier said, was a wholly insufficient motive for foregoing the separation of Church and State, which circumstances had obliged him to inscribe on his program alongside the reduction of military service, the income tax and workingmen's pensions. He was heartily applauded.

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The hop crop of the United States promises to be large, and the reports from abroad are to the effect that there will also be a larger yield on the other side of the Atlantic. The harvesting of the crop in New York State will shortly begin, and it is estimated that the yield will be about 60,000 bales, against 45,000 bales last year. Oregon reports that the work of harvesting is already under way and the output will be about 100,000 bales, against 90,000 bales for the preceding year, and the crop of the State of Washington is estimated at about 35,000 bales. Advices regarding the crop of Germany and the Continent are to the effect that the output will be about 725,000 hundredweight against 650,000 hundredweight for the preceding year. The crop in England has been damaged by drought and is placed at 380,000 hundredweight against 420,000 hundredweight for the preceding year.

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A large increase is reported in the export trade in fruits and nuts. During the last three years the foreign request for fruits and nuts produced in the United States has grown nearly 300 per cent. The exportations from this country during the fiscal year ending in 1902 amounted to $8,719,344, while those of the last year amounted to $20,678,665. The exportations during the year ending in 1903 amounted to $18,057,677. The exports of green apples during the year ending in 1904 amounted to 2,018,262 barrels, and were valued at $5,446,473, and the exportations of dried apples amounted to 49,301,665 pounds and were valued at $2,791,421.

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Charles H. H. Howard has been nominated for President of the United States, and George H. Sibley, of Washington, D. C., for Vice-President, by the convention of the Continental National party, the States of Wisconsin, West Virginia and Illinois being represented. About 100 men were present, but not all of them were delegates. James P. Lynch, of Chicago, presided. A long platform touching upon the tariff, money, transportation and taxes was adopted, and a committee of nine members was appointed to take charge of the campaign. The candidate for President is a brother of Gen. O. O. Howard.

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The Sons of America and the Junior Order United American Mechanics, have decided to take steps to prevent the wholesale naturalization of Poles, Hungarians and Italians in the anthracite coal regions. During the last two years 4,000 aliens of these nationalities have obtained citizens' papers annually in the coal regions. The first appearance of counsel for the societies in court was made on the 3d., when S. Munroe Enterline and George M. Paxson questioned aliens asking for citizens' papers regarding their knowledge of American institutions.

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An American girl, Mary Reynolds, has been appointed governess of the nephews of the Dowager Empress of China. Mary Reynolds is a graduate of Carleton College, Northfield, Minn., having finished her course there last spring. The Dowager Empress commissioned her Consul Generals at Paris, at Berlin, at London and at Washington to obtain the services of a competent governess. All of these submitted names of college graduates, but out of a score or more the Dowager Empress chose the one recommended by her Minister to the United States.

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A Russian imperial ukase has been issued making certain concessions to the Jews in Russia, such as permitting those having higher liberal education and good reputation to conduct business anywhere. Hebrew councillors of commerce or manufactures may reside anywhere, as may also Jews who have served in the Far East, but the new regulations do not apply "to districts in which special regulations exist for the circumscription of Jews."

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Isaac W. Brown, of Rochester, Ind., who believes that for every insect dangerous to vegetable life there is a bird to exterminate it, has been sent at the request of Helen M. Gould to Texas to study the boll weevil problem and to try to discover the bird that would naturally feed on the cotton pest.

"Not merely the earth we live in, but our own especial life—our work, our study, our daily toil—may live in the light of God."

BIRTHS.

HARVEY.—At Overbrook, Philadelphia, Eighth month 14th, 1904, to J. S. C. and Emily B. Harvey a son, named J. S. Curtis Harvey.

SHARPLES.—Eighth month 30th, 1904, at West Chester, Pa., to Henry R. and Esther Foulke Sharples, of Baltimore, Md., a daughter, who is named Elizabeth Foulke Sharples.

MARRIAGES.

HOLDING—POLK.—In Phœnixville, Pa., on Eighth month 29th, 1904, Archibald M. Holding, of West Chester, Pa., and Florence K., daughter of William W. and Lucy Cox Polk, of Phœnixville, formerly of Kennett Square, Pa.

DEATHS.

CARPENTER.—At Oakland Beach, Westchester County, N. Y., on Second-day, Eighth month 29th, 1904, Margaret Carpenter, daughter of Richard E. and Florence Hawxhurst Carpenter, aged 5 months.

HESTON.—At his home, in Newtown, Bucks County, Pa., on Second-day, Eighth month 15th, 1904, George T. Heston, M.D., aged 78 years; a member of Makefield Monthly Meeting of Friends.

INGRAM.—At his residence near Telford, Bucks County, Pa., Ninth month 4th, 1904, William Ingram, in his 79th year; a member of the monthly meeting of Friends of Philadelphia.

MORRIS.—At the home of her son-in-law, Isaac L. Whitely, of Cambridge City, Ind., Eighth month 7th, 1904, Rhoda A., widow of George D. Morris, in the 91st year of her age. She was the daughter of Isaac and Deborah Frampton, formerly of Maryland, and granddaughter of Elisha Dawson, a noted minister in his day. In 1827, she, with her parents, moved to Milton, Ind., and became members of Milford Monthly Meeting, of which she continued a member the remainder of her life.

She was of an unusually lovely disposition, which, added to her deeply religious nature, enabled her to bear with resignation the trials incident to the early death of her husband, leaving her with five small children to care for. But through all her trials she ever turned to the "one sure Comforter" for that strength which she felt never failed her. Meekness, gentleness and humility were her leading virtues; and a sweet lovableness in her nature made friends of all with whom she came in contact. Her last illness, accompanied by intense suffering, was borne with that patience which had been hers through life, praying only that it might endure to the end. Her whole life here was a preparation for that higher life upon which she was entering.

The funeral was held at the home of her son, Aaron Morris, at Milton, where a large company had gathered, and loving testimonies to her worth were given. M.

OGDEN.—In Media, Pa., Eighth month 29th, 1904, Martha H. Ogden, widow of the late J. Henry Ogden, in the 90th year of her age, she being the last one of a family of nine children of Oborn and Hannah Levis.

She had a lifelong membership in the Society of Friends, and, though unable to attend meeting for many years, always retained a marked interest in all things pertaining to Friends' principles. Because of her great enthusiasm, her keen interest in all the affairs of life, her great devotion to her children, and with her faculties unimpaired, she stood forth as an example well worthy of imitation, and none who knew her can forget her genial personality.

She was beloved by every one. May we who knew and loved her, when we have "crossed the bar," merit that praise beyond earth's power to give. "Well done thou good and faithful servant; enter thou into the joy of thy Lord." T.

WATSON.—At the residence of her brother, Henry Watson, near Mechanicsville, Bucks County, Pa., on Fourth-day, Eighth month 17th, 1904, Sarah Watson, aged 79 years. For ten years she had been practically helpless on account of a paralytic stroke. She was a member of Buckingham Monthly Meeting of Friends.

WHITE.—In Philadelphia, on the 12th of Eighth month, 1904, Abigail W., widow of John J. White, in the 78th year of her age. She was a member of Philadelphia Monthly Meeting of Friends held at Race Street.

NOTES.

A week or two ago fifteen guests of Pocono Manor, the inn and summer settlement of the Friends of the other branch, spent the day at Buck Hill Falls playing games and having a good social time. One day last week forty-two of the Buck Hillers returned the visit. They were met at Pocono station by eight coaches and driven to the Inn at Pocono Manor in fine style. After arriving on the grounds, games of tennis, shuffle board and bowling were played between the guests and hosts. The Buck Hillers won in tennis and shuffle board, and the Pocono players gained the victory in bowling. The hosts had composed a "yell" that was entirely worthy of the occasion. After a few repetitions the guests learned it and joined in with a vim. This is what the contestants joined in shouting when either side made a particularly good play:

"We are two Quaker inns,
Rah! Rah!
We are two Quaker inns,
Rah! Rah!
Whichever one wins,
We'll always be Friends;
We are two Quaker inns,
Rah! Rah!"

FRIENDS IN DENMARK.

The annual meeting of Friends in Denmark, held at Veile on the 31st ult. and 1st inst., was the twenty-sixth, completing twenty-five years since the little body of Friends in that country was organized, with the help of J. F. Hanson. During the same visit to Denmark, J. F. Hanson had organized, with the help of several Friends, the first Total Abstinence Society, which has survived to the present time. Every member in Denmark is a total abstainer.

A few weeks previously, the temperance organizations of the four Scandinavian countries, Norway, Sweden, Denmark and Finland, had held a conference at Copenhagen, to celebrate the twenty-fifth anniversary of temperance work in Denmark. At that conference it was stated that there are now 125,000 total abstainers in Denmark, out of a total population of two and a half millions. This result has been attained, and the habits of the whole people as regards drinking have been completely transformed (as I mentioned last year), without any assistance from legislation, for Denmark still has no law controlling or regulating the drink traffic, except a very inadequate one which dates from before the rise of the total abstinence movement. Is not this a fact calculated to supply a lesson and an encouragement to temperance reformers in our own country just now?

The Society of Friends has not grown in like manner; it has somewhat diminished in Denmark during this quarter of a century. A very profitable discussion took place at the annual meeting on this subject,—the past twenty-five years, and the present prospects of the Society. There have been some sad mistakes in the past; this was freely acknowledged. The subject was really introduced by a very feeling prayer from one who has been active in the little body from the beginning, acknowledging on the one hand the Lord's goodness, and on the other the causes of humiliation in the retrospect. But these difficulties have been in good measure overcome, and my companion and I were greatly encouraged, as I had been last year, by the love and harmony that prevailed amongst this little body. Though scattered in various localities, from Copenhagen in the south to Hjorring in the north (no representative from Sæsing, ten or twelve miles still further north, was able to get to the annual meeting), a distance of about 340 miles, there is a real sense of unity amongst them, and a large proportion of the adult members, with a fair sprinkling of children and young people, were present. They seemed more like a single family than anything else. Yet it is not for want of strong characters, which, but for divine grace, might cause serious divergences, such as have been known in the past.

Johan Marcussen opened the discussion of this subject by reading a thoughtful paper, in which, after referring to the past, he sought to indicate the work lying before the Society at the present time. There is, he believes, an earnest longing in many hearts for something better than the other churches can offer. In reply to a Friend who suggested, as a reason for the shrinkage of late years, that there are now a good many other bodies, such as the Methodists, Baptists and Salvation Army, who preach salvation through faith in Christ, J. Marcussen asked whether there was any other body which preached Christ, not merely as a Saviour who once died for the sins of

men, but as a living Saviour, who, in George Fox's words, "speaks to our condition."

Johan Marcussen again brought forward the concern which has so long rested upon him to visit the Faroe Islands. It was approved by the annual meeting last year, but the funds for such a journey were not forthcoming. He had now received a gift sufficient to cover the journey there, and believed it right to proceed, in faith that what more is needed will be supplied in due time, if his friends still approved his concern. Two of them expressed cordial concurrence, and the second having proposed that those who agreed should rise, the rest of the meeting promptly did so, and the clerk had no difficulty in pronouncing the judgment of the meeting in support of the concern. J. Marcussen was to sail for the Faroes on the 14th inst., calling at Leith on the way.

It was decided to hold the next annual meeting at Aalborg, that of two years ago having been at Copenhagen, and last year as well as this at Veile. Guldbrand Guldbrandsen, the leader of Veile meeting, and his wife were to celebrate this week their golden wedding, and had asked Friends last year to come to Veile again on this account. Seven of their eight living children were with us, including a son from Chicago, and a married daughter, who, with her husband, a Swede, had come from Gothenburg, to take part in the celebration. It was instructive to hear the testimony given by our friend to the Lord's goodness throughout his life; both he and his wife still enjoy vigorous health.

The day following the annual meeting was devoted to excursions, one by steamer, the other by foot, which gave opportunity for helpful talks amongst those who had been able to remain, and for an open-air meeting for the children.

On the way back to England, after parting with my kind helper and companion, Alfred Lynn, I spent First-day at Minden, going over in the afternoon to Obernkirchen, which had not been visited by any ministering Friend from England or America for about ten years. I also visited the graveyard at Pyrmont, where there are no longer any Friends residing.—*Joseph G. Alexander, in the Friend (London).*

COMMUNICATIONS.

DR. MAGILL IN THE "PHILADELPHIA LEDGER."

To the Editor of *Public Ledger:*

Your recent correspondent, John Foster, speaks of our Religious Society of Friends as "passing away like the Indians." It is true that he speaks highly of the Society and the influences which it has exerted in the past, but I must seriously object to the pessimistic view of the present conditions. He doubtless says what he honestly believes to be true, but, after a long and careful observation of that Society, of which I have always been a member, I can but see a marked evidence of the progress of our principles, and especially in these later years. There was a time, through the middle of the nineteenth century, when there was a material decrease in our numbers, but toward the end of that century, and especially in the opening years of the twentieth, the increase has been considerable. But, even if there were no increase in our actual membership at present, our principles are becoming better and better understood and are being recognized more and more by Christians of all denominations. There was a division in the Society, it is true, about three-quarters of a century ago, arising from an attempt on the part of some of the recognized leaders to impose their particular views upon the whole body, but that unfortunate division is becoming nominal rather than real. In England, where the division did not take place, Friends are now inclined, on visiting our country, to meet with both or either of the branches and to treat all as members of one religious organization. Other denominations have ceased harsh criticism of us, and we have done the same in regard to them.

We believe in the direct teaching of God to every human soul, and that this teaching of each and all is applicable to us individually and only to the person taught, until it carries with it a full conviction of truth in the mind of another. This leads to the fulfillment of the apostolic injunction, "Judge not, that ye be not judged."

The remarks of your correspondent about the strange condition of society that would result from the general adoption of the simple, peaceful principles of Friends is about like saying that the simple principles taught by our Master would lead to such results. So, no doubt, they would, but would they be at all undesirable? I am not so visionary as to suppose that any general change like this is coming in a single year, or in a single generation, but I do maintain that the general trend of events in this twentieth century will, in the end, bring these changes to pass, and that men will cease to resort to force to secure their just dues; that a consideration of others before themselves will become more and more the custom, strange as this altruism may seem to the present generation.

The greatest evidence of progress that I see in these later days is the cessation of the condemnation of others because the views which they entertain are different from our own. And I would by no means claim that this progress is peculiar to the members of our Religious Society of Friends; but there is a constant and marked gain in this respect among all denominations of professing Christians—both Protestants and Catholics.

A very hopeful condition now among Friends is the increased activity of the younger members in religious matters. I am sure that the vast throng that filled our meeting house at Fifteenth and Cherry Streets, Philadelphia, on the First-day morning of our yearly meeting week, this last spring, indicated no lack of the interest of the public in the principles of Friends.

We are a small body, I know, as compared with other denominations, but we strive to make it a matter of religious concern to do the Master's will, and to do, as a matter of necessary consequence, our duties toward our fellow men. We would say, with all other sects of professing Christians, "One is our Master, even Christ, and all of us are brethren."

If we are, as we believe, inspired of God in the religious work which we feel called to perform, we can but believe that through whatever present discouragements we must pass, we shall, in the end, prevail. Suppose our numbers are small to-day. Nineteen hundred years ago the teaching that we strive to follow was begun by a little company of the Master and His twelve disciples, humble fishermen, on the hillsides of Judea, and now, of the 1,400,000,000 of human beings on the earth, 400,000,000 are professing Christians, and but 100,000,000 are wholly pagan, while the other 900,000,000 are divided into Buddhists, Confucians, Brahmans and Mohammedans. Thus, while the Christians are four times as numerous as all the pagan tribes combined, they are more numerous than the followers of the founder of any one of the other religions.

Let us all, whatever creed we feel it right to adopt for ourselves, make the principles of that creed the rule of life. Then will strikes, lockouts and wars between nations soon be forever things of the past, and we shall be brothers indeed in this world of ours. Is this a vain dream? I cannot think it so. Let me say to the public, Come to our little Friends' meetings. Listen in silence for the voice of the great Teacher, and encourage us and each other by occasional brief spoken words, as the Spirit shall give you utterance. Come in freely thus to our devotional meetings, and into our meetings for business as well. You will meet with a warm welcome in both in these latter days. We have no pew system, and you will always find open doors, free seats and a kindly welcome.

EDWARD H. MAGILL,
The Gardner, 128 West Forty-third Street.
New York, August 6th, 1904.

VACANT LOT GARDENS.

In connection with the celebration of the eighth anniversary of the Philadelphia Vacant Lots Cultivation Association recently, a tour of inspection was made of the localities where its work is being carried on.

The Association has 175 acres in the city under control, divided into 750 gardens, nearly all of a quarter of an acre each. Corn, potatoes, tomatoes, beets, cabbages, squashes, turnips, peas and beans are the principal crops.

Each garden has its little shanty, which serves as a toolhouse. It is in most cases built of thin boards, covered with tarred paper. When it rains the workers take refuge within. But on several patches are larger huts, in which whole families live. These give a more interesting, almost romantic, and certainly a picturesque, aspect to the landscape.

The Philadelphia *Ledger* gives the following account of the visits to these gardens:

"At the first one visited were found Mrs. Emma Focht and her five small children.

"The husband and father was at work in a bicycle shop, but the mother, with her small but sturdy frame and her deeply sunbrowned face, which wore a look of resolute self-reliance, proudly acted the hospitable part to her visitors. The two elder of her little girls wore freshly starched white frocks, and with their light-brown hair neatly gathered with ribbons, looked quite sweet enough to have sat upon any city verandah. The house consists of one room, with a cook stove in a corner, a table at one side and a bed in another corner, divided off with a heavy curtain.

"There was a glimpse of clean dishes and of a few books and newspapers. Mrs. Focht's garden is wonderfully thriving, and she declared that but for a little help from her eldest boy, who is 12 years of age, she performs all the work of cultivation herself. Tall, waving corn shuts in the little house on three sides quite cosily, while it is screened on the other by a row of bean vines, trellised upon wire.

[redacted]

though the thick gray hair streamed down over her forehead, which is deeply wrinkled. 'Now, don't you go to making me out older than I am,' she exclaimed, 'if I have raised nine boys and one girl. I buried nearly all of them,' she added, with a fall in her voice. Then she went on with fresh energy: 'The only thing that troubles me here is the potato bugs.' She has worked early and late, killing them with her hands. The other widow, Mrs. Geiger, is small, fair and not yet 40. She has three children, goes thirteen city squares every day to her garden, and does all the work of cultivation herself.

"The route to the next group of gardens lay across Fairmount Park. Here are 200 quarter-acre patches, each of the cultivators of which lives a mile at least away from them. Near by is a large co-operative garden, where the association employs persons who are in pressing need of money and cannot wait for crop proceeds.

"In the same neighborhood, at Fifty-sixth Street and Lansdowne Avenue, is the school garden. Nothing that the visitors saw in all their tour awakened greater enthusiasm than this. School children were at work in it, and Miss Bennet explained how their individual patches were assigned to them.

"Last, what is called the 'graduates' farm' was visited. It contains nine acres and is leased by a club or co-operative body, under the leadership of D. F. Rowe, composed of workers who obtained their start in gardening under the patronage of the association. It is very successful, and other similar clubs are to be formed this season."

THE POWER AND PRACTICABILITY OF NON-RESISTANCE.

(Continued from last week.)

The magnificent work of John L. Whitman, in the Cook County jail, Chicago, offers us a great example of the reformatory and redemptive force of kindness. This great-hearted man appears to be a jailer only for the purpose of coming into direct contact with "crime-sick" men, as he calls them. He treats all the inmates of the prison with perfect kindness and perfect fearlessness. He uses no force with them. He does not rule them. He makes them the settlers of all disputes, the administrators of the life of the institution. He enters into their personal interests—practically *loves* them; and he has not only transformed the jail and made it a beneficent home, but he transforms criminals into righteous citizens.

Jane Addams has, and her associates in the beautiful and effective work of "Hull House" have persistently and consistently practiced the principle of non-resistance of evil for years with the best results.

A minister who had adopted this principle as his rule of conduct was passing one day through a low quarter of the city of Liverpool, when he heard screams of terror proceeding from a miserable-looking house. He rushed hastily in and found a powerfully-built, drunken brute unmercifully beating two helpless women, his mother and sister. The first impulse of the gentleman was to forcibly interfere, but quickly recollecting his principle of action he watched his chance and quietly stepped between the furious man and the prostrate women. "I would not do that, sir," he said, "it is an action you will regret." The bully promptly knocked him down. He as quickly rose, and turning to him the other cheek, said, "You may strike me again if you wish." Another terrible blow was the answer, and as he fell, he thought, "Now I have literally obeyed Christ's command to turn the other cheek when struck, and I am free to give this rascal the punishment he deserves." He was a strong, athletic man, and he knew he could easily master the drunkard. But a better thought came to him, and rising he turned the cheek that had received the first blow, and with the same gentle dignity repeated, "You may strike me again if you wish." The great, rough hand was raised again, but

did not fall. The would-be striker apparently made great efforts to bring it down, but it would not come; it seemed paralyzed by some mightier force than his wild will, and the besotted face of its owner gave evidence of some rapidly-sobering power working within him. The women were given friendly assistance and the strange visitor took his leave. That night he was preaching in a church in that neighborhood. Before he had finished the sermon a rough, dissipated-looking, but thoroughly serious man started from the back of the room, crying out, "Help me to find salvation for my soul!" Plunging forward he fell, in an agony of real conviction, before the platform on which stood the man who, by his consistent practice of the teachings of his Master, had become a true redeemer from sin.

2. Society is to find not only its noblest development, but its surest method of progress, in the practice of this principle. Advancing civilization represents itself in outward convenience and advantage, in increased material comfort, in the mastery of natural forces, in the communizing of facilities for intellectual culture, in the growing prevalence of institutions which are channels for the outflowing of the humane spirit. The accurate observer sees all these as evidences of the development of principles, finding their expression in the practical life. When this greatest principle, Trusting Love, shall be accepted, shall present the test and set the standard in all our societary life, then shall we find that the kingdom of heaven has not only come nigh unto us, but that we have passed through its silently-swinging "pearly gates," while we clasped hands and walked *with* our brothers.

3. For ourselves we shall learn that herein we find the only place of rest and power. This absolute committal of ourselves to unreserved trust in life, in all its manifestations, this saying, I will recognize no enemy, I will see no evil that is not enclosed by, and resolvable into, the Perfect Good; I will resist nothing, but will peacefully co-operate with that Will that works for righteousness in and through the life of every creature—this preserves to us the strength that ordinarily we fritter away in striking at shadows. Foolish are the efforts to vanquish that which we have taken to be a monstrous entity, but whose very name—Sin—reveals it to be naught but a *failure to be*, and whose appearance may be wholly obliterated by the wise will that replaces it with the only positive substance and force in all the realms of life—Goodness.

Therefore, as said an ancient sage, Laotze, "Reason always practices non-assertion, and there is nothing that remains undone."

"Therefore the holy man puts his person behind and his person comes to the front. He surrenders his person and his person is preserved. Is it not because he seeks not his own? For that reason he can accomplish his own."

"The Heavenly Reason strives not, but it is sure to conquer. It speaks not, but it is sure to respond. It summons not, but it comes of itself. It works patiently, but is sure in its designs."

MARY RUSSELL MILLS.

THE AMERICAN ANTI-SALOON LEAGUE.

The American Anti-Saloon League is to hold its annual convention at Columbus, Ohio, this year. The dates are Eleventh month 16th to 18th, inclusive. The following is a partial list of the speakers already engaged for this great meeting: Bishop Luther B. Wilson, of Baltimore, president of the League; George R. Stuart, of Tennessee; Congressman Charles E. Littlefield, of Maine; Louis Albert Banks, D.D., of New York; E. S. Chapman, D.D., of California; Hon. John G. Woolley, of Chicago; G. W. Young, D.D., of Kentucky, and Howard H. Russell, D.D., of New York.

The convention proper is to be preceded by a six-days' conference of the State Superintendents and field workers of the League, and will be held at Columbus also. This conference is in reality to be a "School of Methods," where the most approved plans of League work will be set forth and discussed, and where each worker can have the benefit of the experience and methods in operation throughout the entire country. Much of the success of the Anti-Saloon League movement is due to these annual conferences of the men in the field, where the best methods of work have been discussed systematically and in detail, and those found to be most successful have been uniformly put in operation. All ministers and temperance workers desiring to be present and to participate in this "Schooi of Methods" will be welcome.

Arrangements are being made for reduced fare on the railroads for the convention. Those desiring further information should write to General Superintendent P. A. Baker, 610 The New Hayden Building, Columbus, Ohio.

FRIENDS' ASSOCIATIONS.

BYBERRY, PA.—The meeting of Friends' Association held Ninth month 4th was largely attended and full of life from beginning to end.

Anna Richardson read the 103d Psalm at the opening. Alvan Tomlinson read a most excellent selection on the "Power of Personal Influence." In this, among other things, the writer dwelt upon the influence exerted by generations of writers, leading up to the "Evolution of Species," by Charles Darwin, which was considered the leading book of the nineteenth century. He spoke also of the uselessness of parents endeavoring to teach truthfulness when themselves telling social falsehoods, or gentleness when themselves anything but gentle. No person lives without some influence on another, or, dying, can feel the life has had no effect.

"The Current Topic Review" was then given by John Wood, Jr., and embraced a period of three months. In this he dwelt upon the presidential campaign and the stand taken by the different parties; on the strikes lately declared, concerning which he felt the present need to be a greater respect for legal authority, and more willingness on part of both mine owners and employees to submit their differences to arbitration. The

great destruction of life caused by the burning of the excursion steamer on East River, and by Fourth of July celebrations was also mentioned, and the cessation of minting of silver dollars, the great spread of Mormonism, the birth of an heir to the Czar and the partial abolishment of corporal punishment in Russia—all these received comment, and then a review was given of what to Friends was of great importance, the recent conference at Toronto. He dwelt briefly on the important topics leading, up nicely to a review more in detail by Albert H. Johnson, of Philadelphia, who gave personal impressions regarding it. He spoke of the solemn opening session, and of the fellowship meetings held by John William Graham and the young people; of the ten-minute devotional meetings preceding the regular sessions; of the report of the Committee for the Advancement of Friends' Principles, and the hope for the furtherance of this work in the future, and made a plea for all to do his or her part to aid this, thus enabling his hearers to gain a better comprehension of the Conference than could possible be gained from printed reports. He also dwelt at some length on the regular sessions, giving the pith of the papers and discussions.

Discussion on various points then followed by Nathaniel Richardson and Arabella Carter, both expressing appreciation of the good review; the latter spoke of one encouraging feature being the attendance and participation of those from the "other branch," and especially was she pleased that Dr. O. E. Janney gave so clearly on First-day evening the actual belief of Friends; she felt this was also needed in meetings composed wholly of Friends. At Nathaniel Richardson's request the four cardinal points of belief as given by Dr. Janney were read at this time.

Emma Wildman recited "The Sunset City" in a most pleasing manner.

William P. Bonner reported the work of renovating the old graveyard was now completed satisfactorily, and suggested a diagram of the more recent burying grounds be made and faithful records kept. This was approved and the appointment of a committee left with the Executive Committee. A. C.

Byberry, Pa.

NEWTOWN, PA.—The regular monthly meeting of the Newtown Junior Friends' Association met at the home of Joseph Yardley, near Edgewood, on Fourth-day evening.

The meeting was opened by the president, Lloyd Wilson, with a few moments of silence, after which Elizabeth K. Eyre was appointed secretary pro tem for Alice R. Woodman.

The program was opened by a paper written by Mary A. Smith, "History of Previous Friends' Conferences," which was read by Emma J. Wilson. In it she said the first conference held was at Pendleton, Ind., the prominent speakers there being Aaron M. Powell, Charles M. Stabler, Anna Jackson, Allen Flitcraft and others. Since the first conference she traced the development to the last one just held at Toronto, and told of the effect on the Friends, it bringing them so much closer together and allowing them to exchange their ideas on religious subjects.

Martha C. Wilson next gave a talk on "What Benefit Have These Conferences Been to the Society of Friends." She said since the first conference the membership has increased greatly owing to the arousing of interest in the Society. It has been found that the exchanging of ideas and modes of teaching have greatly benefited the younger people.

Mary G. Wilson next gave a reading from James Russell Lowell entitled, "The Parable."

Elizabeth A. Woodman and Bernard Walton had been appointed by the Executive Committee to give accounts of the recent conference at Toronto, which they both did very ably. In it they told of the widening influences of the conference and the benefits they had derived from it, each giving full accounts of portions of the program.

After roll call the meeting adjourned with a few moments of silence to meet at the home of Helen T. Brown, on Ninth month 28th.

PASADENA, CAL.—A regular meeting of the Young Friends Association was held Eighth month 21st at the home of Willet Hazard. In the absence of the clerk, Edward Taylor, Charles Lewis opened the meeting by reading the 13th chapter of Romans. Anna W. Speakman read a very helpful paper on "Charity," "the most exalted of virtues, for it includes all others." This paper had been written by her husband, Thomas Speakman, and read at the Conference at Race Street, Second month 2d, 1890. Edith Hopkins very fittingly then read "The Habit of Judging," by Elizabeth Powell Bond. A letter from

ment, and sections 2 and 3 of the fourteenth amendment, and apportion the representatives in Congress among the several States according to the number of citizens permitted by law in the respective States to vote for Presidential electors.

A new department, which is to be devoted to the exposition of World-Politics by men who occupy central and commanding points of observation in the great capitals, is opened with a group of communications from London, Berlin, St. Petersburg and Washington.

In the *Christian Examiner*, England, Fourth month 22d, 1825, it is stated that the number of different works published by Friends previous to 1710, which embraces a period of only about seventy years, was 4,269. Each edition of those works contained, we are told, about one thousand copies, on an average, making in the whole about 4,260,000 volumes and tracts, sent forth by the Society in that short period. Twelve thousand copies of "Barclay's Apology" were published in one edition, and 10,000 of these were distributed gratis.

A SONG OF MOTHERHOOD.

As my own mother used to comfort me—
  Kissing the tears away—
Holding me close—aye, all too close for sobs,
  I hold thee, little dear one, close to-day!

Calming my older pain, by stilling thine—
  As mothers only know—
My heart-break lost in thine, as hers in mine—
  Long ago, little dear one, long ago.

As thou in turn, a woman grown and wise—
  Shall kiss, as I kiss now,
Finding the sunrise ever in thy child,
  Even thou, little dear one, even thou!

—Martha Gilbert Dickinson, in Scribner's.

THE HILLS OF THE LORD.

God ploughed one day with an earthquake,
  And drove his furrows deep;
The huddling plains upstarted,
  The hills were all a-leap;

But that is the mountain's secret,
  Age-hidden in their breast;
"God's peace is everlasting,"
  Are the dream-words of their rest.

He hath made them the haunt of beauty,
  The home-elect of his grace;
He spreadeth his mornings on them,
  His sunsets light their face.

His winds bring messages to them,
  Wild storm news from the main;
They send it down to the valleys,
  In the love-song of the rain.

His thunders tread in music
  Of foot-falls echoing long,
And carry majestic greeting
  Around the silent throng.

Green tribes from far come trooping,
  And over the uplands flock;
He hath woven the zones together
  As a robe for his risen rock.

They are nurseries for young rivers,
  Nests for his flying cloud,
Homesteads for free-born races,
  Masterful, free and proud.

The people of tired cities,
  Come up to their shrines and pray;
God freshens again within them
  As he passes by all day.

And lo! I have caught their secret,
  The beauty deeper than all,—
This faith—that life's hard moments
  When the jarring sorrows befall,

Are but God ploughing his mountains,
  And those mountains yet shall be
The source of his grace and sweetness,
  And his peace everlasting to me.

—Wm. C. Gannett.

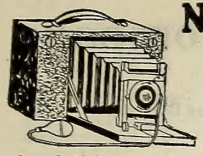
TO THE HEROIC SOUL.

Be strong, O warring soul! For very sooth
  Kings are but wraiths, republics fade like rain,
  Peoples are reaped and garnered as the grain,
And only that persists which is the truth;
Be strong when all the days of life bear ruth
  And fury and are hot with toil and strain;
  Hold thy large faith and quell thy mighty pain:
Dream the great dream that buoys thine age with youth.

Thou art an eagle mewed in a sea-stopped cave;
  He, poised in darkness with victorious wings,
    Keeps night between the granite and the sea,
Until the tide has drawn the warder-wave,
  Then, from the portal where the ripple sings,
    He bursts into the boundless morning,—free!

—Duncan Campbell Scott, in the Atlantic.

It is easy to see that the mere existence of a serious war between two nations stimulates the war fever in the other countries that are mere spectators of the struggle. Thus a war tends to demoralize the whole world. The papers inevitably are full of war news and discussion; the people think about military affairs and have their minds concentrated upon military conditions at home as well as abroad. Now, of course, is the time for jingos and alarmists and big fleet advocates to urge larger appropriations for army and navy. No one can tell, they say, when we shall have to fight ourselves.—*Springfield Republican.*



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CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 10.30 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

9th mo. 10th (7th-day).—New York Monthly Meeting, at Rutherford Place, Borough of Manhattan, at 2.30 p.m.

9th mo. 10th (7th-day).—Burlington First-day School Union will be held at Mansfield, Ninth month 10th, 1904, at 10.30 a.m. A cordial invitation is extended.

9th mo. 10th (7th-day).—Salem First-day School Union, at Mullica Hill, N. J., at 10 a.m. and 2 p.m. In the morning Eleanor Sharpless, of West Chester, will speak on "Primary Teaching." In the afternoon reports of the General Conference.

9th mo. 11th (1st-day).—Friends of White Plains, N. Y., meet at the home of S. B. and G. A. Capron, 84 Brookfield Street.

9th mo. 11th (1st-day).—Solebury Young Friends' Association.

9th mo. 11th (1st-day).—Circular meeting under care of committee of Western Quarterly Meeting, at Penn's Grove, at 3 p.m.

9th mo. 11th (1st-day).—Meeting under care of the Philanthropic Committee of Philadelphia Quarterly Meeting, at Valley Friends' Meeting House, at 2.30 p.m.; address by Prof. Francis H. Green, of State Normal School, West Chester. All are cordially invited to come.

On behalf of the committee,
ELLA V. CONARD,
SARA FLOWERS,
SARA PHILLIPS THOMAS.

9th mo. 12th (2d-day).—Illinois Yearly Meeting, at Clear Creek, Ill., at 10 a.m.; ministers and elders, 7th-day before, at 10 a.m.

Friends will be met at McNabb, Ill. Connection may be made for this place on the I. I. I. Railroad, at Zearing at 12.10 a.m.; at Lostant at 9.00 a.m., and also with the T. M. and N. for McNabb at 7.30 a.m. and 1.00 p.m. All wishing to attend all the sessions should come on Sixth-day preceding and send communication to Ernest B. Mills, McNabb, Ill., chairman of the Reception Committee.

9th mo. 12th (2d-day).—Baltimore Quarterly Meeting, at Gunpowder, Md., at 10 a.m.; ministers and elders, 7th-day preceding, 3 p.m.

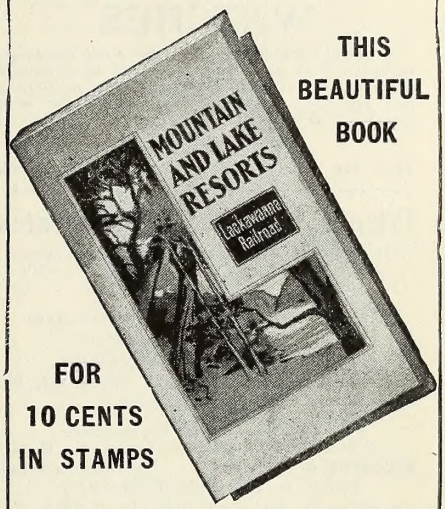
9th mo. 15th (5th-day).—Haddonfield Quarterly Meeting, at Moorestown, N. J.

9th mo. 15th (5th-day).—Quakertown, Pa., Young Friends' Association, at home of Harry S. Johnson.

9th mo. 18th (1st-day).—A conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the meeting house at Concord.



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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, NINTH MONTH 17, 1904.

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXXVIII., ... 593
A SUMMER IN THE SILENCE OF THE HILLS, ... 593
JOHN WILLIAM GRAHAM'S SERVICE IN CANADA AND THE UNITED STATES, 593
THE EDUCATED MAN, ... 595
GOVERNMENT BY COMMITTEE, ... 597
WHAT IS SUCCESS? 598
MODERN PREPARATORY SCHOOLS, . . . 598
INHUMANITY AS A CURE FOR CRIME, . 598
EDITORIAL:
The Relation of Employers and Employed, ... 600
CURRENT EVENTS, ... 601
BIRTHS, DEATHS, ... 602
NOTES, ... 603
CONFERENCE ADDRESSES IN PAMPHLET FORM, ... 604
COMMUNICATIONS:
The Smaller Meetings; The Paid Secretary; From the Neighborhood Guild, ... 604
THE INTERNATIONAL PEACE CONGRESS, 605
INDIANA YEARLY MEETING, ... 606
DUANESBURG HALF-YEARLY MEETING, . 607
THE SCHOOLS OF PHILADELPHIA YEARLY MEETING, ... 608
FRIENDS' ASSOCIATIONS, ... 608
CALENDAR OF MEETINGS, ... iii

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Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh-day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, NINTH MONTH 17, 1904.

Volume LXI. Number 38.

GOOD WORDS.—XXXVIII.

We shun amusements which weaken the moral fiber. We love simplicity of life that the soul may not be hampered by the swaddling bands of luxury.

—JOHN WILLIAM GRAHAM.

For FRIENDS' INTELLIGENCER.

A SUMMER IN THE SILENCE OF THE HILLS.

BUCK HILL FALLS.

A summer in the Silence of the Hills!
Green waves of wilderness around us lay,
Billows of sparkling forest, where by day
Cloud-shadows moved and paused and loitered on,
Until the brooding Twilight made all shadows one.

Cresting the hill our red-roofed Home uprose;
The leafly paths wound in and out the trees
That, nest-like, hid sweet cottage privacies;
Far down, the leaping streamlet lit the glen,
And sang its "Auld lang syne" to ease the cares of men.

Nor these afar. Along the leagues we spake;
The trains like shuttles knit; into our hand
Daily dropt love and tears from every land;
And God! how clear across our hush the roar
At dawn, at noon, at eve,—those guns on China's shore!

Our comrades there, Friends of the Quiet Way,
The Simple Life, who greet with pronoun quaint
We world-folk save for prayer and holy saint;
Who listen to their soul on First-day morn
For the still Voice of God, and hear the Word fresh-born.

Good grey-heads many; faces of seasoned calm;
Eyes that when young, in our sad history,
Had watched on dim subways of liberty
For dusky fugitives; and feet, not few,
Pickets of peace to-day in friendless causes new.

Dear mother-brows, life-tried and sorrow-wise;
Quick, busy men in weekly ebb and flow;
A charm of bright-faced girls, a rosy blow,
In glancing games with merry-hearted boys;
With all the little children's blessed, bubbling noise.

And one who found the daffodils a-dance,
And gardened them forever in a song,
Was with us everywhere the summer long;
Lover of hermit rills and mountain moods,
And austere hearts of shepherds in high solitudes,—

The Poet of plain living and high thought:
As in the English lake beside his doors
He saw his hills, so in his verse lay ours.
Threefold the summer spell, threefold its grace,
A rounding harmony of Poet, People, Place.

A summer in the Silence of the Hills,
And now to be a silence in the breast:
Still will its shadows glide, its twilight rest,
The sparkle of the forest hold its gleam,
And unforgotten faces light some happy dream.

W. C. GANNETT.

Rochester, N. Y., Sept., 1904.

JOHN WILLIAM GRAHAM'S SERVICE IN CANADA AND THE UNITED STATES.

Editors FRIENDS' INTELLIGENCER:

Dear Friends:—I am now writing in the "Penington," New York city, preparing to conclude my American service with an address at Brooklyn to-night, and then to sail for Liverpool to-morrow [Ninth month 12th]. I have been thirty days in "the field" since I arrived at Isaac Wilson's, at Bloomfield, on the 7th of Eighth month. During that time I have been privileged to address thirty-eight meetings, and to speak to 8,900 hearers. The responsibility and the opportunity have alike been great, and one could hardly bear it but for the thought that it is the seed, and not the sower, which contains the germ of life and growth; in other words, "it is God that giveth the increase," and I may now leave it.

At Bloomfield I attended the "Friends' Church" First-day School, the Meeting for Worship in your meeting house, and an appointed Meeting for Worship in the Town Hall, which was not large enough for the audience, and where Friends of all three bodies were with me on the platform. To stand up behind a sort of theatrical stage screen and to gain the needful feeling of a gathered spirit in a mixed audience in such a room, and to behave therein as a Friend minister must and should, perhaps may not be the easiest task, but it was only the first of many occasions on this visit when the grace of God was found to be a fact of experience, a fact which science, when perfected, will find a place for, in her larger future. I lectured in the same place next day, and waited one day more to attend the funeral of Margaret Jane Jones at the Conservative Orthodox meeting house. I declined the responsibility of sitting at the head of the meeting, but it was a season of much uniting of spirit and cordial fellowship.

Thence to Toronto, where the conference and what occurred there is matter of public knowledge already. During its sittings I paid social calls at Pickering, where the Friends' Church have their college, but through accidental circumstances and want of knowledge of the place I did not arrange for any meeting there. On the last day before the conference I went by invitation to Rockwood, to the week-day evening meeting of the Friends' Church, and spent a pleasant evening with Charles Zavitz and his wife, at the house of William Harris. On the First-day morning of the conference I visited the Friends' Church and First-day School at Toronto. I was encouraged to take any part I thought right at the meeting, and did so with their complete unity. The Orthodox Friends were also very kind to me socially. On the

last day of the conference I held a joint meeting in the Friends' Church at Newmarket, well attended by both bodies, Charles Wilson, one of your Friends, taking his seat on one side of me, and an "orthodox" pastor on the other. The resident pastor here was away on account of his health, but had written cordially about the meeting. Returning via Toronto, I put myself under the fatherly care of Samuel P. Zavitz, whose foresight always seemed to meet the eventualities of delays due to the easygoing time-tables and still easier time keeping of the Grand Trunk Railway System. Dr. Janney and his wife were also pleasantly of the party. We had two or three hours in which to see the sights of "London." Liberties may be taken with the names of Paris and Berlin, Troy and Ithaca, Jerusalem and Jericho; but I have not yet quite recovered from the profane use of the one unique name of London. To Sparta our way led us. Leonidas was not there, but as good a welcome as ever Ephors gave was given at the hospitable home of Granville Haight. The half-yearly meeting next day was attended by only about fifty Friends, the conference having doubtless exhausted available spare time. I could have wished there had been more business of interest to transact. But next day, First-day, the scene was changed. The large "yard" of the meeting house was full of teams, and the meeting house of their occupants. What an attraction to the Society this points to; if there were leaders and workers to gather them in. They were slow in getting through the conversation outside, and the first half hour of the large meeting was unsettled. In the afternoon I gave a lecture on "Ruskin and Quakerism," and by invitation of the Methodists, Dr. Janney and I took the "sermon" portion of their service in the evening; again crowded. We had a thousand hearers that day (counting the same person more than once when present more than once). Samuel Zavitz and Edgar Haight, the latter on a visit from the far Northwest, also had ministerial service. All the rest of our time was occupied in visiting Friends at their scattered farms and partaking of their kind hospitality.

Thence we went to Coldstream, to Samuel P. Zavitz's, and had a nice appointed meeting for worship. There is an excellent living meeting here, with many young people in it, and where there is youth there is hope. A group of Friends came over to the meeting from Arkona, some twenty miles further west still. We now journeyed east, and the Janneys left me at the railway junction at Woodstock on their way home. I was to go on to Norwich, to a meeting for worship at the Orthodox Conservative meeting house. But the train connection was broken; there was to be no train for five hours. Here was my chance of a little exercise, which the kindness of my hosts usually debars me from. So I walked over, in a blazing afternoon, to the house of my host, Henry Moore. It took me five hours to walk the seventeen miles, including a rest and a "soft" drink at a saloon which has, like so many others in Canada, been deprived of its license, and which its keeper informed me was now "mighty poor picking." I could not help contrasting this happy situation with our new Brewers' Endowment Bill in England; but I kept my thoughts from mine host.

Norwich is the largest meeting of the Conservative Friends in Canada. It is where the Separation of 1877 broke out. We had a nice weighty meeting in English fashion with about fifty Friends, and much characteristic old-fashioned dress and speech was seen and heard. A sprinkling of the attenders of the Friends' Church was there, but the pastor did not come, though I had written him friendly letters. This was the only case in Canada where I was unable to come into sympathetic relations with the pastoral meetings. There was frequently some hesitation about me in advance, on account of letters which had been sent round from an extreme evangelical Friend in England, who was personally well known to the Friends' Church in Canada, and concerned in the Separation; but as I went everywhere in no other spirit than that of Jesus Christ, that attractive power was always able to overcome the self-willed spirit of separation. At this one place, however, I had no opportunity of meeting the pastor. My stay was short, as I had a meeting at Pelham the same evening. This was a joint meeting of your Friends and the Friends' Church, at the meeting house of the latter, arranged by Richard Wilson Brown and the pastor. The kindest Christian feeling prevails here. The pastor and I both stayed at the house of an Orthodox Friend, Charles Taylor, and I was glad to conclude my Canadian work in such an atmosphere.

I was now close to Niagara Falls, and came by them, and by a night train from Buffalo to Buck Hill Falls, to Charles Jenkins's cottage, where for that day and the next I had no meetings. My old friend, Joseph Elkinton, came over to Buck Hill, and next day Charles Jenkins and I visited him and Isaac Sharpless, at their lovely camp or cottages on Pocono Lake. Next day was First-day. Some three hundred assembled for a lovely meeting for worship in the drawing room. In the evening I gave a Bible lesson to the same company on the New Testament Doctrine of Sacrifice, with especial reference to the death of our Lord. As this seemed to be new to many, and to have in it the elements of a common understanding on this bone of ancient controversy, I have given it since at several other places, and found that when ignorance is dispelled the ground of controversy goes with it. Next day I gave a lecture on "The Failure of Luxury," and came to New York the following day, now a week ago. The Society could ill spare as resorts either the Buck Hill Inn or the Penington. The growth and the improvements at Buck Hill since I was there two years ago are very striking. I found many old friends there. This visit, as will be understood, has been marked for me, somewhat strikingly, by the absence of some old personal friends.

My first visit was to Westbury, where I attended the week-day meeting for worship, a Bible class suddenly improvised at the house of William W. Cocks in the afternoon, and a lecture on "Ruskin and Quakerism" at your meeting house in the evening,

attended also by "Orthodox" Friends, who kindly supplied the lamps, so that at any rate the subject was treated in an orthodox light. The meeting was the largest that had been held in the new meeting house. I stayed at Edward Hicks's, in familiar quarters, and returned next morning to New York, and on to Purchase, where I spoke on "Sacrifice" in the afternoon, Friends of both bodies being there. I dined with Robert and Esther Barnes, who had kindly made the arrangements, had English "afternoon tea" with a goodly company at the house of Richard and Sarah Collins, who are Orthodox Friends, and stayed at Henry S. Haviland's for the night. Next morning Joshua Washburn met me at Chappaqua and drove me over to lunch at James Wood's, at Mount Kisco, the clerk of the Orthodox Yearly Meeting, and the host of many English Friends. After a visit full of pleasure and interest we gathered to the Orthodox house at Chappaqua for an afternoon lecture, and at the other house for an evening Bible class. Seventh-day found me at Jericho, giving a Bible lesson on the Creation story in Genesis, as now understood, followed by tea under the trees of the yard. On First-day morning, even just before Labor Day, we had a good-sized meeting and a very harmonious one at Fifteenth Street, New York, and in the afternoon another large meeting for worship at Flushing, with the helpful company of Henry W. Wilbur and his wife and R. Barclay Spicer.

In all these Long Island and Westchester County districts there appear usually to be meetings of a score or so of attenders, often with hardly any ministry or none, whilst to appointed meetings such as these nearly a hundred come, and one hears everywhere of a large fringe of nominal Friends and few workers. I have everywhere urged:

(1) That Jesus Christ is not the property of one body of Friends, or of one sect of any sort, and that unless we enter whole-heartedly into His service, His love and fellowship, and rely on His sustaining power, our love and zeal may easily cool, and abstractions, however reasonable, be found wanting in the warmth of flesh and blood, and the closeness of the personal bond between the servant and his Lord. This has no bearing on theological conceptions one way or another, doctrines which it is no part of my service to handle at all.

(2) That greater study of the Bible, more familiarity with its words, and well informed historical work on its elucidation, is a pressing need, for the enriching of our experience, the instruction of our future ministry, and the removal of old ditches of separation. For this end the George School, and all other Friends' Schools, would do well to make competent, earnest and living Scripture teaching, well qualified and up to date, an essential part of their curriculum, thus following the lead given by Swarthmore.

(3) That some sort of aggressive work among the ignorant, the poor, the sorely tried, should be undertaken by our comfortable Friends, living their generally well-to-do lives, among an inferior population. There are evidently local and racial difficulties, but surely not insuperable ones. Here is the "Penington," where all the winter a number of educated men and women live; close by are large premises containing rooms where classes could be accommodated; and down a few blocks away eastward is a population needing uplift. Can anything be done? When I remember how eight or ten of my students have an early breakfast every Sabbath morning, and rush off two miles on foot or cycle to the adult schools, I cannot help wishing that such local advantages as the above might be utilized, in some way fitted to American conditions.

Thus I make my farewell. To-morrow, pacing the deck of the *Carpathia*, with face set eastward towards home, I shall bear the unclouded memory of many kindnesses behind me, and an earnest hope for the living welfare of a Society the world cannot spare. JOHN WILLIAM GRAHAM.

THE EDUCATED MAN.

[Address at the Toronto Conference, Eighth month 15th, 1904, by Joseph Swain, LL.D., President of Swarthmore College.]

At the Boston annual meeting of the National Teachers' Association, President Eliot, of Harvard, spoke on the topic, "The new definition of the cultivated man." He said:

"In this paper he is not to be a weak, critical, fastidious creature, vain of a little exclusive information or of an uncommon knack in Latin verse or mathematical logic; he is to be a man of quick perceptions, broad sympathies and wide affinities, responsive but independent, self-reliant but deferential, loving truth and candor, but also moderation and proportion; courageous but gentle, not finished but perfecting. All authorities agree that true culture is not exclusive, but the very opposite; that it is not to be attained in solitude, but in society; and that the best atmosphere for culture is that of a school, university, academy or church, where many pursue together the ideals of truth, righteousness and love."

In this definition, and as President Eliot points out later, character fills a more important place in culture than formerly. I am sure I reflect the conviction of Friends when I say that the view of culture here presented is the view which should be emphasized among us. I desire to put my own construction on this definition by cutting it into a series of declarations and discussing them.

The cultivated man is not to be a weak man. I thoroughly believe the college student should take regular exercise, join in healthy sports and activity, breathe good air and go to the serious work of the day with virility and strength. There is perhaps as much evil wrought in the world from weakness as from wickedness. If we are not vigorous, things do not look roseate and hopeful as they should. A former student of Swarthmore College, who has won many high honors in tennis, frequently says, I am told, that he wants to get himself full of health because it makes him strong and gives him possession of himself. The first command of this definition is,

be strong and get yourself full of health. "Quit you like men, be strong."

The cultivated man should not be critical in a carping sense. We all of us have our points of weakness and should not form the habit of speaking of others' faults, and of being silent about the good there is in them. There is a story told of a Friend who said to his wife, "Everybody except thee and me is queer, and thee is a little peculiar." Evidently he termed "queer" any one who thought or did differently from himself. If our criticisms are thus made of people, they do no good and cause much harm. Indeed, I believe that the place for adverse criticism, if at all, is usually to the person concerned. We have the right to criticise our friend to his face in private. If we would be a real friend we would at the right time and in the right way tell our friend of such faults, so he may profit by the criticism. Adverse criticism which comes through carelessness, thoughtlessness, love of gossip, or for lack of something better to say, usually does harm, perhaps always. Such talk usually tends to anger or hurt the one criticized. In fact, it always harms the one criticizing.

The woodman splits his timber with the grain, so in dealing with people it is best to act with and not against human nature. It is a safe rule to say nothing of a person unless we can speak kindly of him. Wherever we are called on to recommend people or stand responsible for them to others, let our adverse opinion, if such we have, be inferred by what we fail to say rather than by what we say; or if we deem unfavorable criticism necessary, be sure that we are kindly and sympathetic. Adverse criticism may lead to injustice rather than justice, whatever the motive may be. We frequently hear people criticize others without any adequate knowledge of the conditions under which the person criticized is laboring. With complete knowledge and a truly Christian spirit we might find occasion to praise what in our ignorance we found only blame-worthy. It is a good habit of mind when we hear people criticized not to take for granted at once that such criticism is just and condemn the person, but either gain further information or from our own knowledge see what virtues we can recall to the credit of the one criticized.

The habit of suspended judgment pending an investigation of facts is good in morals as well as science. Pessimism, dyspepsia, ill will and many other undesirable conditions and attitudes go with the habit of carping and unnecessary criticism; while optimism, good digestion, good will are the fruits of self-control. The educated man or woman should control, not be controlled, by the little member which is capable of so much good or harm. A little reflection will show us that self-control in the matter of what we say of others will add greatly to the esteem in which we are held and to our happiness and usefulness. In criticism let us be severe toward ourselves and generous toward others.

The educated man should not be fastidious. No one can afford to be fastidious or squeamish. We call a person fastidious when his tastes or feelings are offended by trifling defects or errors. We call him squeamish when he is excessively particular in minor points and when he is over-scrupulous as to questions of duty. "Whoever examines his own imperfections will cease to be fastidious. Whoever restrains his caprice will cease to be squeamish." A well balanced mind is never fastidious.

"He is not vain of a little exclusive information or an uncommon knack in Latin verse or mathematical logic." One of the pleasures of the student is to realize that he can be an authority in something. It is also possible to reach out into regions that are little known or not known at all. If this work is met in the right spirit it makes one truth-loving, humble, reverent. One realizes how little he knows in comparison with the Great Unknown. The greater the excursion one makes into the world of knowledge, and the greater one's exploration of the Great Unknown, the more one comes to feel like Newton, "that he is but a wanderer on the seashore, here and there picking up a stray pebble, while the great ocean of truth lies open before him." There is no place for vanity in the life of the cultivated man. Vanity is the sign of an uncultivated man, or one who wishes to imitate the peacock, which has one of the smallest brains among fowls.

The cultivated man has quick perceptions, broad sympathies, wide affinities. His eye is trained to see the beauty of nature and the world of life about him. His ear is appreciative of the sweet sounds of nature and of art. His sympathies are not confined to the gossip of the neighborhood or merely to those things which help him to get on in the world. "The things that are good for human uses are not merely meat and drink, clothes and shelter, but the satisfaction of mental and spiritual needs." With these needs the cultivated man must be sympathetic.

"The cultivated man should be responsive but independent," self-reliant but deferential. There is an independence which ignores the best experience that there is and the wisdom of our elders. We may not be so self-reliant that we are not willing to take the advice of those who are in a position to know better than ourselves, or take the reins into our hands when others have greater responsibility than we. When we take the second thought and consider fully the responsibility of our acts, we become responsive to the wishes and judgment of our superiors and elders. In the last analysis, however, we must have, after due weight is given to the opinions of others, a spirit of independence and self-reliance which will enable us to act as our convictions may determine. No majority, however great, or authority, however weighty, can take the place of the individual judgment or the "light within" in matters of morals. We must obtain light from every source, but follow the course ultimately which commends itself to our reason and conscience. This is independence and self-reliance.

The cultivated man should love truth and candor, but also moderation and proportions. This is fundamental. Unless we are primarily and always truth-loving, no amount of refinement and knowledge can avail us.

The task of each day should make us more capable of knowing the truth and acting in accordance with it. All else depends on this. I always feel that there is great hope for anyone, however many faults he may possess, if he is really trying, at every stage to find out the truth and be frank with himself and his fellows. In the matter of frankness, it is especially important that we be frank about ourselves to ourselves and to others.

The cultivated man should be courageous and gentle. There is no antagonism between gentleness and courage. Courage is not confined to the acts of men nor the deeds of war. There is as much opportunity to show one's courage in the daily difficulties that confront us in the walks of peace as in war. It often takes more courage to follow what we believe to be our duty than to face the greatest dangers in battle. The one must be courage that is the result of conviction and must be abiding; the other may be a sudden impulse or the result of excitement.

"The cultivated man is not a finished but perfecting." No one should ever think of having a "finished" education. Education is a growth. The attainment of to-day is not sufficient for to-morrow. If our ideals are right and our efforts are in the right direction, each year should find us perfecting. An imperfect being possessing an immortal soul cannot reach perfection in a finite time.

All authorities agree that true culture is not exclusive, but the very opposite. The man or woman who has special opportunity for the training of his powers can neither satisfy the highest possibility of attainment through living away from people, nor fill his obligation to society. By giving to others of his knowledge and wisdom, the cultivated man enlarges his own possessions and helps contribute to the happiness and welfare of others. True culture is not aristocratic, but democratic.

True culture is not attained in solitude, but in society. There was a time in the history of learning when the opinion prevailed that he who would be a scholar must live as monks live. This view no doubt had its virtues, but the finer qualities of the human heart cannot be touched and cultivated without an intimate contact with people. The cultivated man should keep in the stream of life and be a part of it. If he allows himself to feel that he is set apart from others by his training, he is not truly educated and often becomes critical and unsympathetic with the best things in life.

And finally, the best atmosphere for culture is that of a school, college, university, academy or church, where many pursue together the ideals of truth, righteousness and love. These are the flowers and fruit of life, whether they come through college or through a religious society.

Among Friends we believe that these ideals should be fostered seven days in the week. We are not asked to accept any particular creed or dogma. No creed is taught among us. We are invited to think for ourselves. The Society does hope that its members may grow in the knowledge of truth, righteousness and love, that they may gain "that kind of culture which means intelligence, knowledge and character, the culture described by Matthew Arnold, which aims to learn, in short, the will of God and to make it prevail."

GOVERNMENT BY COMMITTEE.

Is it true that government by committee paralyzes the spiritual life of the Church when it becomes a substitute for the natural leadership of men whom God has gifted with an influence over their fellows? Moody spoke wisely, and as the result of successful experience, when he said that "it is better to get ten men to work than one man to do the work of ten." He had himself the gift of leadership, but no one insisted more strongly in his great missions on the necessity of mutual co-operation in order to attain success. His excellent work at Northfield, Mass., and at Chicago, was in organizing mutual co-operation. Some men inquire, Where are the great men of former day who rose high above others? Is it that there are no great and noble men to-day? Or is it not rather that there are so many great and noble men to-day that they are far less conspicuous than when one or two towered above the rest in spiritual force and strength?

Our Adult Schools and mission work provide a most satisfactory answer to the problem. The whole drift of the Adult School movement for years past has been against the tendency for many men to lean on one. Dependence on gifted leaders has been discounted. The great aim has been to get every man to do his own work, instead of relying on a leader. The monthly meeting of members in our best schools has become the center of power, not because teachers neglected their duty, but because teachers have learned that the greatest service they can render to the school is to call out the largest possible number of workers, the busy hive producing the most honey. It is true that in early days Moses led Israel out of Egypt, but in riper experience the State becomes a Commonwealth. A nation of slaves must be developed under the autocratic rule of a leader, but the strength of a modern Christian community is in the help which every member supplieth.

Looking at the matter from the base of individualism, we arrive at the same result. One of the greatest lessons we have all to learn is to work with others. Heaven would be no heaven if this capacity for fellowship in service were not developed. The really strong man is not the man who works in isolation, and in his power of leadership manipulates other men. Such a man may become a Napoleon, but not a Christ. The meek and lowly in heart is the real Ruler of men, because He leads while washing the disciples' feet. The gentle love of Christ, His lowliness and self-abnegation, were His Supreme force. He organized His committee of twelve. No better discipline can come to the individual than to learn to work well in committee, rather than seeking to sit at the right hand and left hand of authority. Nothing develops the highest type of manhood more than this cordial co-operation with others. The result of

government by committee may sometimes be—may often be—that great and good movements advance more slowly, because we have to wait one for another. An impetuous man, who sees some truth clearly, or aims at some goal which is divine, may have to wait for the moderates who are not yet fully convinced. But the man who can wait is he who wins the victory for the very cause he has espoused. And thus the world moves forward, and the secret of true greatness is seen to travel along the pathway of patient humility.—*The Friend* (London).

WHAT IS SUCCESS ?

The constant recurrence of this question deserves to be noted as possibly indicating a new drift of American thought and sentiment. We see it propounded every day, and the fact may mean that the people have weighed "success" and found it wanting—that is, the sheer success as measured in commercialism and millions. It may mean a reaction of the so-called "commercial spirit."

The propounding of the question is, perhaps, a hopeful sign that we are beginning to look more to the things that money won't buy, which are more valuable in making up happiness than are the things that money will buy. Surely the man whose happiness is measured solely in terms of dollars and cents is poor. To be but a million dollars happy is far short of success—indeed, is it really worth living for?

Money has its place, a very large place, and one which seems larger when it is vacant. But money cannot fill up more than the shallower human wants. After a certain amount is assembled it gratifies only a very narrow want, the desire for more; and unless the subject be reduced to the condition of the miser, to whom mere accumulation is a wholly absorbing passion, he finds life very empty.

In so far as the individual is removed from the miser's nature he is incapable of success, or happiness, through the getting of gain. If devoted exclusively to this pursuit the individual who is not a miser is giving up his life to a denial of the best that is in him—of the best there is in life. He lives unsatisfied and his disappointment renders him incapable even of the fullest enjoyment of his money.

Success is happiness, and happiness is varied, consisting in the satisfaction of many natural desires. The more wholesome those desires the more easily they are satisfied, and, odd though it may seem, the more substantial and enduring is the happiness. To give a life to the pursuit of anything less than the best conceivable happiness is to sell it very cheap.—*St. Louis Republic.*

Pleasure, like all truly precious things in this world, cannot be bought nor sold.—"*The Simple Life.*"

* *

If we insist on living by nothing but impulse, impulse immediately loses its sacredness and becomes passion and waywardness.—*Phillips Brooks.*

MODERN PREPARATORY SCHOOLS.

The best known preparatory schools in the land seeks pupils who, at thirteen to fifteen years of age, are asked to demonstrate a most limited acquaintance with their native tongue, a meager knowledge of arithmetic and geography, and perhaps the ability to rattle through the Latin declensions. Your son's fourteen years need show no more (and may show less!) than this pitiful inventory demands, and he will be welcomed into the typical preparatory school, and started expeditiously on the designated grind warranted to carry him safely into the college for which he is labeled. Educationally, these requirements are absolutely without significance. There is nothing in them calculated to reveal the lad's mental and moral assets—his development, his outlook; on the one real educational concern—the child's "buried life"—they shed no light. They come down to us sanctioned only by the convenient tradition that made the three R's the common educational staple of all mankind. Genuine inner activity they neither attend, require nor promote. In complacently accepting half-grown boys on these terms, the preparatory school does something worse than detach itself from sound elementary training—it becomes a source of actual demoralization. It makes no demand upon the elementary school; neither does it furnish the elementary school any inspiration. It does not presuppose sound elementary training; it does not pretend to continue it. Hence, why trouble one's self about it! Habits may form or not; aptitudes live or die; neglect and conventionality combine in blighting the rich promise and variety of child life. Fifteen years are thus suffered to elapse without an effort to discover or employ power, after which four years of grinding routine complete the effacement of individuality!—*Abraham Flexner, in the Atlantic.*

INHUMANITY AS A CURE FOR CRIME.

[Address at the Toronto Conference of Friends, Eighth month 16th, 1904, by Samuel J. Barrows.]

To the audience which I have the honor of addressing, the title of my paper involves a moral paradox. It is not evident to the clear insight of this body of Friends how inhumanity can be a cure for anything. The very statement is a contradiction, which contains its own refutation. It is gratifying also to think that we are reaching a time when this proposition would not be accepted by a large number of people who claim to be civilized. If it were universally rejected both as a principle and in practice, I should not come here merely to read a joyful obituary. If it were grandly true, that in the progress of truth and light, we had reached a point on this continent and on the others where intelligent, wise, merciful discipline and due forethought in prevention had taken the place of inhumanity and cruelty in the treatment of crime, you would forgive me if I should burst out into the doxology, "From all that dwell below the skies," and I should join with you in a profound and eloquent ascription of grateful silence.

Unfortunately, however, though the humane sentiment has scored its bloodless victories and extended the area of its domain, we have not yet reached a point in the history of the world when we can say that the kingdoms of the world have become the kingdoms of our God. We have abandoned many of the old weapons of cruelty of the past, but unfortunately other weapons have taken their place. And what is still of more fundamental importance, we have not eradicated the spirit of cruelty and retaliation, and the appeal to brute force which marked the treatment of crime in the past. It is still lurking in our codes and sentences, still reveals its ferocity in fearful reprisals in lawless communities, and shows its claws and its teeth in a system of punishment which undertakes to do by repression what can only be done by prevention and reformation.

It is my purpose to-day to present these two methods in contrast: the method of brutality over against the method of humanity; the method of repression with the method of prevention; the method of retaliation with the method of reformation.

On this subject we are not talking wildly, we are not dealing in guesses. If on this subject we can appeal to the moral illumination of great leaders and prophets, we can also appeal to a great body of experience which forms part of the history of the world. If we blindly ignore the teachings of those who have had the inner light and have sought to illumine our darkness, we cannot ignore the accumulated results of human experience, confirming as it does the vision of the seers. If human experience has anything to say to us from its dark and bloody record, it says with sad and penitent authority that we cannot accomplish with the weapons of darkness what can only be accomplished with the powers of light; that we cannot refine, protect and develop society and eliminate crime and social disorder, by adopting the brutality and the standards of ethics which make crime possible.

The history of punishments shows that inhumanity as a cure for crime has been a failure. And this is one reason why the world has been gradually discarding it. Some of you have visited the old tower of Nuremberg, and seen the collection of instruments of torture with which it is filled. It is a terrible array of every form of machinery which human ingenuity could devise to inflict pain. It is worth while to keep these fearful relics of vengeance and torture in a museum as a part of the memory of the race, so that we shall not forget the lesson they teach. These instruments were not discarded because they did not work, mechanically speaking; in this sense they worked too well. They were discarded because they were not a success morally. They did not accomplish what was expected of them. They could inflict pain; they could terrorize; they could maim and destroy; but they could not reanimate, inspire, instruct, elevate, reconcile, purify or reform. They were instruments of vengeance and hate, not of light and love. They could not reform the criminal, nor could they reform society. Their use was a parody on the name of justice, and a blasphemy on the name of religion, which sometimes invoked them.

So in England we may still see the remains of the stocks and pillories, and the gibbets, the ducking stools and whipping posts which were a part of the paraphernalia of social vengeance; and we know that England is not worse, but that she is a great deal better to-day than when she attempted to enforce justice and establish social order by such means.

It stands out clear in black and red on the page of history—black with shame and sorrow and red with the blood of the victims—that *man cannot be made better by punitive machinery.*

A study of laws and statutes tells the same story: that the work of reformation and prevention cannot be done by repression. Drastic laws have reacted on the communities which imposed them. It was assumed by lawmakers that the most efficacious way to prevent crime was to adopt deterrent penalties. And it was logically assumed that the severer the penalty imposed the more certainly would the offence be prevented. Hence we find terrible penalties imposed for the most trifling offences. In the year 1279 "not fewer than 280 Jews were hanged for clipping coin." Here the crime committed by the law was vastly greater than that committed by the offender. In 1285, at Exeter, in England, the Mayor of the town, and the porter, were both executed because of neglect of duty in omitting to fasten the city gate at night, the result being that a murderer had escaped. Here the law in its blindness committed two murders to avenge one, and sacrificed a good citizen who had been chosen mayor eight times, because of the failure of a subordinate to close a gate.

In the thirty-seven years of the reign of Henry VIII. it is recorded that 37,000 criminals were executed.

But we need not go so far back to see the small value placed on human life by the law, and the large value ascribed to a small amount of property. Charles Dickens in the preface to "Barnaby Rudge," relates the story of a young woman whose husband had been torn from her by the press gang. In a time of sore distress, with her babe in her arms, she was caught stealing a shilling's worth of lace from a shop in Ludgate Hill, London, found guilty of the offence and put to death on the gallows.

It was about the year 1818 that George Cruikshank, the famous designer and artist, passing the Old Bailey, saw several persons hanging on the gibbet opposite Newgate Prison, two of whom were women. He found that they had all been hung for passing forged one-pound notes. Here was a wholesale destruction of life for the offence of obtaining a few shillings by fraud. Cruikshank made a cartoon which caused such public protest against this wholesale judicial murder that hanging as a penalty for this offence was abolished, and eventually, as the result of further agitation, it was abolished for minor offences.

(To be continued.)

FRIENDS' INTELLIGENCER.

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THE RELATION OF EMPLOYERS AND EMPLOYED.

WHILE the great social economic questions of labor and capital, trusts and strikes are reaching their final solutions in the crucible of time, thousands of unorganized men and women, as individual units, are serving thousands of other men and women whom chance or superior qualification has placed upon a higher social, or an intrinsically better-supported financial plane. The relations which exist between server and served in this vast human army form no inconsiderable contribution to the final solution of the larger question, and happily need not wait for an economic fiat to settle the status of each. The every-day application of Christian ethics on the part of mistress and servant, of landlord and tenant, of master and workmen, is the potent solvent of the "labor" and "help" problems that beset our modern life, and individuals need not wait for the slow evolution of social conditions to settle their own difficulties. Undoubtedly when the trend of economic life is from social riot and chaos toward law and order, it will be easier for individuals to adjust their relations one with another, but no one is debarred from the application of the law of Christ's brotherhood because everybody is not yet ready for it.

The financially and socially superior class need in this matter to consider that Christ's law did not provide that considerate treatment should be meted out to the appreciative only, but that "to him that knoweth to do good and doeth it not, to him it is sin," and there is nothing said about the ones who know not.

To proceed from general to specific conditions we may consider the mistress more responsible than her maid for maintaining courtesy and good temper, being reasonable in her requisitions for service and just in her compensation. We may expect her to recognize individual differences in those whom she employs, and to vary her treatment of each so as best to serve their interests and happiness, as well as her own. In the adjustment of more satisfactory relations than frequently exist at present, the class with the education, social position and money must take the initiative, and through infinite patience with illiteracy, ignorance, thanklessness and ill-balanced judgment work out better conditions. We cannot expect reform movements even in the life of the worker to emanate from the submerged strata. Light and knowledge come from the top.

The law of gain induces the employer to grind the willing worker, to increase his measure of service and keep his compensation down to the lowest limit. It induces the worker to demand increased remuneration and ask for lighter labor. This law is too often dominant in the business world. The law of Christ induces every worker in whatsoever he undertakes, to render the best possible service, and demands that the employer shall equitably reward his employees and impose no unreasonable service. If a workman felt that his employer would advance his compensation without any demand on his part, in proportion to his faithfulness, efficiency and the financial prosperity of the business, he would not strike. Individual employers may, if they will, create this feeling of confidence in their employees. Laboring men generally have no such confidence. They fear imposition from their superiors. They are often ignorant and unreasonable in their demands, and thoroughly unchristian in their efforts to enforce them. To yield to the means by which they collectively often attempt to force employers to submission, would be to invite anarchy or a return to savagery. But is the difficulty not primarily due to the failure of earth's more highly-endowed inhabitants to inspire trust and confidence in the minds of their less favored brothers? Is it impossible for men of large possessions to impress upon those who serve them their desire to do justly, their interest in them as brother men, and their intention that all who are in their service shall be profited thereby to the extent of their deserts? The answer is found in the fact that here and there a few rare men and women have so wrought into their lives the principles of Christian law that all who come in contact with them recognize its operation in their lives, and serve them (if such their position) with absolute trust. Other men and women may win this confidence in so far as they are willing to pay the price which it costs, which is only the constant application of the law of human brotherhood regardless of whether the other parties to a transaction are observing it or not.

There is an emotional luxury in giving to those

who are grateful for gifts, in advancing the interests of those who are thankful for the service, and helping onward and upward those who respond readily to aid. To be just to the unjust, generous to the thankless, helpful to the ungrateful, patient with the unreasonable, maintaining dignity and sweetness of Christian character in the midst of all opposing tendencies characterizing the men and women with whom you deal, is a high ideal for frail humanity. It is the price we pay for having light and knowledge of Christ's law vouchsafed to us sooner than to some of God's other children.

CURRENT EVENTS.

The Chicago stock yards strike is ended and was a complete failure as far as organized labor is concerned. The terms are as follows:

Packers to reinstate strikers as rapidly as possible and to retain as many of their non-union workers as desire to remain.

Men to return as individuals, and no agreements with the unions to be made.

Skilled men to receive same wages received before going on strike. Demands made by organizations before the strike not to be considered, and wages of unskilled men not to be arbitrated.

All live stock handlers to be reinstated by the Union Stock Yards and Transit Company.

The cause of the strike was a reasonable demand for an increase of wages to 18½ cents an hour for unskilled labor. The skilled laborers, a few of whom receive as high as 50 cents an hour, risked their own places by joining in the strike, though they made no demand for themselves. The packers agreed to submit the matter to arbitration, the strikers agreeing to resume work until a decision should be reached. Then, just as it was supposed all was going to be settled peacefully, the strike broke out again. As to which side was responsible for this renewal of the struggle the newspapers have not been clear, partisans on either side accusing the other of having broken the agreement. Graham Taylor, in the Chicago *Commons*, says:

It clearly appears from the course of events . . . that the opportunity to arbitrate this inhumanly-prolonged struggle was lost by the employers' blunder, or worse, and the unjustifiable haste in which some of the union men precipitated the second strike before it was called by their officers.

The fact is, it was a very delicate piece of business, and neither side succeeded in handling it delicately enough.

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A revolt of French feeling against the hideous slaughter in Manchuria is, according to a dispatch from Paris on the 6th, the most striking feature of public opinion there, and it finds vivid and accurate expression in some remarks of a writer in *Le Siècle:*

The horror and reprobation with which every civilized man is inspired by the massacres in the Far East are counterbalanced by profound admiration for the two adversaries. The Japanese soldiers show an ardor, animation and contempt of death in which we find those traits that made our own troops the masters of the world. The Russians, on the other hand, have lost none of that cool courage and extraordinary endurance which formerly succeeded in getting the better of our impetuosity. Thus we ought to salute those who retire with the same respect as those who advance.

It is heartrending to think how precious is the blood now being shed so prodigally. There is none more generous in human veins; there are none more brave than those who are exterminating each other in the Far East—or, rather, who have been obliged to do so in an excess of criminal insanity. Our friendship for Russia forbids us to think of mediation, which she has refused in advance, but every one who believes in God must be horrified at the thought of the responsibility incurred by those who preside over this butchery. Yet, the Czar is a believer.

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M. de Lanessan, who, together with M. Jean Dupuy, both ex-Ministers of the Waldeck-Rousseau Cabinet, made an appeal for mediation in the Russian-Japanese dispute, by one of the other powers, now repeats his appeal. He no longer suggests that France and England should take direct action, but declares they should support the initiative, which, he seems to think, might be taken with greater chance of success by the United States or Germany, and by Germany better even than by the United States. The question whether the German Emperor would assume the task as mediator would, in his opinion, depend upon the attitude of France and England. He says that if they cannot intervene directly, it is at least possible for them to prompt the action of the mediator, who would have a better chance of being heard by the belligerents. The Paris *Debats*, discussing the proposition, considers it the duty of the French Government to avoid compromising itself by premature zeal, which perhaps may prove more timely at a later stage.

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It is to be hoped that the idea of making a portable educational exhibit out of the great educational exhibit at the St. Louis Exposition will be carried out after the Exposition has closed its gates. The International Educational Conference, at its Boston meeting in May last, formulated the idea in resolutions which first called attention to the fact that the American educational exhibit at the last Paris Exposition was afterward loaned to Manchester, England. The scheme seems entirely practicable, if suitable provision can be made for the expense attending the carriage of the exhibit from city to city. The suggestion is made, of course, that the St. Louis exhibit be much reduced in size before sending it on its travels. The condensed product would then show the educational work of cities of 500,000 and above, the work of some city of 50,000 to 100,000, the work of some town or city of 8,000, the work of a town of 1,000, and finally the work of a rural community. All the leading countries, within those limits, would be represented. The value of such an accumulation of educational work is so great that its permanence ought to be assured, in any event. Hitherto educational exhibits at world's fairs have been scattered to their original sources. Hereafter they should be made, in a condensed form, a part of the permanent records of our time.—*Springfield Republican.*

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The convention of the Polish National Church at Scranton, Pa., on the 6th adopted a constitution. It makes the synod the highest power in the Church. The synod is to convene every five years, and each fifty members of a congregation are to be entitled to a delegate. The abolishment of the celibacy of priests was brought up, but it was decided to take no action until five years hence. Resolutions were adopted declaring papal infallibility to be a "blasphemous doctrine." The Polish National Church is a schismatic movement from the Catholic Church.

The Trades-Union Congress, meeting at Leeds, England, on the 6th, decided to send a delegate with a fraternal greeting to the International Peace Congress, to be held in Boston in Tenth month. The Congress also adopted the following resolution:

That, in the opinion of this Congress, the time has arrived when a minister of labor should be appointed, with Cabinet rank, to whom would be entrusted the administration of labor enactments, and who would also collect and use such information as the various consuls could supply in relation to labor legislation abroad, and would be responsible for taking the initiative on questions such as the adoption of new machinery or in respect to such action as the attempted cornering of raw material, so necessary to our industrial prosperity.

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A meeting was held in Leon County, Fla., last week by whites and negroes, for the purpose of pacifying the community and averting a threatening race war, which resulted in an agreement to unite in arresting all criminals. Here, then, we have light on the question as to whether the attitude of whites in the South toward negroes is such that they can co-operate as man to man, in the name of justice and civilization; and the beginning of a better order of things, in the banding together of citizens to enforce the law, instead of the disheartening conspiracy to overthrow it.

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Prince Sviatopolk-Mirsky, Governor-General of Vilna, has been selected to succeed the late M. Plehve as Minister of the Interior of Russia. He is a military officer of the rank of general. Formerly he was Governor of Penza and Ekaterinoslav, and occupied the post of Chief of the Gendarmerie and Assistant Minister of the Interior under the late M. Sipiaguine. He is 47 years old, and is considered an able man. He has not been identified with harsh measures, and his appointment probably will be hailed as the inauguration of a mild régime.

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The Utah Democratic State Convention, on the 8th, adopted a platform which reflects the recent renewal of charges of Church interference in Utah politics, and the reorganization of an anti-Church party, by denying the right of any power to dictate political nominations. The platform contained the following plank:

The Democratic party neither seeks nor fears the interference of any ecclesiastical power with the expression of popular will at the polls, and denies the right of any power or of any man, or set of men, to dictate political nominations or to control political conventions. We hold that American citizens are politically free and equal, and the people alone should wield this power.

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The temper in the South in regard to lynching outrages is shown in the action of Circuit Judge Speake at Huntsville, Ala., in ordering a special grand jury to investigate the lynching of a negro there; and in that of Acting Governor Cunningham, of Alabama, in calling for a full report of the lynching and in demanding of Captain R. L. Hay, in charge of the militia, an explanation as to why the mob was not deterred from its purpose, from whom Captain Hay got his orders and to what extent he exercised the authority vested in him.

Dr. Goldwin Smith was deeply stirred when he heard of the Georgia lynching, and said in a Toronto paper:

Why are such things allowed to happen in a republic which deems itself the flower of enlightenment and civilization? The answer is, because there is no government in the United States. Government has been practically supplanted by the perpetual conflict and alternate domination of two factions, each of which is too dependent on mob favors to enforce the law. No such spectacle is presented in any other community pretending to civilization.

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The French Minister of Commerce has received an official report of the last census of France, begun in 1901. It shows the population to be 38,961,945, or a gain of only 444,613 in ten years. Comparative tables disclose that there is no other European country in which the population increases so slowly. The percentage of increase in Germany, Great Britain and Russia is almost a third greater than in France for the same period.

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The sugar beet crop in Utah this year is said to be greater than ever before. It is estimated that the output will be 30,000 tons, and perhaps more, as the beets are said to contain more than the normal amount of sugar.

BIRTHS.

DE COU.—At "Locust Hill," near Bordentown, N. J., Eighth month 2d, 1904, to Joseph and Rebecca S. Hendrickson De Cou, a son, who is named William Scattergood De Cou.

HICKS.—At Kennett Square, Pa., Eighth month 24th, 1904, to William J. and Elizabeth W. Hicks, a daughter, who is named Gwendolyn Levick Hicks.

TYSON.—At Flora Dale, Adams County, Pa., Eighth month 23d, 1904, to Chester J. and Bertha Hawxhurst Tyson, a daughter, who is named Elizabeth.

DEATHS.

BARNES.—At Purchase, N. Y., Ninth month 12th, 1904, suddenly, of apoplexy, Esther H., beloved wife of Robert Barnes, in the 66th year of her age.

CHALFANT.—At his birthplace, 276 West Market Street, York, Pa., on Eighth month 24th, 1904, Edward Jessop Chalfant, in the 70th year of his age.

He was the son of James and Mary Chalfant, who were residents of Chester before moving to York. His progenitors came over from England when William Penn made his trip to America. Edward was educated in the old York Academy, and later went to Baltimore, where he engaged in the hardware business with his uncle, Henry Jessop.

During the Civil War he enlisted in the navy, and finally became chief yeoman on the United States steamship Wabash, then under the command of the late Rear-Admiral Dahlgren. At the close of the war he returned to York and devoted his time and fortune to literary pursuits and philanthropy. He was an enthusiastic student of the early history of this country, as well as of the annals of the Society of Friends.

He contributed to several magazines, and was ardent in his efforts to promote and further the cause of prohibition. Of late years he has manifested a deep interest in our meeting, attending every First-day that he was able. During the two years of our First-day School work he has been a faithful helper, being ever ready to hand forth something of interest from his vast fund of knowledge.

Greatly do we miss his words of encouragement and cheer in our homes. He was a friend to the weak and unfortunate, active in uplifting humanity and a great benefactor to the needy.

He was laid to rest in the Friends' Burying Ground, a place he loved so well, and we trust he is now reaping the reward of the faithful. B.

COMLY.—On Ninth month 6th, 1904, at the Hahnemann Hospital, Philadelphia, John T. Comly, a life-long member of the Society of Friends, aged 68 years. Interment on the 10th in the grounds of Abington Monthly Meeting, of which he was a member.

ESTES.—At her home, in Quaker Street, N. Y., on the 22d of Eighth month, 1904, Jane, wife of Ira Estes, aged 77 years.

The sudden death by apoplexy of this dear Friend was a great loss, not only to her own family, but to a wide circle of loving hearts. Although not a member, she was seldom absent from our meetings, and loved the principles and testimonies of Friends. She leaves an aged husband and two married daughters. H.

FUSSELL.—Ninth month 5th, 1904, at his home, 5209 Wayne Avenue, Germantown, Philadelphia, Joseph Fussell, aged 84 years.

A dutiful son, a devoted husband, a most tender and loving father, a reliable business man, and a good citizen, he worthily fulfilled the round of earthly duties.

Well informed in affairs, and cultured in the literature of the day, combined with his kindly nature, he was interesting in social life, and was a favorite with relatives and friends. Having been one of the old Abolitionists, he was trained in the humanities which included men of every race. Born of Quaker ancestry, his virtues were hereditary, and throughout life he was a consistent and highly esteemed member of the Society of Friends, standing for that which most ennobles men.

If all men stood on the same elevated plane, the great evils of the world could have no existence, and the machinery for the correction of these evils would be a useless waste of human energy. Let the memory of such men be reverently cherished as examples of lives guided by a divine influence, and therefore continually progressing towards a still higher good. G. L.

HAGERTY.—Suddenly, in West Chester, Pa., on Ninth month 4th, 1904, Rebecca, widow of the late Washington Hagerty, aged 70 years, an attender of High Street Friends' Meeting. She was a woman held in high esteem for her amiable and unselfish character which she manifested during her long life.

HANCOCK-YOUNG.—At the Asbury M. E. Hospital, Minneapolis, Minn., Eighth month 18th, 1904, Ethelinda Hancock, beloved wife of William Young, in her 38th year. Only surviving child of the late W. Thompson and Jennie A. Hancock, formerly of Newtown, Pa.

She was by birth a member with Friends, but having removed with her parents, early in life, remote from any meeting, or association with Friends, she engaged in active Christian work in the M. E. Church, and little more than two years ago became the wife of a minister in that denomination. She was a lovable character, adorned with many Christian graces, and the influence of her sweet spirit will live in many hearts. F.

HARNED.—At her home, in Plainfield, N. J., Eighth month 14th, 1904, Maria S. Vail, widow of John Harned, in the 83d year of her age.

STARR.—At Mt. Vernon, Ill., Ninth month 10th, 1904, Charles West Starr, eldest son of W. C. and Anna M. Starr, in his 54th year.

NOTES.

Philadelphia Quarterly Meeting's Committee to Visit the Smaller Branches will make the following visits: Ninth month 25th, 1904, Haverford Appointed Meeting, 3 p.m.; Tenth month 9th, 1904, Reading, 11 a.m.; Tenth month 16th, 1904, Radnor Appointed Meeting, 3 p.m.; Tenth month 30th, 1904, Schuylkill, 10.30 a.m.; Eleventh month 13th, 1904, Valley, 10 a.m.; Eleventh month 20th, 1904, Merion, 10.30 a.m.

The following hotels, which are not far from Tremont Temple, are recommended to those who expect to attend the Peace Congress in Boston, Tenth month 3d to 7th: The Bellevue, the Parker House, the Berkeley, the Thorndike, the Nottingham, the Commonwealth, the Quincy. In the first four, rooms may be had without meals at $1.50 and upward; in the others at $1.00 and upward. There are also other hotels, somewhat farther away, at about the same rates.—*Advocate of Peace.*

At a meeting held in Flushing Meeting House Ninth month 4th, John William Graham, of Manchester, England, and Henry W. Wilbur, of New York, spoke most acceptably to a goodly number of Friends and others, and Friend Smith, of Chappaqua, a member of the other branch, was heard in supplication. R. Barclay Spicer, of the INTELLIGENCER, accompanied the speakers. The meeting was most impressive throughout, and a profitable occasion not only to Friends, but to some outside our Society, who were grateful for the opportunity. H.

Mary Travilla attended the closing sessions of Ohio Yearly Meeting, at Mount Pleasant, and also visited meetings and Friends in other parts of Ohio. She went home from the yearly meeting with a Friend from Quaker City, but as several of the small number of Friends living there were away from home, way did not open for further labor than a family visit. From Quaker City she went to Alliance. On Seventh-day afternoon she attended the Friends' Association held in West Meeting House. In the evening a number of Friends were invited to meet her at the home of John Mather, and after they had assembled she felt that she had a message for them. On First-day morning she attended the Friends' Meeting at Salem. About forty persons were present, several of them having driven over from Alliance and vicinity. She and several other Friends went to James Whinery's for dinner. In the afternoon, while engaged in social converse, a silence fell upon the company, and again a message was given for the occasion. Visits such as these are helpful both to the visitor and the visited.

The work of the college year at Swarthmore will begin with the morning collection, in the Assembly Room, at 8.30 a.m., Fifth-day, Ninth month 22d. It is important that all students shall be present at this time, that they shall have arrived sufficiently in advance to be properly settled in their rooms, and to have their individual programs arranged. To this end they should be at the college on the 21st. New students should present themselves as early in the day as possible, and if train connections compel an arrival late in the day, or if any examinations are to be taken, they should arrive on Third-day, 20th. It is announced that Wharton Hall will be ready for use at the opening of college, and that the Chemistry Building is expected to be complete by Tenth month 1st. Important changes have been made in both the Science Building and Parrish Hall.

It any one reading this knows any one who intends to come whose name is not in the following list of those who up to this writing have made application for admission, he will confer a favor by writing at once to President Swain.

Adams, Gertrude Neason, Camden, N. J.; Alderfer, Mary, Philadelphia.

Baker, Helen Minerva, West Chester, Pa.; Baker, Ralph Jackson, Lansdowne, Pa.; Baldwin, Charles H., Jenningsville, Pa.; Bentley, Mildred Hallowell, Sandy Spring, Md.; Bevan, Raymond Tubbs, Camp Ground, Pa.; Booth, Newlin Trainer, Chester, Pa.; Boyd, Fisher Longstreth, Haverford, Pa.; Butler, Samuel Francis, Prospect Park, Pa.

Carr, Henry Ashcraft, Anderson, Ind.; Cleaver, Horace Jones, Ardmore, Pa.; Clement, John Stokes, Whiteford, Md.; Craythorn, Ida Virginia, Trenton, N. J.; Cresson, George Warder, Swarthmore, Pa.

Darlington, Henry Saulnier, Media, Pa.; Davidson, Nellie Gray, Milford, Del.; Dill, Ralph Judson, Philadelphia; Dillistin, Helen Beveridge, Paterson, N. J.; Dilworth, George Gustavus, Philadelphia; Dutton, Harwell B., Boothwyn, Pa.

Farquhar, Henry Hallowell, Rockville, Md.; Frazee, Mary Louise, Washington, D. C.; Fussell, Henry Moore, Jr., Media, Pa.; Fussell, Howard Lewis, Media, Pa.

Galloway, William Henry, Racine, Wis.; Garretson, Davis R., Pendleton, Ind.; Gibbs, Edith Sykes, Columbus, N. J.; Ginnsburg, Elizabeth, Philadelphia; Graham, Ada Clara, Philadelphia; Griest, Katherine, Philadelphia.

Harper, Emma Florence, Abington, Pa.; Harrison, Marks M., Denver, Col.; Henrie, George, Jr., Millville, Pa.; Herbert, Kathryn Estelle, Gladwyne, Pa.; Hill, Roy Ginder, Markham, Pa.; Himes, William Daniel, New Oxford, Pa.; Hires, John Edgar, Malvern, Pa.; Hodges, Thomas, Bridgeton, Maine; Hoffman, Jacob Kenneth, Philadelphia; Hoopes, Edgar, Jr., Wilmington, Del.; Hupe, H. Lloyd, Louisville, Ky.; Huston, Warren Ayres, Moorestown, N. J.; Hyatt, Frank Kelso, Chester, Pa.

Janney, Eleanor, Baltimore, Md.; Jones, Edwin, Philadelphia.

Keller, Joseph Walter, Morton, Pa.; Kline, Benjamine, Altoona, Pa.; Knight, Joseph Sherwood, Philadelphia; Knight,

Martha Paul, Philadelphia; Krueger, William Frederick, Milwaukee, Wis.

Lewis, Ellen Beulah, West Chester, Pa.; Lewis, Emily Grace, Pendleton, Ind.; Lewis, Margaret Hardy, Pendleton, Ind.; Lippincott, Jesse, Woodstown, N. J.; Lister, Laura Dorothy, Germantown, Philadelphia; Lloyd, Sherman Cox, Wilmington, Del.; Love, Rachel Elsie, Philadelphia.

Mather, Edith Louise, West Branch, Iowa; Millman, Samuel Raymer, Monroe, Wis.; Moore, Henry Tyson, Sandy Spring, Md.; Morrison, Madelin M., Spokane, Wash.

Painter, Rosalie Middleton, Darby, Pa.; Parry, Susanna H., Riverton, N. J.; Peaslee, Amos Jenkins, Clarksboro, N. J.; Pettit, Anna Francis, Philadelphia; Power, Edith Victorine, Philadelphia; Preston, Alda Hill, Wissahickon, Philadelphia; Price, Thornton Watson, Plymouth Meeting, Pa.; Pritchard, Herman, Pendleton, Ind.

Richardson, Frances, Torresdale, Pa.; Richardson, James Nevens, Torresdale, Pa.; Rowlands, David Dwight, Racine, Wis.

Satterthwaite, Harvey Tomlinson, Trenton, N. J.; Satterthwaite, Mary Deborah, Wawa, Pa.; Smith, Nathan Lewis, Linwood, Md.; Sproul, Mary Laura, Chester, Pa.; Stapler, Emma Florence, Abington, Pa.; Strode, Frank Brinton, West Chester, Pa.; Swayne, Norman Walton, West Chester, Pa.

Taylor, Burt S., Jenningsville, Pa.

Underhill, Eugene, Jr., Swarthmore, Pa.

Verlenden, Elizabeth Lane, Darby, Pa.; Vernon, Clifford Howard, Pomeroy, Pa.; Victory, Beatrice Marguerite, Philadelphia.

Walton, Horace Kent, Swarthmore, Pa.; Wistar, Arthur Thompson, Salem, N. J.; Worth, Alice, Coatesville, Pa.

Yarnall, Mary Heacock, Swarthmore, Pa.

Zavitz, Georgia, Macedon Centre, N. Y.

NOTE.—In addition to the above, there are ten applicants for 1905-1906.

CONFERENCE ADDRESSES IN PAMPHLET FORM.

The General Conference Committee for the Advancement of Friends' Principles is making arrangements to publish such of the Toronto Conference addresses as seem to be most suitable to be used as tracts in spreading a knowledge of our testimonies. Among those already decided upon are John William Graham's "The Friend and His Message," Andrew Stevenson's "The Teacher as a Missionary for Peace," Bertha L. Broomell's "Opportunities of Young Friends of the Present Day," and perhaps others.

These will be furnished at cost to individuals and associations who may wish to distribute them. Also any others than the ones mentioned will be issued for those who desire them if a sufficient number is ordered. It is suggested that every Friends' Associations might well distribute considerable numbers of these tracts in its neighborhood, and that they might be effectively used at philanthropic and First-day School conferences, as well as at yearly and quarterly meetings.

The committee invites suggestions as to which papers might best be published, and also how many copies of each will be wanted. One association has already indicated its intention of taking a large number of copies of "The Friend and His Message."

Contributions toward the expense of publishing these leaflets may be sent to the treasurer, Susan W. Janney, 140 North Fifteenth Street, Philadelphia.

COMMUNICATIONS.

THE SMALLER MEETINGS.

It is a matter of deep regret that so many of the smaller meetings in this and other yearly meetings are falling off in attendance and interest. This is due partly to the tendency of the population towards the cities and towns, and partly to the passing away of older Friends, the younger element being too much engrossed in business in many cases to take upon themselves the burden of maintaining the meeting, especially in the middle of the week. It seems, however, to some of us, that these mid-week meetings are often the most profitable that are held, as they require sacrifice to attend that is accompanied by the reward of peace and satisfaction.

In some cases it is possible, perhaps, to secure a better attendance by a change of the hour for the mid-week meeting. Where it can be held in the evening, it will probably better accommodate the younger and more busy Friends. Then, too, the time might be shortened, especially where the meeting is usually silent. A half hour spent together in social worship in the middle of the week would, I believe, be much better than to abandon such a meeting altogether, as is being done in some instances.

Another point on which greater stress should be laid is the importance of bringing forward everywhere the younger element of the meeting. A visit to many meetings for business in our Society discloses the fact that nearly all who participate are middle-aged or advanced in life. Would it not be possible by judicious assignment of younger Friends to committee and other work, to have a reserve force in the shape of a well-trained youthful contingent in almost every meeting, and especially in the smaller meetings in rural districts. Who is to come forward and bear the burden of labor when those who are now on the stage of action shall be withdrawn, as they must be in the course of a few years, unless the young men and women are encouraged to enter into the field of labor?

I hope there may be a more general interest developed as to the fate of the smaller meetings in rural neighborhoods. The large meetings will, as a rule, take care of themselves. Let scattered Friends in neighborhoods once populated with members of the Society be encouraged to maintain their meetings, and to let their light shine. Whatever can be done by more thorough organization should receive attention. George Fox and our early Friends were organizers, and they were not slow in exerting themselves in this way. The world needs just as much as it did then the principles and testimonies of Friends. Our task is easier than theirs. We have only to maintain where they were compelled to establish. Shall we fail in the performance of this duty? Here are practical questions for us of the present day to consider, and I trust that we shall not overlook them. ELLWOOD ROBERTS.

Norristown, Ninth month 3d, 1904.

THE PAID SECRETARY.

At the late General Conference of Friends, held in Toronto, the influence that impressed me most was the earnest aspiration for those things, whether of the individual or of the community, that tend to hasten the coming of the kingdom of heaven among men.

This divine power was felt in the early morning devotional meetings, and in the meetings of the Central Committee, as well as in the general assemblies where topics of vital interest were discussed in the true Friendly spirit.

Of the various committees that reported, perhaps none was more carefully considered than the "Committee for the Advancement of Friends' Principles," appointed two years ago. Believing that the Society of Friends has been builded upon the very foundation principles of the Christian religion, it seemed wise to unite our efforts for the advancement of those principles; and the work accomplished by this committee in the last two years indicates very clearly the need for its continuance. The Toronto Conference not only reappointed the committee, but approved of their desire to employ a secretary to devote his or her time to the arduous task of conducting the correspondence and of carrying out the plans of the committee, recognizing the great importance that all be done under the guidance of the Holy Spirit, not only when engaged in the service of our Society, but in every avocation of life. The Committee for the Advancement of Friends' Principles has been wisely chosen; it is composed of men and women, who, having heard the call of the Master, have for years been freely devoting time, and talents and money to his service, and it is right that we should assist them to extend more widely their usefulness.

We cannot all do great things, but he who speeds a messenger on his way helps forward the good tidings, and we believe that monthly meetings, by a hearty co-operation with this committee, can thus assist in the advancement of our principles. The field for labor is wide. For years many of the young people of our Society have been going out from the old homes, leaving the meetings in which they have been nurtured, to engage in business or to become pioneers in newly-opened territories far remote from any meeting of Friends; and, while their own hearts have clung to the faith of their fathers, they have lacked the power to establish a place of worship according to their faith; consequently they have taken their families to other places of worship, or, what is worse, they have neglected all meetings. Thus Friends have lost many, who, with a little timely assistance from the parent meeting, would have become useful members of society.

shall I do to inherit eternal life?" He had kept all the commandments from his youth up. This he did not feel was sufficient, but said, "What lack I yet?" Jesus said, "Sell that thou hast, give to the poor and come and follow me."

This does not mean we should part with all our worldly possessions, but that we should sell whatever comes between us and our duty to God; sell it to God by giving our hearts to Him. We will then be filled with His love, which we freely give to the poor, not necessarily those who are poor in this world's goods, but those who are spiritually poor. Our lives will be purified. God will not place a soul under the ban if it has lived a life of purity.

The prodigal became dissatisfied. He found that worldly pleasures were not sufficient to satisfy the longings of his better nature. He remembered the Father's house and hungered for that which was good and pure. He said, "I will arise and go to my father." His father met him a great way off, and when in penitence he acknowledged his sin he forgave him and clothed him in the best robe.

God, our loving Father, will open his arms and receive all his children who surrender to his will. He will clothe them with the best robe, which is his love. We were told that in building a house, both large and small material is required. The little nail is just as necessary in its place as the large beam. Each has its place to fill, its duty to perform, and the building is made complete and strong. So in the church God requires each to work according to the ability given.

The calling of the representatives on Second-day morning showed a number absent—some on account of sickness; others felt home duties too pressing to leave.

After the appointment of a few important committees, the reading of the epistles from our sister yearly meetings were taken up. The glimpses they gave of their work along the different lines in which we are all interested was inspiring and uplifting, and the desire was felt that the advice and instruction contained in them might sink deeply in every heart.

The answers to the several queries were also the cause of some earnest thought and expressions.

It was felt that there was an inspiration in gathering in one place for one purpose; that we came for the spiritual uplift and not altogether to transact the business of the Church.

We were cheered with the presence of many of our young people throughout the whole meeting, and with the willingness and interest with which they assumed the duties assigned them.

We were enabled to look hopefully to the future, feeling the assurance that they are ready to take up the banner, and will be faithful standard-bearers in the cause of Christ. ***.

It is in the prevalent selfishness of culture that its greatest weakness lies; for there is no real strength in anything that is devoid of moral purpose.—*Phillips Brooks.*

DUANESBURG HALF-YEARLY MEETING.

Duanesburg Half-Yearly Meeting was held the 28th and 29th of Eighth month, at Quaker Street, New York.

Friends were in attendance from Chatham, Albany and Troy, also our friends Henry W. Wilbur and wife from New York.

On First-day morning the dear old meeting house was nearly filled with people from the surrounding country. The deep silence was broken with the words, "And He went up in a mountain, apart, by Himself to pray," showing the great necessity for all of us, in the rush and turmoil of life, to take ourselves apart from the multitude to have seasons of quiet communion, to look our lives squarely in the face and see if we are being securely anchored; or are we simply drifting, without an objective point in view, or worthy purpose in life?

The appeal to the young was telling and effective, and we felt that all must have gone to their homes with broader and higher views of life, and a fuller comprehension of God's guidance and direction.

In the evening Henry W. Wilbur spoke by invitation in the Christian Church, having a larger audience than in the morning. In opening his discourse he quoted the words of Paul, "Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision." He presented the thought that whatever may have been the conditions surrounding this vision of Paul's, it is also true in our day. We all have heavenly visions, and we are blessed indeed if we are enabled to perceive them, and thrice blessed if we are obedient to them. The address was full to overflowing of good things, and the audience thoroughly appreciative.

On Second-day morning, at ten o'clock, the Friends gathered for the business of the half-yearly meeting. In the little time of quiet waiting we were counseled in regard to a more reasonable faith, not a blind faith that takes everything on trust; for God has given us knowledge of His outward laws, and has revealed Himself in some degree to our inner perceptions. But there are limitations. Birth and death are alike shrouded in mystery, and who can fathom the providences of God in flood and fire and disaster that so constantly occur? And yet God's tender mercy and abounding love is shown in all; and we can trust Him "who is too wise to err, too good to be unkind." In the words of our loved poet:

> "I dimly guess from blessings known
> Of greater out of sight;
> And with the chastened Psalmist own,
> His judgments, too, are right."

With the usual routine of business concluded in unity and harmony, we bade our visiting Friends farewell, feeling that our gatherings had been seasons of spiritual uplift, not only to a small group of Friends, but to a wide circle of inquiring minds in the surrounding community. M. J. H.

It is not gold that complicates, corrupts and debases life; it is our mercenary spirit.—"*The Simple Life.*"

THE SCHOOLS OF PHILADELPHIA YEARLY MEETING.

[From the report of the superintendent of educational interests of Philadelphia Yearly Meeting to the Yearly Meeting's Committee on Education, at their meeting in Ninth month, 1904.]

There are at present thirty schools under the care of committees appointed by monthly and preparative meetings within the limits of Philadelphia Yearly Meeting, twenty-one of these schools being under the care of meetings outside of Philadelphia. The various efforts of this committee to help these schools are showing results in many cases of great value. The courses of lectures provided are in most cases found to be highly useful to the schools, the committees generally mentioning them in the school circulars as inducements of importance in securing patronage. These lectures are usually attended by patrons and others living in the neighborhood of the school, and in many cases by pupils and teachers of the neighboring public schools.

The three local educational conferences held last year under the auspices of this committee were well attended, and seemed to be valuable, especially to teachers present. At two of them the attendance of those engaged in educational work other than that among Friends was especially noticeable.

The yearly appropriations to the several schools for the purpose of buying books, though small in amount to individual schools, has resulted in their gradually accumulating good collections of reference books. The annual appropriations of money to help support the schools are of vital importance to those receiving it.

The efforts of the committee in the matter of supervision appear to have been well received and some good results are apparent.

The course of study prepared by the board appointed for the work last year has influenced the teachers in several of the schools in the revision of their courses of study for the coming school year, and much interest has been shown in the examinations prepared and distributed during the past year. This work has been found more useful to the smaller schools than to the few large schools, with their long-established systems of work and supervision.

It has seemed to me that the most useful work in the nature of superintendence for the coming year will be to assist the schools, through the teachers, to bring their work more fully into harmony with the plans outlined by the Board of Examiners during the past year; to help the schools by assisting teachers to visit other schools, where they may receive inspiration and helpful ideas, and to assist in the holding of needful conferences, meetings and lectures on educational subjects.

The very few changes that have been made in the teaching force of the schools for the coming year is a matter of value, as it insures a possibility of conservative and steady progress not possible with new teachers. The outlook for good, strong work in the schools seems to me to be better than for several years past.

While the number of children in our Society to be educated is not large, as is apparent from the census reported in our last yearly meeting, the education of all is of the highest importance to the body, as the value of the Society does not depend so much upon its numbers as upon the worth or quality of its membership. I believe that there is nothing that can do more to keep alive an enthusiasm for our Society in a neighborhood than the maintenance of a Friends' school in which all can take a just pride.

While there is reason for some feeling of satisfaction with the results that are appearing from the work of this committee, yet it seems to me that there is no field of its work in which there can wisely be the least relaxation of effort, since the demand for men and women of trained intellect and high character is increasing faster than are the facilities for producing such, and the type of character resulting from an education in Friends' schools has never been more needed than it is at the present time.

The interest in arts and crafts and in the revival of village handicraft is very widely felt in Canada, and organizations of women have been active in promoting the movement. The Women's Art Association is deeply interested in the work of women in the rural districts, and sent a fine collection of weavings, embroideries, laces, and rush work to the St. Louis Exposition. Some good Indian bead work, etc., is included in the exhibit.—*Woman's Column.*

FRIENDS' ASSOCIATIONS.

Rising Sun, Md.—A recent meeting of West Nottingham Young Friends' Association was opened by the president reading from a book on "Nature." "A study of nature is a study of God," was a thought it contained. That self-consciousness may be developed into a disease, and on the higher spirals of life the soul swings around again into a divine unconsciouness of self. Nature helps us up this higher incline.

After the regular order of business, the calling of roll, giving sentiments and reading of minutes, Edwin Buffington continued his talk on "The Universe as We See It." He said there is both a scientific and a religious key that will enable us to unlock the great mysteries of life. There is a good and bad side in human life. The free agency of man would not amount to anything unless there is a possibility of doing wrong. It is the only thing that raises man above the animal and adds dignity to life. Growth depends entirely upon overcoming the evil side. It is through the influence of sun and rain that the tree develops. If that tree is barked, which would destroy the sap or life-giving qualities, the sun would then destroy it. The natural tendencies of the sun and rain are to destroy, if it were not for the life back of it which nurtures. So it is with the human side of life. It is by overcoming the various difficulties of life that man develops.

Down underneath all adverse conditions there is a power if appealed to that will help us to make these adverse things instruments of elevation in our own lives.

The circumstances in the Garden of Eden offered opportunity for man to rise to higher grounds instead of what is usually termed the fall of man. If the serpent had never entered there, there would have been no choice of ways or opportunity afforded for man's development.

Next on the day's program was a recitation by Lydia Reynolds, a visiting member, which was much appreciated.

"What are Some of the Causes of Poverty, and How Can We Help the Needy?" was the combined subject assigned Janette Reynolds, who read a prepared paper upon the same.

"Why Are Men Tramping, and What Should be Done with the Tramp?" was a subject commented upon by Granville Coates and others, the secretary reading a paper prepared and forwarded by James Lynch, in touch with the same line of thought.

A voluntary paper on "Peace" was read by Brinton Nichols which contained many good thoughts.

Remarks and helpful suggestions were offered concerning the various papers read. The program for next meeting was announced, and the Association closed with the customary silence. Janette Reynolds, Cor. Sec.

Toronto.—The monthly meeting of the Association was held on Sixth-day, Ninth month 9th, the first meeting since the General Conference.

The secretary reported that the Peace Department was growing. Delegates were appointed to represent the Association at the Peace Congress, Boston, and arrangements were advanced for an extension meeting, with speakers from the Congress, on the evening of Tenth month 18th. It may be mentioned that amongst those who have enrolled as members in the Peace Department are the Principal of Queen's University, Kingston; the Chancellor of Victoria University, Toronto, and the Principal of Wycliffe College, Toronto. These three gentlemen represent the Presbyterian, Methodist and Anglican bodies, respectively.

Andrew Carnegie and Count Leo Tolstoi had communicated with the Association, and expressed their willingness to be members. The "Committee on Militarism in the Schools" presented an extended report.

I conclude with a letter of commendation received this week as a sample:

"Dear Dr. Courtice:

"I have read with much interest your letter and the accompanying circular. I am in heartiest sympathy with the object of the Peace Department of the Friends' Association. It will give me great pleasure to have my name enrolled as a member, and I will gladly do anything in my power to promote its great aims.

"Your work has my heartiest approval, and I pray most earnestly that God may bless it for the promotion of peace, and for, especially, the building up of true union between the different branches of the Anglo-Saxon race and the promotion of good-will and co-operation between Canada and the United States. Believe me, with kindest regards,

"Yours very faithfully, J. P. Sheraton."

A. C. Courtice.

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CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 10.30 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

9th mo. 18th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house, at Concord, at 2.30 p.m. Prof. Francis H. Green will give an address on "Improper Publications."

9th mo. 21st (4th-day).—Philadelphia Monthly Meeting, at Race Street, at 7.30 p.m.

9th mo. 22d (5th-day).—Green Street Monthly Meeting, at Fourth and Green Streets, at 7.30 p.m.

9th mo. 24th (7th-day).—Mansfield Young Friends' Association will meet at the home of William L. Biddle.

9th mo. 24th (7th-day).—Bucks First-day School Union, at Wrightstown; morning session at 10.30, afternoon at 1.30. All cordially invited to attend.

9th mo. 24th (7th-day). — Scipio Quarterly Meeting, at Scipio, N. Y.; ministers and elders, day before, at 2 p.m.

9th mo. 25th (1st-day).—Horsham Friends' Association; first meeting after the summer vacation.

9th mo. 26th (2d-day).—Canada Half-Yearly Meeting, at Yonge Street, Ontario; ministers and elders, day before, at 3 p.m.

10th mo. 5th (4th-day).—Farmington Half-Yearly Meeting, at Farmington, N. Y., at 11 a.m.; ministers and elders, day before, at 2 p.m.



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Brother to the Fox—"I vote for my interests, while you vote the same ticket I do."

"I don't understand why, if we vote the same ticket, I don't get half the benefits."

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY SREETS, NINTH MONTH 24, 1904.

Merlin J Warner

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XXXIX., ... 609
THE MESSAGE OF PEACE (Verse), ... 609
ILLINOIS YEARLY MEETING, ... 609
OPENING DAY AT SWARTHMORE, ... 611
INHUMANITY AS A CURE FOR CRIME (Continued), ... 613
FORCE AND OUR CIVILIZATION, ... 614
CONDITIONS OF THE ELEVENTH CENTURY. Christian History Lesson.—No. 34, . . 615
EDITORIAL: A Graded Course for First-day Schools, . 616
CURRENT EVENTS, ... 617
BIRTHS, MARRIAGES, DEATHS, ... 620
NOTES, ... 620
TOWARD THE ADVANCEMENT OF FRIENDS' PRINCIPLES, ... 620
TORONTO FRIENDS, ... 622
THE AZORES—SICILY, ... 622
SALEM FIRST-DAY SCHOOL UNION, . . . 623
MISCELLANY: Let Him Ask of God (Verse); The Highways (Verse), . . . 624
FRIENDS' ASSOCIATIONS, ... 624
BOOKS AND MAGAZINES, ... 624
METEOROLOGICAL SUMMARY FOR EIGHTH MONTH, 1904, ... 624
CALENDAR OF MEETINGS, ... iii

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WANTED.—IN RESPONSE TO OUR NOTICE in this column a file of FRIENDS' INTELLIGENCER has now been furnished to the Congressional Library at Washington, lacking only volumes 1, 7, 8, 9, and title page and index for volume 42. Can any Friend furnish these, bound or unbound?

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And think of thee afar,
As of one gone whose love beams on
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—*Henry Henderson.*

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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, NINTH MONTH 24, 1904.

Volume LXI. Number 39.

GOOD WORDS.—XXXIX.

If we suffer little things to have great hold upon us, we shall be as much transported for them, as if they deserv'd it. WILLIAM PENN.

THE MESSAGE OF PEACE.

Bid the din of battle cease,
Folded be the wings of fire;
Let your courage conquer Peace,
Every gentle heart's desire.

Let the crimson flood retreat,
Blended in the arc of love;
Let the flags of nations meet;
Bind the raven, loose the dove.

At the altar that we raise,
King and Kaiser may bow down.
Warrior knights above their bays
Wear the sacred olive crown.

Blinding passion is subdued;
Men discern their common birth;
God hath made of kindred blood
All the peoples of the earth.

High and holy are the gifts
He has lavished on the race;
Hope that quickens, prayer that lifts,
Honour's meed and beauty's grace.

As in Heaven's bright face we look
Let our kindling souls expand,
Let us pledge, on Nature's book,
Heart to heart, and hand to hand.

For the glory that we saw
In the battle flag unfurled,
Let us read Christ's better law,
Fellowship for all the world.

—*Julia Ward Howe.*

ILLINOIS YEARLY MEETING.

At 10 a.m. on Second-day, Ninth month 12th, Illinois Yearly Meeting met in its thirtieth annual gathering.

The first session of the meeting for ministers and elders was held on the Seventh-day preceding, at 10 a.m., and a session of the First-day School Conference at 3 p.m. the same day.

As usual, two meetings for worship were held on First-day, one at 10 a.m and the other at 2 p.m.

No one from without our own limits was with us. The mantle of duty was laid upon our own people, and they were favored to hand forth spiritual food suited to our needs.

The weather was unfavorable, so the attendance was not so large as on many former occasions.

Early in the service thankful hearts were lifted to the All-wise and over-ruling Father for the many blessings that have been ours during the past year. We were told that newness of life is a rising from the low, debasing things of earth to the more uplifting spiritual things, and if we have experienced this rising or resurrection we need have no fear regarding the second, or the passing of the Spirit back to Him who gave it.

We were admonished to do our duty and make the most of our opportunities. They were given us to use, and if we disregarded them we would not be excused for our ignorance and the misuse of our talents and time.

The purpose of true religion is not so much to prepare us for heaven when we die as to prepare us to live. True religion never did come in to meet man's wants, but to meet man's needs.

We may find it hard to grasp a belief on faith alone. We may want our eyes to see and our hands to handle. Therefore we must look with charity upon such records as show the Ancients' conception of the mosaic religion, as a religion of the law.

Jesus Christ came into the world for a special purpose, as prophesied, and fulfilled His mission as a great example; and He displayed a wisdom never before equalled, and which never can be excelled. In His short life Jesus did all that He could to pave the way to a grander life, a nobler world; yet He told His people, "Greater things than these shall ye do." The enemies of Jesus accomplished their purpose finally, in the physical, but in His wisdom, having foreseen the going away, He said: "If I go not away the Comforter will not come." That comforter was not to be a physical comforter. "Lo, I will be with you always until the end of the world." As the disciples gathered in that upper chamber they realized the great physical loss they had sustained in the passing of their leader, and they looked out over the great field of work which Jesus had opened up when He had delivered them from bondage to be true priests and prophets in Christian hope and fellowship. The religion of Jesus was one which the common people could understand. It is a religion of the people and not one of mystery.

The heart that is full of love is full of God.

Do not follow any man, but follow the light, and not only believe there is a guiding light, but walk in that light. We may meet many difficulties, but the Father will not withdraw His hand. Though mountains rise, and rivers roll before us, as apparent barriers to progress, yet will that strong arm of Omnipotence reach out to deliver us and set us upon the solid rock. And as we strive we may hear the welcome invitation, "Come now, thou hast been faithful in little, I will make thee ruler over more."

A prayer was voiced for the youthful lives that they may daily realize the necessity of seeking the kingdom of God and His righteousness, and all things necessary will be added. Keep us close to Thee, and under Thy guiding hand we may live lives of uprightness and loving and useful deeds.

Th silence of the afternoon session was broken by the words, "What shall I render unto God for all His gifts to me?" By His law were all things made, and by His law do all things develop and grow.

A strong desire was expressed that we look more carefully into our daily acts, that we preserve the forces of the physical for the fullest spiritual activities in raising ourselves, and drawing others with us to a higher plane that we may know the full spiritual significance of the divine life. Jesus needed certain preparation that He might be willing to meet the severest trials of life as only a true example could meet them. The Spirit of God led Him, in wisdom, through trials to triumphs never equaled.

We were reminded that there was some good in every one, and that God's love reaches out to the lowliest of His creatures.

God wants His people to enjoy life, but He does not want them to enter into any enjoyment which leads them down. If we have to look down upon our associates, we do not want to go that way.

The strong point of Jesus' teaching was that He lived it out. That is what we should do, live up to our best knowledge of truth and right.

Soon after the reading of the opening minute, on Second-day morning, and the appointment of some important committees, a minute was presented from the Representative Committee, in memory of the life and labors of our deceased friend, Joshua L. Mills, who until this year had always been in his place in the sessions of both the committee and the yearly meeting. Four of our members have received their promotion since the yearly meeting of 1903. It seems a rapid decimation of our ranks. Yet though "the hands drop off the work goes on," and we trust that as occasion demands there will be those raised up to take the places made vacant.

The reading of the epistles from our sister yearly meetings called forth lively expression, and the thought was feelingly voiced that never have we had better epistles, nor those that gave greater comfort and encouragement. They evidenced growth—not decline; that while our numbers may not materially increase, our principles are spreading. There is work in the vineyard for all truly dedicated laborers, and we must do our own work in our own time. No matter how small the monitions of duty, follow that impression faithfully; no matter whether it lead into water baptism or into the baptism of the Spirit.

The subject of the purification of the press called forth much comment. Some work along that line is being done by the members of our Philanthropic Committee. There seems to be a wide field for work as our membership is scattered over many States and Territories.

On Second-day afternoon the reading of the queries was taken up. This being the first year the revised queries have been used, we were advised that answers thereto should be direct, not saying "greater diligence would be desirable," but that our members are or are not diligent in their attendance.

We should supply the wants of the people when they come to meeting. That which some need will not be food for others. The wish was expressed that we could forget precedent. What George Fox gave the people may not be suitable for people of the present day. There never was a time of greater need for the spread of Friends' principles. We must get close together. Our meetings are what we make them. May the Spirit of righteousness cover the land as the waters cover the sea.

It was suggested that perhaps our work would prosper better if we would take fifteen minutes from the opening of the morning sessions for devotional purposes.

On Third-day morning, after the fifteen-minute devotional exercises, which were much appreciated by all, the reports of membership were read, which showed some losses. This was followed by the report of the Committee on Friends' Papers, which showed some work accomplished.

The Joint Committee for Work Among Isolated Friends gave a very interesting account of their work, and were continued for future effort in that direction.

On Third-day evening a second interesting session of the First-day School Conference was held.

On Fourth-day morning, at 10 o'clock, the meeting for worship convened. There was a good attendance and an abundance of testimony offered.

We were early reminded that we were here as worshipers, and on entering into the silence should lay aside all disturbing thoughts and the cares of life and turn to the fountain of all truth.

The perfect came with Jesus, and thenceforward there was no need to be uncertain as to what to do.

Do we sufficiently rely upon Him as God's best gift to us?

We were also warned that power unused is power abused; hence the responsibility if nothing is done.

The source and manifestation of inspiration was thoughtfully considered. Divine inspiration is in itself so simple that a child might grasp its meaning if we can find the language to properly express it. Being presented through human means the inspired word will bear the impress of personality.

Inspiration is found, not alone in the spoken word. Jesus lived in the world and exemplified inspiration in His life, and it will come to every one just as they need it. It is more blessed to give than to receive, and the greatest benefit of the Bread of Life will be experienced by handing it forth to others.

A panorama of human life was depicted; a moving throng, some going leisurely along like a family, hand in hand, others busily engaged in helping along the weak and halting, while yet others are rushing along, paying no regard to those who are in their way, pursuing their own selfish ends, and trampling down whoever stands in their course. There are those who will have to pass into the Valley of Hu-

miliation, while others are pressing up the mountain slopes. And so human life is typified. Woe unto those who disregard the rights of the children, and of the poor and the needy.

At one o'clock on Fourth-day, as has been the custom for years, was held the woman's meeting, with this difference, that this year the men were invited to meet with us and take part in the discussions upon questions of vital interest to the home circle and to the community at large. Many of the men accepted the invitation, and gave much help.

Fourth-day afternoon was largely taken up with the report of the Philanthropic Committee, whose work during the past year shows some increase over that of other years, and some cause for congratulation that even this much has been accomplished. The work will be taken up with renewed interest the coming year.

On Fifth-day morning another meeting for ministers and elders was held.

At the opening of the business meeting a vocal prayer gave strength. Thanks were returned for the bright morning, the clouds of the previous days having cleared away, a harbinger of good.

The report of the Visiting Committee was a very satisfactory one, giving evidence of much work done, and of consecration of the members.

We were brought into a renewedly tender sympathy for the suffering, by a loving letter from our afflicted friend, Elizabeth H. Coale, who had never missed an entire session of Illinois Yearly Meeting, and a message of love was forwarded her.

After a little routine business, and perhaps a half hour of devotional service, followed by a short period of silence, the concluding minute was read. This was followed by the farewells and accompanied by the hope that we may meet again next year. And in a short time, where all had been life and animation, was only silence, and another yearly meeting was numbered with those of the past.

OPENING DAY AT SWARTHMORE.

[Address to the Swarthmore students, Fifth-day morning, Ninth month 22d, 1904, at opening of College, by Joseph Swain, LL.D., president of college.]

A college, like any other institution or enterprise, must increase its facilities for usefulness from time to time, if it is to command public confidence. How has Swarthmore been strengthened since we met at the opening of college one year ago? First, in material additions—a modern dormitory, accommodating sixty young men, is ready in part for occupancy, and the remainder of the building will be ready in a few days. This building will be known as Wharton Hall. It is named in honor of Joseph Wharton, president of the board of managers, whose generous gift of $50,000 has made the erection of the building possible. It has come none too soon. All the rooms in the new building are taken. It has been an advantage to both men and women students, as a part of one floor in the west wing of Parrish Hall, formerly occupied by young men, has been given to young women.

A new chemistry building is being erected at a cost of $32,000. This building is made possible by the consent of one of the large contributors to the endowment fund that this amount of his gift to the College should be used for this purpose. The fire of last year no doubt hastened the erection of the building by one year. We expect to have the use of it by October 1st. There is no more complete building of its kind possessed by any small college in the United States.

We hope the day will not be far distant when every department in Swarthmore College will be as well supplied with modern equipment. Swarthmore will not be content with anything but the best.

The removal of the chemistry department from the science building leaves this entire building for the use of the departments of engineering and physics. The rooms damaged by the fire of last year have been, in the main, repaired and refitted for the work of engineering and physics. Professors Hoadley and Stine have been asked to divide this whole building in such a way as the work of their departments requires.

Several changes have been made in Parrish Hall. Among these is a new recitation room, and a new place and fixtures for the post office. About 1,000 volumes of books have been added to the library, and during the year several thousand dollars worth of apparatus have been purchased for the laboratories.

Many improvements have been made on the campus. Not the least important of these is a more complete system of lighting it by night.

An electric plant has been begun, and it is expected that 600 lights will be installed this fall. They will be distributed through Wharton Hall, Science Building, the new Chemistry Building, the Meeting House, the two Gymnasiums, and at different points on the grounds. It is believed that later the capacity of this plant will be increased so that in time all the buildings on the campus will be included.

A new well has been dug that affords an abundance of water. Thorough testing of this water shows it to be in every way first-class, even the very best of artesian water.

By the generous assistance of an alumnus of the College the football field and track have been greatly improved. A movement has been begun for an athletic field for young women. The board of managers have agreed to furnish a site as soon as funds are provided to put the field into proper condition.

Two residences for professors have been completed on the College grounds. The building of residences for the faculty on the campus is not merely of interest to the professors concerned, it brings them nearer to the College and identifies them more distinctly with the college life. One of the great advantages of the small college is the closer contact of students and teachers. That the students may reap full benefit of this closer relation of students and teachers, the faculty in general should live on or near the college campus. In the past it has not been possible for all to do so. We hope in the future to emphasize still more this closer relation of faculty and students.

We welcome all these additional equipments as

necessities for the best work, but buildings and material equipment alone do not make a college. The faculty and the students above all must make the college.

We are glad to announce that, with one exception, all our faculty of last year are here this year to welcome the students to Swarthmore and to give of their character and learning to them. We regret to lose Miss Beatrice Magill, who has resigned to accept a position elsewhere. We hope for her much happiness in her new life. After January 1st Miss Mary Dadmun, a graduate and post-graduate of Wellesley, after a year of study abroad, and for two years a teacher of art, will come to Swarthmore.

The additional new teachers of Swarthmore are with us this morning, and we shall hear from them briefly later. They are: Robert C. Brooks, Assistant Professor of Economics and Social Science; Franklin Spencer Edmonds, Assistant Professor of Law; Charles E. Darling, Assistant Professor in Mechanical Engineering, and Garret W. Thompson, instructor in English.

I think I have said enough to convince our new students that they have come to a progressive and growing college. Permit me now to say a personal word to you.

You have come from secondary schools where you have been the best, or among the best, in your classes. You will now meet new standards of excellence. You are picked young men and women, and you must meet the standards of picked students. This fact should lead you to a new sense of responsibility. Every new round you climb you have a new horizon—a larger view—and every step in your ascension brings you new opportunities, and therefore new obligations. You will now have to consider, not only how every one of your acts will affect you, but how they will affect your college. Paul said, when he was a child he spake as a child, but when he became a man, he put away childish things. Many things which were expected of you in the Preparatory School would be unbecoming now. The time has come when you should put away childish things. We propose to trust you as young men and women, eager to make the most of yourselves, and anxious to receive that training which will prepare you for the part of educated men and women in the world.

We rely but little on rules and regulations to make you do the right things as students at Swarthmore. We ask you to cultivate the Swarthmore spirit. This spirit should lead you to begin at once the life of the cultivated man or woman. This life is not something that you can throw on and off as a garment. "You cannot gather grapes of thorns nor figs of thistles." The oak tree is always an oak tree. To be sure there are different kinds of oak trees. There is the pride of the forest and the scrub oak. You cannot be sometimes one and sometimes the other.

Rafenesque said his heart yearned to become a naturalist, and "I became one," he adds. Your attainments are determined much by your ideals. If you form high ideals, with sufficient will power, you can attain them. The Swarthmore spirit should never allow you to do less than your best. You have all heard of the Yale spirit. At the bi-centennial of Yale, a few years ago, I was walking one morning about the campus, and I came near a portion of the old Yale fence upon which was seated an old Yale graduate. I saw from his countenance that he was living over again the old college days. I asked him to define the Yale spirit. He said: "It is always doing the best you can." This is the Swarthmore spirit too. Swarthmore expects all her sons and daughters to do always the very best they can. "Anything that is worth doing is worth doing well." It is worth doing with all your heart, and mind, and strength. You are here to develop your bodies, your minds and your souls. Make a program for yourself, in which you provide for all of these.

President Roosevelt, in speaking to the boys of Philadelphia, said: "Work hard and play hard." There is no necessary conflict. The one should go hand in hand with the other. Have a time for each, and do not let one interfere with the other. Neither play nor study alone can justify your presence here. The Swarthmore spirit neither fosters the book worm, nor the idler who is indifferent to the serious work of the college. Let these go elsewhere. The Swarthmore spirit would have you find joy in your recreation and play, joy in your intellectual life, and, above all, in the consciousness of duty performed, in living the life of manly men and womanly women.

The other day a parent of one of our new students said to me with much feeling: "I was attracted very much by the statement in your catalogue concerning the aim of your college." He then quoted these words: "The intention of the founders was to make the promotion of Christian character the first consideration, and provide opportunities for liberal culture, while maintaining a high standard of scholarship." He said: "That is what we want." I am sure that is what the Swarthmore spirit demands. The college spirit to-day is the sum of the ideals, thoughts and acts of the students past and present. Be sure that this spirit is beautified and enriched by your presence and influence.

We welcome you here to-day. We are glad to have you join the ranks of Swarthmoreans, and we are sure that you will soon enter into the life here; that with each new year you will more and more be the embodiment of the Swarthmore spirit; and that you will never cease to be grateful for the advantage of the associations on this campus, with these buildings, with these teachers, with these students—all of which contribute to the life of Swarthmore.

It is due to certain people who do not count too rigorously that the world gets on.—"*The Simple Life.*"

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Whatever may be thought of Quaker theology, the character of the Quakers has left an indelible impression upon the world, and their biographies open a mine of unfailing and social interest.—*W. E. Gladstone.*

INHUMANITY AS A CURE FOR CRIME.

(Continued from last week.)

[Address at the Toronto Conference of Friends, Eighth month 16th, 1904, by Samuel J. Barrows.]

Society has had to learn by experience, and one of the things it is gradually learning is that deterrent penalties do not deter, that repression does not repress, and that retaliation does not mean reformation.

To illustrate this let us take the history of capital punishment. This form of punishment has been invoked as a corrective for nearly every form of crime, from the most trivial to the most serious. John Bright, looking back a hundred years, pointed to the fact that nearly two hundred offences had been punishable with death. In the year 1785 not less than ninety-seven persons were hanged in London in one year, although the population at that time was scarcely one-fourth what it is now. But not a single improvement in English society can be traced to this severity. Respect for law and order is developed not through the motive of fear, but through a sense of social and individual responsibility. Century after century the motive of fear has been invoked to check the progress of the world, and Socrates has been given the cup of hemlock, and Jesus has been led to the cross, and Servetus to be burned, and some of your fathers in the faith to be scourged and banished; but the sentiment of fear has not prevented men from doing right and obeying the dictates of their conscience, neither has it prevented them from doing wrong and taking the consequences of their acts.

On this point let me give you some evidence that is very recent and very strong. There has grown up in some of the States of the United States a terrible practice called lynching. It is the putting to death of accused persons without the processes of law. It is a method of vengeance directed almost exclusively against offenders of the colored race by members of a race which formerly held them in servitude. It is a method of retaliation marked by the most frightful tortures. Not only hanging, but burning to death—a form of capital punishment abolished in every civilized country—is employed. It is a terrible blot upon the good name of a country like the United States that offenders should be subject to the most barbarous treatment without judicial process. This practice is the result of blind, reckless passion and of murderous instinct. The savage perpetrators of this crime against civilization offer no excuse but their thirst for vengeance, an inhuman method of dealing with crime which was shown to be barbarous by Socrates and by Jesus centuries ago. But an excuse is sometimes offered by weak apologists for this form of crime. It is that it is necessary for the repression of crime. It is the method of committing crime to reduce crime, a method which is illogical in principle and futile in practice.

Now, as to the effect which lynching has had in reducing crime, let me read to you the official judgment of a Southern man who looks at this matter wholly without sectional prejudice and from the standpoint of a high official position. I refer to Governor Jenks, of Alabama, who has given his opinion in unmistakable terms in his annual message to the Legislature, First month 14th, 1903. He says:

> The excuse urged for lynching for crimes which are common in the South is no excuse at all. The man who criminally assaults a woman in this State, if allowed to be tried, will certainly get his just deserts at the hands of the law. . . Other classes of citizens for other crimes escape the just penalty for the violation of the law, but the negro, and for the gravest of all crimes, never escapes. . . . There have been quite a number of lynchings since you met here. In the last year and a half, or during my official incumbency of this office, I recall five such crimes. One of these lynchings was for the crime of criminal assault. So easy was it for the mob spirit to get away from the original cause for provoking that spirit that three of the latest of these crimes were for other offences and two for no offence at all. In one county near the capital city, a lot of self-constituted guardians of the peace and honor of their homes, in an attempt to mob a negro who had committed an offence, which, under the law, could not have called for a sentence of more than two years, took his brother, innocent of any offence at all, and hanged him. I am glad to be able to say to you that there was a just judge and a sufficient number of law-abiding citizens to give these men, or some of them, a term in the penitentiary. I believe these are the first like offenders to serve the State since the great war. No man had heretofore gone to the penitentiary for lynching a negro. It is our shame! Now that the law has begun to act, let law-abiding citizens and just judges see to it that other murderers go not unwhipped of justice hereafter. Following this case, a mob in Pike County took a negro away from a constable—I know not with what difficulty—and lynched him. His offence was probably swearing contrary to one of his white neighbors in a justice trial on a proof of character. This was a cold-blooded murder and without excuse at all. Another case grew out of an assault to murder, and still another, in a hunt for a rapist, the murderous mob found the wrong man. The man the outlaws killed in this last case had never seen the rapist's victim or heard of her. Human life is about as cheap in Alabama as it is anywhere. One or two Southern States vie with us and may overreach us in the low price we put on it, but we are shamefully near the bad eminence.

Here we find unbiased and reliable evidence from the Governor of Alabama, that lynching, instead of furnishing any social protection, actually becomes a great moral danger; for it leads to the taking of life of innocent people. When a mob becomes indifferent to the innocence or guilt of a prisoner, but murders him because he is the brother of a man who had committed a minor offence, we see how all the safeguards of society are relaxed, and what a terrible spectacle of cruelty and unrighteousness the lynchers present when they masquerade in the name of the law they have themselves broken. Crime is never more dangerous than when it is invoked to avenge crime. Judicial judgment is blinded by unrestrained fury, and the scourge of its unmeasured penalty falls on the innocent as on the guilty.

The testimony of the Governor of Alabama is confirmed by that of Governor Aycock, of North Carolina, who, writing independently, and delivering his message a week before, First month 7th, 1903, says:

> During the past two years there have been eight lynchings in the State; three for murder, one for attempting to poison, three for rape, and one for assault with attempt to rape. . . . In newly-settled districts, sparsely populated, largely filled with lawless men, committees of vigilance sometimes become a necessity for the preservation of the safety of the citizens; but in a State with an established government, having courts in full operation, there is no justification for resorting to lynch-lawlessness, for this is the correct characterization of every lynching. The resort to this practice is neither justified by reason, nor do the results attained by it show its efficacy. The crimes for which this summary punishment is meted out do not decrease. The safety of every citizen is better guaranteed by the orderly execution of the laws of the land. . . . I cannot too

strongly urge on your honorable body the duty of devising some means for the efficient, certain and speedy trial of crimes, and at the same time to make such provision as will protect every citizen, however humble, however vicious, however guilty against trial by the mob.

If capital punishment does not act as a deterrent when it is used lawlessly, as this testimony shows, neither does it act as a deterrent when it is used under the sanctions of law. In the history of this punishment great efforts have been made to give it a deterrent character by making it as public as possible. It was the practice in England until the last century not only to hang criminals publicly, but to expose their bodies on the gibbet for weeks after their death. This was part of the terrible warning. But the supposed terror eventually turned to disgust. It excited hostility to law instead of respect, and with greater refinement of public feeling the demand came that public executions should cease. The public refused longer to gratify its curiosity or a desire for vengeance by such spectacles. Such a scene, too, may either dull the sensibilities of the spectator, or awaken a sentiment of compassion not contemplated by the law.

Twice in my life as a young man, a member of the New York press, I was called upon to witness and describe an execution. One was the hanging of a negro man and the other the hanging of a white woman. Both of them occurred in the State of New Jersey. In a state of religious exaltation the colored man went to the gallows with a splendid heroism and a contempt of death which gave to the tragedy the only moral quality it had. What were the feelings which this spectacle awakened in more than one bystander?—a feeling of compassion and of admiration for the man, and a feeling of revolt at the implacability of the law. The crime of the man was unpremeditated; it was committed in a moment of sudden passion, of which he had sincerely repented; the crime of the law was cold, premeditated, unrelenting retaliation. The transient brutality of the man did not seem so inexplicable as the sustained brutality of the law. After that man was hung, with a view to exert a deterrent effect, the jail yard was opened and the great crowd outside—men, women and children—passed in to sate their curiosity and to receive the supposed warning. Nothing was more terrible in the scene than the sight of two little children, about five years of age, hand in hand, in the procession, halting before the gallows to have this scene photographed on their young and tender minds. From a psychological and a moral view how absurd to begin by hardening and brutalizing the sentiments which need to be nurtured in tenderness and delicacy, pity and love. Filled with moral indignation we reporters wrote up that scene as a terrible indictment of the State of New Jersey and the sheriff of New Brunswick, and the next execution was held in relative privacy, because it was no longer deemed a good thing for the public to witness such a scene. Most of the Northern States that retain capital punishment now provide for private executions. Governor Chamberlain, of Oregon, in his message for 1903, regrets the existence in that State of public executions, and declares that "they should take place within the walls of the penitentiary, out of hearing and out of sight of all except officials."

When we have reached a point in the administration of a law when we feel that it is a bad thing for the public to see its operation, that it degrades and brutalizes, it is time to ask ourselves whether the practice itself which has such a result ought not to be abandoned?

This is the view taken by Governor Savage, of Nebraska, in his message for 1903:

Some years ago Nebraska, in persuance of a policy adopted by organized society in several other States, enacted a law authorizing the imposition of the death penalty on conviction of murder in the first degree. . . . In this our day of boastful enlightenment, we find employed in the administration of justice, instruments which in the darkest ages represented the most vicious form of punishment human savagery and barbarism was able to conceive. . . . Capital offenses are committed as frequently in the States where capital punishment is in vogue as where it is not. I would recommend that your honorable body place Nebraska among States representing the highest type of civilization and the teachings of the meek and lowly Nazarene.

These extracts from the messages of governors of American States, whose warm words have hardly yet become cold in type, show that in their view excessive punishment still exists, and that it has not been a cure for crime. Within a few weeks a Southern judge—Judge Spier, of Georgia—has pronounced a strong condemnation of the chain-gang system in that State. He describes its barbarous character and shows that it is imposed for the most trifling offences. Last year that angel of mercy in the South, Miss Julia Tutweiler, of Alabama, called attention to the terrible condition of jails in that State, and the State Prison Commission of Alabama, with great courage, has likewise written a bold indictment of the jails of that State. That similar arraignments of the prison systems of other States have not been made is not because evil conditions do not exist, but because they have not been discovered and proclaimed with equal fidelity and courage.

There is hardly a State in the United States in which there are not relics of the system of repression either in law or in practice. Capital punishment still exists in the majority of States. In Delaware we have the barbarity of the whipping post. The warden of the prison of that State has testified to its ineffectiveness as well as to its cruelty.

(To be continued.)

FORCE AND OUR CIVILIZATION.

If the Peace Movement were without a soul, founded on expediency alone, then the truly formidable obstacles to its progress which none of us can afford to ignore, might well be pronounced insuperable. Force, military in the ultimate resort, is at present bound up with the whole structure of society: and though we Peace advocates claim that its efficacy has been immensely exaggerated, and that moral force even now largely rules where physical force appears to do so, yet this is not wholly a matter of observation, but partly one of faith. Still more does it need faith to believe in the continuous process by

which physical force is being eliminated as a chief factor in human affairs, and moral and spiritual power taking its place. If faith is necessary to such a conviction in its fullness, it is still more emphatically necessary when we have to act on the conviction. We have good, sound arguments on our side, and plenty of them:—the absurdity of war, its awful costliness, its utter inadequacy for the purposes for which it is invoked; but what are these or any arguments without the motive power supplied by faith?—*War or Brotherhood* (London).

CONDITIONS OF THE ELEVENTH CENTURY.

FRIENDS' CHRISTIAN HISTORY LESSONS.—No. 34.

Read Lam., i., 1-11.

Thou wilt bring the day that thou hast proclaimed.—Lam., i., 21.

The year 1000 A.D. may be used rather loosely to mark the beginning of the great changes in Europe, which have characterized the second millennium of our era. It had long been a superstitious belief and fear of Western Christendom that the end of the first thousand years after Christ would mark also the end of the world as we know it. When it was found that no great overthrow of the established order came with the opening of the new century, men turned with renewed zest to the life that is, with wider interests, higher hopes, a greater sense of responsibility in making the old world fit to live in. In this present lesson we will note especially some of the conditions belonging to the eleventh century which preceded the great movement known as the Crusades. (In this we follow, mainly, the outline given in Ludlow's "Age of the Crusades.")

The time in question is in the midst of what is often called the Dark Age. The Roman civilization had been swept away by the conquests of the Franks, Goths and Lombards. Much of the land in Italy had reverted to a wild state of forest or marsh, and could be secured by clearing and cultivation, as with our Western lands. Scholarship concerned itself wholly with the barren subtleties of theology. There was no literature, and no art of any great value, though architecture was to revive soon after in some of the splendid cathedrals which are still the pride of Europe. It was a time of almost incredible ignorance. "In the ninth century the supreme judge of the empire could not write his name, and as late as the fourteenth century the high constable of France was equally innocent of letters." Even the priests, among whom was found most of the scholarship which continued tc exist, were mostly ignorant of history, law and literature, knowing only enough Latin to perform their formal religious duties. Few could translate even their own formulas.

There was no invention outside the narrow limits of war machinery, and trade was hampered by the universal danger of robbery. Every journey with merchandise must include an armed guard. Every petty lord took toll from the passers-by, and many castles were maintained by open brigandage. Most of the people lived in the country, and in the most primitive fashion. Aside from constant danger and oppression, their lives were uninteresting to the last degree. Their homes were hovels, dark, damp and unwholesome. There were no books, no pictures, no newspapers. The peasant was not allowed to travel; his toil was monotonous; his food was scanty. Drunkenness and vice were his chief recreations. The rich were, of course, more comfortable; but their round of interests was only less contracted than that of the poor. The ladies worked endless tapestries. The men hawked, hunted and fought; they feasted, rioted, stupefied or maddened themselves with strong drink. All classes were grossly superstitious. Ghosts spoke in the murmur of the breeze among the leaves, demons hid themselves in shadowy corners; omens, threats, supernatural temptations were everywhere. Questions of law were decided by private combat or by the ordeal—both alike based on the assumption that God will interfere to make the right prevail if he is given a fair chance. The moral sense was of a very low order. Perjury, even in the presence of the sacrament, was common; robbery was almost respectable, and murder became so under easy conditions. Punishments, alike with private vengeance, were of the most brutal kind. Inconceivable cruelty was lauded as justice or as courage. War was the only business really honorable in the sight of men of rank. Every petty noble could and did carry on war with his neighbors, when not engaged in the larger wars of his suzerain. The whole social order, known as the feudal system, was built on military service, and the universal brutality of war was but varnished over by the pretentious ideals of chivalry—ideals felt to be binding by only a few, as most of the records of knighthood show, and by those few only felt occasionally, and that without rule or system. Knighthood was as often won by deeds of rapine and violence as by any really worthy act of valor; and the knight usually found the only way of advancement to be in taking sides in the ignoble and selfish disputes of his superiors. The feudal system already mentioned prevented the establishment of any strong ordered government, and, while it afforded some protection for the lower classes from outside attack, it placed them often absolutely at the mercy of their own over-lords.

Probably nothing is more striking to our modern spirit than the insensibility of all to the suffering of others—hardness of heart—as exhibited alike in war, in amusements, in judicial procedure or in the way of business. Although nominally Christian, nothing could be farther from all Christian ideals than the uninspiring, uninteresting, vicious, cruel life of the time. Even a great move supposed to be in the interests of Christianity, became a great object lesson of all the evils of the social order. Perhaps even in the very exaggeration of every form of wrong which they illustrated, the Crusades forced recognition of the need for higher things.

Topics.—Trial by Battle, Trial by Ordeal, The Feudal System, Chivalry, Knighthood.

References.—Ludlow, Cox, Emerton, Gibbon, Hallam, Bryce.

FRIENDS' INTELLIGENCER.

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Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

A GRADED COURSE FOR FIRST-DAY SCHOOLS.

MANY of us, even some who are not very old, remember when our day schools were not graded, when the object was to get as many together into a class as possible. Now we look back upon this as very primitive and wasteful as far as the child's time was concerned. When we think of this it seems very strange that in our schools for religious training of the young these outgrown methods should have been retained so long. But a new start in religious education is now being made, and one of the first concerns of those interested in making our religious schools more efficient is that the lessons may be adapted to the age and stage of development of the child.

This matter has been under consideration in our General Conference First-day School Committee for some time, and at Toronto a plan of study was presented by the committee and adopted by the Conference.

According to this plan there are to be nine grades. (1) Children up to seven years are to have Bible stories, stories of religious characters, and stories illustrating the virtues. (2) Those from eight to eleven are to have stories under the same headings as those of the little ones, but presented in a way to interest and instruct older children. (3) Those of twelve and thirteen years will be taught the history of the Hebrews, and the historical story of the Old and New Testament. (4) The next grade, boys and girls of fourteen and fifteen years, will study the organization, testimonies and history of the Society of Friends. (5) Those of sixteen and seventeen will have ethical and moral lessons based on or developed from the prophets and their message, and (6) the same based on or developed from the Gospel message. (7) The next grade, eighteen years, will study the Bible as literature. (8) The next, nineteen years, will take up the study of social problems and practical philanthropy. (9) The adult lessons will be advanced courses in Bible study, church history, ethical and social problems.

We are at present publishing three series that may be made to work in with this course. These will be continued, with any modification that may seem best. They are (1) the primary lessons that come out in the *Scattered Seeds*, and will be the first grade in the new course; (2) the Intermediate Lessons, at present presenting Bible hero stories, which will be adapted to the second grade; and (9) the adult lessons, at present dealing with Christian history, and at the beginning of the year to take up the history of Friends.

Two new series are to be published, beginning with the New Year. One of these (3) is to be suited to the third grade, to the ages of twelve and thirteen, and to present in a way suitable to that age the history of the Hebrews and Jews; the other (5 and 6) is to consist of ethical and moral lessons based on the Gospel message, or the message of the prophets.

This leaves the fourth, seventh and eighth grades unprovided with Friends' lesson leaves. For those (4) who wish to take up a study of the organization, testimonies and an elementary history of the Society, such outlines and references will be prepared for teachers that any one fairly familiar with our history and organization could present the subject to a class. For the study of the Bible as literature (7) there are excellent text books to be had, among them Professor Moulton's, which are better for the purpose than any lessons we might prepare would be. For the study of social problems (8) a very comprehensive outline has been prepared by a member of the committee and one of his colleagues in university work, both of them specialists in this line of study.

Such is the very comprehensive outline of work that is proposed for our First-day schools. A mistake that might, at first sight, be made in regard to it is that it is only practicable for the larger schools, or at least best adapted to them, and that our smaller schools of a dozen adults and half a dozen children could do but little with it. But we must not make the mistake of taking it for granted that it is of some importance that a large number of children be rightly taught, but makes little difference whether a small number back in the country somewhere have adequate training or not. It is a question of thoroughness and system in the religious education of each child under our care, and not a question of few or many, of large classes or small. It is a question of adapting the manner and material to the age and capacity of the individual child, and of giving him every possible opportunity of growing and expanding in the spiritual part of his nature, as well as in the intellectual and the physical.

CURRENT EVENTS.

Charles Wagner, author of "The Simple Life," arrived in New York on La Lorraine, of the French Line a few days ago. He comes as the guest of John Wanamaker, of Philadelphia, to visit President Roosevelt, and to attend the Peace Congress in Boston. He will make a tour of the country east of Chicago and north of Washington. Charles Wagner is the pastor of the Evangelical Liberal Chapel of Arquebusiers, Paris, where more than a thousand persons are turned away from his services each First-day. He was born in Alsace, in the Vosges mountains, where he lived for years the life of a shepherd and laid the foundations for his future teachings. Not till after the Franco-Prussian War did he go to Paris. He was thirty-eight years old before he wrote a book, and was a preacher rather than a writer. He wrote his first book because he found that in his tramps about Europe his conversation with the people could reach only a fraction of the public. He found that only by writing his preachings could he reach the greater audience. So he started to write. His books have been translated into all the tongues of the earth. He is visiting John Wanamaker at Lindenhurst, near Philadelphia, and will be the guest of President Roosevelt on Ninth month 26th, in the White House. Asked regarding the essence of his teaching, Charles Wagner said that man was not happy enough because he was not simple enough. He discovered only last week that Emerson said the same thing. In his wanderings on foot, when he walked through the provinces of Europe, he found that what people lacked most in life was simplicity, the poor man as well as the rich. It consisted not in plain dress, but in plain living, in simplicity of heart, of personal beliefs and respect for the beliefs of others. He will preach on First-day, the 25th, at Bethany Church, Philadelphia.

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Pennsylvania has been one of the States in which the Anti-Saloon League has not been particularly active. At the Conference in Toronto one Friend, now a resident of Pennsylvania, who is an earnest and active temperance man, and has been a delegate to the national meeting of the Anti-Saloon League, confessed that he did not know anything of an Anti-Saloon League in that State. But now, with the coming of S. E. Nicholson, lately of Maryland, and formerly of Indiana, to the Superintendency in Pennsylvania, things are to be different. An aggressive campaign has been begun. On the 9th of next month many city pulpits of Philadelphia are to be filled by national and State workers in the League, including National Superintendent P. A. Baker, of Columbus, Ohio; C. E. Dinwiddie, National Legislative Superintendent, and State Superintendent S. E. Nicholson. The following evening there will be a meeting of members of city churches, which will be addressed by Dr. Baker. With its headquarters in Harrisburg and district offices already established in Pittsburg, Erie and Wilkesbarre, the League is now organizing the counties for local and State work, and planning for advanced legislation next winter at Harrisburg. In addition, the League is in a position to combine the Christian and moral interests of the State against the proposition of the liquor dealers to open the saloons certain hours on First-day, and to remove the remonstrance features of the Brooks law.

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The Interparliamentary Union, whose mission to the United States is to advance the cause of peace and bring about, if possible, universal international arbitration, met in the Hall of Congresses at the World's Fair, which was decorated with the flags of all nations, palms and ferns. A proposition to undertake to secure intervention in the Far East was presented by Count Goblet d'Alviella, of Belgium, as follows:

The Interparliamentary Conference, shocked by the horrors of the war that is being waged in the Far East between two civilized States, and, deploring that the Powers signatory of the convention of The Hague have been unable to have recourse to the clauses thereof, which direct them to tender their mediation immediately upon the outbreak of hostilities, asks the Powers signatory of the convention of The Hague to intervene either jointly or separately with the belligerents in order to facilitate the restoration of peace, or instruct the Interparliamentary Bureau to bring the present resolution to the knowledge of said Powers.

He urged that the President of the United States was the proper one to tender mediation. The only opposition to the resolution was that it was not vigorous enough. A resolution asking President Roosevelt to call a second session of The Hague Conference was drafted by Congressman Bertholdt and endorsed by the Executive Council. The following telegram was sent to President Roosevelt:

The twelfth Interparliamentary Conference, composed of representatives of fifteen Parliaments, at the commencement of its deliberations sends its respectful and cordial salutations to the President of the great American Republic. It considers itself most fortunate to have the opportunity of holding its sessions in a country whose Chief Magistrate is considered by all the nations a champion of international justice.

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Last week, for the first time in the history of the Louisiana Purchase Exposition, at St. Louis, the attendance for six days exceeded 1,000,000. The record admissions for the week were as follows: Second-day, Ninth month 12th, 112,432; Third-day, 110,616; Fourth-day, 134,642; Fifth-day, 404,450; Sixth-day, 131,111; Seventh-day, 134,007. Total, 1,027,918. The attendance of previous months has been: Fourth month, one day, 187,795; Fifth month, twenty-six days, 1,001,291; Sixth month, twenty-six days, 2,124,836; Seventh month, twenty-seven days, 2,343,557; Eighth month, twenty-seven days, 3,088,743; Ninth month, fifteen days, 2,276,208. Total, 11,022,430.

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The geological survey's footings show that last year the United States produced 37,758 tons of graphite, worth $1,598,000. Three distinct varieties of graphite are on the market—crystalline, amorphous and artificial. Of the two natural forms of graphite, the crystalline is the more valuable, and is usually purer grade of graphite. It is worth about $70 a ton, whereas the amorphous variety brings only about

$15 a ton. The artificial graphite sells for about $92 a ton, its high value being due to the particular form in which some of it is produced. In the United States crystalline graphite is obtained principally from Essex and Washington Counties, New York, and from Chester County, Pa. The production of crystalline graphite in the United States during 1903 amounted to 4,538,155 pounds, valued at $154,170, which is an increase of 601,331 pounds in quantity and of $28,026 in value, compared with the production of 3,936,824 pounds, valued at $126,144, in 1902. The increase would have been larger if the mill of the Federal Graphite Company, in Chester County, Pa., had not been destroyed by fire in 1903.

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Governor Terrell, of Georgia, has ordered the court-martial of the militia officers who were in command of troops at Statesboro at the time the mob burned the two negroes, Reid and Cato. Lieutenant McIntyre, the only officer who made any real resistance, and who was badly wounded while fighting the mob, was exonerated by the report of the board of inquiry. The court-martial will begin in Savannah Ninth month 29th. Colonel Clifford L. Anderson, of Atlanta, who commanded a Georgia regiment at Manassas, will preside. At Huntsville, Ala., indictments were returned, on the 15th, against several prominent citizens who were in the mob which lynched a negro recently. The Mayor of the city and Sheriff of the county are included in the presentation to the court. For fear of disturbances attending the arrest of the indicted men, the Governor ordered two companies of the National Guard from the capital. The Acting Governor of Alabama, on the 15th, appointed a military court of inquiry to investigate the conduct of a captain of militia and the men of his company at the time of the lynching at Huntsville.

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As to present union labor conditions the quarterly bulletin of the New York State Department of Labor, issued on the 18th, after speaking of the situation in New York State, says:

Conditions of employment in the entire country manifest similar improvement, according to the latest statistics collected by the American Federation of Labor. In the September issue of the *American Federationist*, the official magazine of the Federation, it is stated that among 85,450 members of 1,032 local unions making returns for July 1.6 per cent. were without employment at the close of the month, while a month earlier the 1,891 unions making returns reported 5.1 per cent. of the membership as unemployed, and in July, 1903, the percentage of unemployed was 3.3. Referring to strikes, the bulletin says that the two overshadowing disputes for the second quarter of this year were the masters and pilots, on the Great Lakes, and the New York clothing trades' strike against the "open shop." . . . The total number of workers directly concerned in disputes begun in April, May and June was 39,500, and the aggregate number of work days lost was 1,923,000. Twenty of the forty-three disputes resulted in favor of the employers, and only five in favor of the employees, while nine were compromised. The compromises were nearly all made upon demands for increased wages, which was still the leading cause of disputes. The employers were almost uniformly successful in the disputes involving trade unionism.

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Permanent organization of the new American party, whose avowed purpose is to oppose the alleged interference of the Mormon Church in politics, has been effected at a mass meeting in Salt Lake City. The meeting was largely attended by men of all political beliefs. A State Central Committee of five members was appointed, and was authorized to appoint other committees to conduct the campaign in the State, and to call a mass convention for the purpose of nominating a member of Congress and to complete the State ticket. No nominations for Presidential Electors will be made. Among the speakers at the meeting was Senator Fred. Dubois, of Idaho, who is a member of the Privileges and Elections Committee of the United States Senate, which is investigating the charges against Senator Reed Smoot. Senator Dubois gave assurance that the charges would be probed to the bottom.

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In many places in Pennsylvania recently there has been much conflict and setting over against one another of good people, on account of attempts to enforce laws in regard to Sabbath observance that were made for an earlier day, and are a miserable misfit in our present conditions. People who believe in a First-day of rest, quiet and spiritual up-lift, yet were puzzled when duty seemed to demand that they get their neighbors by the ears and make them observe such a Sabbath whether they would or not. Now the Baptist Ministerial Association of Pittsburg has withdrawn from the Sabbath crusade movement, one of their number giving the following reason:

The Baptists have always stood for religious liberty. They do not believe a man should be forced to do anything on the Sabbath Day or any other day that would tend to destroy his religious liberty. If a man creates a disturbance near my house I can prosecute, but I would not do so on the ground that I was a Christian minister. Neither would I have it done by my church. I am not in favor of closing drug stores. They are a necessity. Conditions are different to-day from what they were 100 years ago.

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The New York correspondent of the Philadelphia *Ledger* says that:

A genius for figures calculates that the saving of time by the faster rate of travel in the subway will amount to the saving of millions of dollars annually to the people of New York—this on the theory that time is money. He sets forth that there are 10,000 persons who will daily go south and north between, say, the Rector and 125th Stations of the subway. The time saved between these two points is calculated at twenty minutes daily to those who traverse this distance habitually, or two hours in each week. Thus the aggregate saving in time will be 3.33 hours a day, or 19.9 hours a week. Allowing for the class who will thus travel the customary two weeks' annual vacation, their fifty weeks of daily travel will be shortened by 999.9 hours, or 41.2 days of twenty-four hours. As the average business day does not exceed eight hours, this saving would represent 123.7 business days in every year. If the time of these 10,000 habitual travelers be worth 50 cents an hour, each one will have gained by the saving in time devoted to travel 16 cents a day, or in round numbers $37.24 per year of 286 days. The aggregate money advantage to 10,000 people in the ordinary business year should be $372,400. If a million people travel by the subway daily, each passenger making an average gain of five minutes, and this time is worth .83 cents a minute, or 4.15 cents per trip, 1,000,000 people would show an aggregate saving of $41,500 per day, or $12,450,000 per year of business days.

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Thousands of automobile stages, charging only 3 cents for a ride, and gradually forcing the trolley lines out of business, is the picture of New York's streets of the near future drawn by William Hoag-

land, manager of the Manhattan Transit Company. He says that a deal between the Manhattan Transit Company and one of the companies operating the "seeing New York" electric stages will probably result, within six months, in several lines of stages there, with 3-cent fares. Referring to the driving of the trolleys from Tremont Street, Boston, where the tracks have been torn up and a line of automobiles have been installed, W. Hoagland thinks the trolley has got to go just as the horse car had to give way to the cable, and the cable in turn to the trolley.

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Not as indicating that the war is in a way to be stopped, but as showing the direction men's thoughts are taking as the monstrousness of the struggle becomes more and more apparent, the following that was cabled from London on the 17th is interesting:

The *Daily Telegraph's* St. Petersburg correspondent declares that a Russian statesman, whose name is not revealed, asserted Friday that it was his impression that the war might end sooner than people imagine, not through mediation, but through mutual recognition of the ruinous nature of the conflict, which would lead to negotiations that would result in a Russo-Japanese alliance. He contended, the correspondent says, that although Russia, in the end, could exhaust and crush Japan, yet Japan could hold out long enough to place an intolerable and useless strain upon Russia. Russia, therefore, was confronted with the alternative either of Japan's ruin, purchased by ruinous sacrifices, or of a treaty of cordial friendship, followed in the fullness of time by that offensive and defensive alliance which for years constituted the ideal of the Japanese Government.

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Under the direction of a capable and energetic State Superintendent, Cornelius V. Collins, prison reform in New York has passed the stage of theorizing. Mr. Collins has made many changes in the regulations at the Sing Sing, Auburn and Clinton prisons, notably the abolition of the lockstep and the close cropping of hair. The latest reform comes in the shape of an order that on and after October 1st first-term men in the prisons named shall be clothed in stripeless suits. The new suits are being made at the prisons. . . . Second- and third-termers will continue to wear the stripes.

Mr. Collins believes that while a man may commit a serious crime in his first offense, there is still hope of his reformation, and anything that would tend to elevate and instruct him rather than degrade and humiliate is in the line of reform. This idea has been carried out in reformatories especially for first offenders, and no reason can be seen why the same idea should not prevail in State prisons, even though the offenders may be more advanced in years. Excellent results in the improvement of discipline have followed the abolition of the lockstep and cropping of hair. Penologists throughout the country will await with interest the effect of the latest innovation of the superintendent.—New York Correspondent Philadelphia *Ledger*.

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Some one wrote to the Dun Commercial Agency recently asking if it were true, as is so commonly said, that "95 per cent. of the men in business fail." The statisticians looked the matter up very carefully, searching the records of business failures from 1857 down to the present day, and it appears that the ratio of failures to successes from 1866 to 1903, inclusive, was just about one per cent. That is to say, one out of every hundred men or firms in business fails each year. So that we shall have to revise our old saying, and to be within all reasonable bounds say that perhaps 5 per cent., instead of 95 per cent., fail.

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The International Geographic Congress, holding one of their sessions at Niagara, were told by Professor G. K. Gilbert, that, at the end of the glacial period, the land was tilted as a result of the retreat of the ice. If this tilting continues Lake Erie will in the course of time find another outlet and Niagara River will be dry. This change would be wrought in possibly 3,500 years. A picture of the Horseshoe fall in 1827 was shown. There has been a remarkable recession in seventy-seven years. The scientist deprecated the use of the great water power of Niagara for commercial purposes, and expressed the hope that the natural beauty of the great cataract would ever be saved.

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It has been announced that Commissioner Eva Booth, now in command of the Salvation Army in Canada, will come to New York to succeed Commander Booth Tucker as the head of the Salvation Army in America. Ever since the tragic death of Emma Booth-Tucker in a railway accident it has been reported that her husband would relinquish his post in America. He will be stationed in London and placed in charge of the Army's literary work. He is especially qualified for this place. Eva Booth also, like the other members of the Booth family, has considerable literary talent and is the author of a number of Salvation Army songs.

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The recent cotton corner in America apparently has caused a permanent fright in Europe, where the cotton using and manufacturing nations have set themselves to the task of producing their own cotton and relying no further than absolutely necessary on the American product. Consul General Skinner, at Marseilles, called attention to this important movement in a special report published by the Department of Commerce and Labor. He says that an association has been formed in France for the projected development of the French colonial cotton fields. The association is seeking particularly to develop cotton culture in the French colonies in Soudan, Dahomey and Madagascar.

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St. Angela's College, under direction of the Ursuline Nuns, the only Catholic college for women in the State of New York, and the third of its kind in America, was opened on the 14th at New Rochelle. The college building is the famous castle, one of the landmarks of Westchester County. The object of the institution, as stated in the prospectus, is "to train and develop harmoniously all the faculties of young women by means of a five-year course of advanced studies leading up to the attainment of the degree of A.B."

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Word from Berlin is that the German government will ask the Reichstag this year to increase the strength of the army, probably by 30,000 or 40,000 men, so that part of the 100,000 young men fit for service, but rejected each year, can be trained. The government intended to introduce a bill to this effect in 1903, but financial reasons caused a postponement. As an increase of the army will be asked for this year,

the fresh naval program meditated by the government will be deferred until next fall, and possibly until 1906.

Governor Pedro Arguelles, of the State of Tamaulipas, Mexico, has issued an order prohibiting the practice of kissing sacred pictures and images in the churches of that State. The order is the result of investigations by the health authorities, who determined that contagious diseases were transmitted by people indulging in the practice.

BIRTHS.

ENGLE.—At "Pleasantdale," near Moorestown, N. J., Sixth month 24th, 1904, to Aaron and Ida Lippincott Engle, a daughter, who is named Rebecca Engle.

PARRISH.—At Riverton, N. J., Ninth month 15th, 1904, to Henry C. and Bertha Lippincott Parrish, a son, who is named Edward Dillwyn Parrish.

WILSON.—At Altoona, Pa., Eighth month 5th, 1904, to Jesse S. and Maude L. Wilson, a daughter, named Margaret Neff Wilson.

MARRIAGES.

ROBINSON—MAGILL.—At the home of the bride's sister, Helen Magill White, Ithaca, N. Y., by Friends' ceremony, on Ninth month 12th, 1904, John Campbell Robinson, of Jamaica Plains, Mass., and Beatrice Magill, of Swarthmore, Pa.

DEATHS.

BRANIN.—On Eighth month 17th, 1904, at the home of her brother-in-law, Wm. Gilbert, at Trenton, N. J., after a brief illness, Mary D. Branin, a member of Chesterfield Monthly Meeting, N. J.

GRIEST.—At her home, near Flora Dale, Pa., Eighth month 24th, 1904, Sibbilla E. Griest, in the 69th year of her age. The most prominent characteristic of this valued Friend was self-sacrificing devotion to the best interests and welfare of others. She was faithful and unselfish in the home; loved and strongly upheld the principles and testimonies of the Society of Friends, and was especially useful in the meeting at Menallen, of which she was a consistent member and elder.

Having been a successful teacher in earlier life, of colored people in the South at the close of the Civil War; of Indians on their Nebraska Reservation, and in schools of her native State, she always kept in helpful touch with the young about her, and in these last years of her earthly labor it was beautiful to see her tender, loving care of the little granddaughters who so often sat by her side in meeting, learning the lesson of silence in worship. E.

WHITELY.—At the home of his parents, Edgar and Alice Thomas Whitely, near Pendleton, Ind., Ninth month 5th, 1904, Emery Whitely, in the 17th year of his age; a member of Fall Creek Monthly Meeting of Friends. He was preparing himself to be a school teacher.

The funeral was held on the following Fourth-day afternoon at our meeting house, where such a large number of his former classmates and friends gathered that many could not get into the house. Tributes of his great worth and merits were given by his classmates, teachers and others. T.

The late Governor Pattison of Pennsylvania, whose political life challenged the respect of supporters and opponents of all parties, was a strong advocate of woman suffrage. Not long ago he made this statement: "I believe in the States where woman suffrage has already been tried it has been accompanied with success. In the city of Philadelphia the election of women to the School Board, and their appointment to the Board of Control, have been of great advantage. I am satisfied that in the educational administration of the State their admission to the fullest power and authority will be accompanied with the greatest advantage to the Commonwealth."

NOTES.

As delegates to the Peace Congress in Boston in Tenth month, John L. Thomas, of Pendleton, Ind., and Martha J. Warner, of Selma, O., were appointed from Indiana Yearly Meeting; from Toronto Friends' Association, Prof. McCurdy and William G. Brown, of Toronto, and Thomas Jeffrey, of Cape Breton, have been appointed.

The Philadelphia First-day School Association will hold its autumn meeting at Fifteenth and Race Streets, Philadelphia, on Eleventh month 5th, 1904. The committee in charge of the program are at work on one especially designed to interest First-day School teachers, and desire to create such an interest as will insure a full attendance.

Apropos of the new hymn, "The Angels' Song of Peace," printed in the INTELLIGENCER for Ninth month 10th, a Friend suggests the following quotation from Longfellow's Journal as applicable: "In the elder days of the church, when the Presbyter invested with his singing-robes the Psalmist, he said to him, 'See that what thou singest with thy mouth thou believest also in thy heart; and that what thou believest in thy heart thou confirmest also in thy life.'"

The following notice and invitation is being sent out by one of the Philadelphia First-day Schools, that of the meeting at Seventeenth and Girard Avenue:

"The sessions of Girard Avenue First-day School begin on First-day morning, Tenth month 2d, at 9.45 o'clock. We believe it is as necessary to train the moral and spiritual faculties of each individual, as it is the intellectual, and we trust a measure of success has attended our efforts in this direction in the past. We would be glad to welcome thee to our sessions, and any of thy friends or associates who may feel willing to come with thee, that we may all join together in a united effort for good. We have both Junior and Senior Conference classes, to which we would be very glad to welcome all parents whose children are with us, and any other adult person, whether represented by children or not. Come join us now, promptly at the hour mentioned, and resolve that each Sabbath shall find us present, that our influence may be widely and deeply felt."

Our Friend, David Wilson, writing from his home at Wenona, Ill., says of the recent Illinois Yearly Meeting which he attended, that it "was somewhat smaller than usual, as there were not any visiting Friends from any other yearly meeting of either ministers or others, which I think never occurred before. Nevertheless, we surely had a good, profitable meeting in perfect unity together, for where 'the spirit of the Lord is there is liberty'; as well as unity, for when any differences arose all seemed willing to allow to others the same privilege they claim for themselves. This is always the right spirit. We hope to have many visitors next year, as we expect to have the seven yearly meetings' committee with us, as an invitation has been extended for that occasion. We had many aged friends with us. I think we had at least eight that had passed the four-score year. More than half of them came over sixty miles to be present at this annual meeting. The weather was all that could be desired, and with thankful hearts the meeting closed on Fifth-day evening with many spoken farewells on the solemn occasion, with the thought that we would not all meet again. Thus has closed the thirtieth anniversary of our youngest yearly meeting."

TOWARD THE ADVANCEMENT OF FRIENDS' PRINCIPLES.

In the work of spreading a knowledge of Friends' principles and testimonies among those not Friends, and of co-operating with our members in making their respective meetings live centers of Friendly influence, only the smallest part can be done with money, and that only the outward and incidental part. As compared with the sums spent by other denominations in what they term home missions, or church extension, or evangelistic service, the amount we spend in paying the mere traveling expenses of our Friends "traveling in the ministry" is the merest drop in the bucket.

The feeling has come to be very general among our concerned members that in these latter days we have not been as clear as we ought to be in regard to our free gospel ministry, in that our general membership do not assume as much as formerly the burden of the ministry by co-operating with our more gifted ministers and others, and making it possible for them to carry on the work that opens before them more widely than their sometimes too slender means will allow. It is recorded that in the early times a Friend complained that the drafts on him to aid in paying the expenses of those working in the ministry were so great that he would be better off in the Church of England paying tithes. When a Friend of to-day compares this with the infinitesimal portion of his income he pays toward the interests of his meeting and to Friendly activities he can but smile. Indeed, it is not unlikely that many Friends who are rather liberal in their views as to contributing at the solicitation of their neighbors, pay considerably more toward the work of other denominations than of their own.

About two years ago the Committee for the Advancement of Friends' Principles, then newly appointed, made in these columns an appeal for some money to be used in its work. So generous were the responses that it has always had ample for all its needs, and has never since had to renew its appeal, nor ever to solicit any funds in a personal way.

By the action of the recent Conference the Committee has now been empowered to widen somewhat the scope of its work. It is now planning, in case it should have the encouragement and support of Friends generally, to undertake in a much more systematic way to encourage and aid Friends who may feel a drawing in this direction, in visiting our smaller and more distant meetings, and in appointing meetings where way opens among those not members with us; to co-operate with Friends of different neighborhoods in organizing local conferences in First-day school and philanthropic interests; to aid as far as visits of concerned Friends can do so in making the quarterly meetings in our smaller quarters and half-yearly meetings times of fresh inspiration and renewed interest in the vital things of the spiritual life. Many places could be won back to an interest in our testimonies, and could become vital centers of Friendly activity if the work of bringing out and encouraging local leadership could be kept up by continuous and frequent visits, where visits at long intervals, even when by our ablest Friends whom large numbers came out to hear, rather served to accentuate the weakness and left a tendency to fall back into even deeper discouragement.

In order to answer all calls for help and to let no opportunity pass to co-operate with concerned Friends everywhere within our borders, it has seemed to those who have been in close touch with this work that it would be right to make it possible for some Friend to give a great part, or even all of his time, to the organization of the extensive work that seems to lie ready for Friends to take up. The great need seems to be for centralization. A goodly amount of work has been done, but it has been scattered, and there has been a lack of concentrated and continuous effort, so that much earnest work has not had its full effect.

The Committee for the Advancement of Friends' Principles, then, would invite all Friends who feel an interest in this work and a concern that it go forward, to take their share in it by contributing according to their means. It is of the greatest importance that this work be carried on, not alone with the means contributed by those who are wealthy, so many of whom are always ready to respond to the many calls that are made upon them. It is of great importance that even the Friend who is so fixed that he can, at present, give but a very small sum each year, may yet give that little and so feel that he has a part in the forward movement of his Society. It will make a better Friend of him.

The Committee is dependent entirely on voluntary contributions. It has no authority, even if the time were ripe for that, to ask the Conference or the several meetings to contribute officially to its work. As to the amount needed, if each member of the Society of Friends would find it in his heart to give ten cents toward the work, a larger sum would be raised than the Committee has any thought of needing during the coming year. If we should take the subscription list of the FRIENDS' INTELLIGENCER as some indication of the proportion of our members who may be considered to be concerned Friends, fifty cents from each subscriber would make as much as would be needed, or one dollar each from one-half the subscribers to the INTELLIGENCER. Looking at it in this way the burden seems very light indeed.

The Committee expects to meet at the time of Baltimore Yearly Meeting, toward the end of next month, to decide upon plans for the coming year. It is hoped that Friends will send the contributions they wish to make before that time, so that it may be known what work may be undertaken. It is desired, also, that Friends will write and express themselves fully and frankly as to the work of the committee and as to the methods of work. It is very important that we know how Friends feel about this before we meet in Baltimore, for upon the moral support and interest of Friends in all our meetings, as well as upon the probable financial support, depends the success of that meeting.

Communications in regard to the work of the Committee may be sent to the acting secretary, who may be addressed at the office of the FRIENDS' INTELLIGENCER. Contributions (or promises of contributions to come later) may be sent to the treasurer, Susan W. Janney, care of Young Friends' Association, 140 North Fifteenth Street, Philadelphia, or may be forwarded through any member of the Committee: Henry W. Wilbur, chairman; R. Barclay Spicer, acting secretary; Susan W. Janney, treasurer; Jesse H. Holmes, O. Edward Janney, Anna B. Walker, Elizabeth Lloyd, Joel Borton, Frank Bartram, Edward Coale, George L. Maris, William W. Birdsall, William G. Brown, Samuel P. Zavitz, Sarah C. Fox, Henry M. Haviland, Francis M. Robinson, William T. Smith.

TORONTO FRIENDS.

The cheers which arose on the afternoon of Ninth month, the 18th, at 2 o'clock p.m., as the "Chippewa" moved out from Yonge Street dock, bearing so many splendid conference Friends homeward bound, may not have been in accord with the best customs of the Society; nor did they express the deeper and more sacred feelings of the occasion. It was a voice of triumph, however, and kept us from sorrowing too keenly; an echo only, after all, of the real voice of triumph heard at Massey Hall.

When the boat passed out of the harbor a large number of those left behind crossed over to Centre Island Park. This gave a social opportunity much enjoyed. Reporter Smyth, of *The World*, made a very happy address upon the character and influence of the conference and the delegates. Light refreshments were then served.

By First-day the loneliness following the great occasion was upon us. A meeting was held at the house of the secretary, Dr. Courtice, several Friends remaining in the city being present, and voicing helpful reflections upon the conference. Letters from Friends at a distance coming too late for the conference were read. A period of worship ensued.

In reviewing the preparations for the conference some of us realize how kindly patient many of the delegates must have been. They may carry with them, however, the gratifying thought from what we have learned, and are able to judge, that the Friends' Conference was never held with greater educative effect, nor created greater respect for the Society of Friends. It ought and did and will continue to make many Canadian Friends respect their membership in the Society as never before.

Friends' Association held its regular meeting on the 9th of the present month, a large amount of business engaging its attention.

The expression of the Association's gratitude was asked to be forwarded to Count Tolstoy for acceptance of life membership in the Association, also to Andrew Carnegie for his donation to the Peace Branch and his request for membership.

Among those who have joined the Peace Branch since the conference opened are Bishop Bond, of Montreal, "The Primate of all Canada"; Dr. Gordon, Principal of Queen's University, Kingston; Dr. Sheraton, Principal of Wycliffe College, and Chancellor Burwash, of Victoria College, Toronto. Five clergyman of the town of Smith's Falls, one of Halifax and two in British Columbia. Rev. Thomas Jeffrey, of Louisburg, Cape Breton; Prof. McCurdy, President of our Peace Branch, and Wm. G. Brown, the president of the Association, are appointed to attend the Peace Conference in Boston next month. It is arranged for an extension meeting of that conference to be held under the auspices of Friends' Association, at Toronto, on the evening of the 18th of Tenth month. The Lieutenant-Governor is expected to preside.

The Association desires to procure a number of addresses delivered at the conference in pamphlet form for its propaganda.

The committee appointed some time ago to investigate militarism in schools made a full and instructive report, which was approved, and will be incorporated with the minutes for data on the question and for reference. Features of proposed militia arrangements were touched upon, and will receive further attention.

The dismissal of Lord Dundonald of the Canadian militia by the Canadian Government, and his forced return to England has brought militarism into prominent discussion in Canada, and within the sphere of partisan politics as well. Friends' Association finds itself naturally along with the politicians who deprecate the spirit of militarism, but it is needless to say without any partisan purpose absolutely, save that of Peace.

WM. G. BROWN.

Toronto, Ninth month 12.

For FRIENDS' INTELLIGENCER.

THE AZORES—SICILY.

Steamers carrying first cabin passengers for the Mediterranean pass not far from the Azores, and when the sea is not too rough they run near enough to give fascinating views of those charming islands. One of the most interesting is Pico, a barren island with a high peak, the crater of an extinct volcano. In contrast with the barren Pico are the beautiful islands of Fayal, St. George, Terceira and San Miguel.

Sighting land in this way breaks up the monotony of the voyage, and is one of the factors that have made the Mediterranean trip so popular with tourists.

It was partly, perhaps mainly, for this reason that in establishing a service from Boston to Naples, the White Star line decided to add to the inducements a six-hour stop at the Azores. So when the "Romanic" was advertised to sail about the time I wanted to go, and included in her itinerary was a stop at Ponta del Gada, on the island of San Miguel, I engaged my passage on that fine twin-screw ship.

Very few of the Mediterranean ports afford docking facilities, and steamers are obliged to anchor and send passengers ashore in small row boats. This always affords more or less excitement, as the boatmen, in their anxiety to get fares, are very demonstrative and vociferous. Passengers get pulled and shuffled about, much to the detriment of their tempers and frequently of their clothing.

I have seen at Algiers two swarthy Arab boatmen seize an unoffending passenger, one by each arm, and pull and haul until it seemed as though he might be taken ashore by both of them, but in fragments. It was therefore with a shade of anxiety that I looked forward to disembarking at Ponta del Gada; but my fears were groundless.

The Portuguese boatmen were a nice quiet lot of men, and the fare was fixed either by law or custom. The town is a pleasant one, clean and unique in that it has no electricity; for once we were free from the clanging of the trolley.

The government buildings are imposing, and the gardens surrounding them very fine. The houses of

The inhabitants are tidy, mostly with small gardens; and the people seemed thrifty and kindly. Whilst there were no evidences of great wealth, there certainly were none of much poverty.

To my regret the stay was not long enough to permit any visit to the surrounding country.

The island of San Miguel is in about the same latitude as Louisville, Ky., but the climate is so tempered by the sea that the vegetation partakes more of the character of the tropics. The thermometer rarely goes below 38 degrees Fahrenheit in winter, or above 84 degrees in summer. Frost is unknown. Bananas, pineapples, oranges and lemons are extensively cultivated and largely exported to England.

The destination of the "Romanic" was Naples. From Naples to Palermo fine boats run in about twelve hours. But before saying a few words about Sicily I want to advise those who expect to visit the island to read Marian Crawford's "Rulers of the South." It adds greatly to one's pleasure. A few quotations will be availed of to describe some parts of Sicily.

Palermo is a beautiful city in itself, and its situation, surrounded by mountains and high hills, gives one such good opportunities from their summits to take it all in at once!

It is in this respect like Florence from Friesole, Rome from the Aventine or the Janiculum, and Naples from the Convent of San Martino; but the two former have not the beautiful background of the blue sea; and Naples, while it has the sea, is not nearly so beautiful as Palermo. The railway runs from Palermo nearly south to Girgenti, on the southern coast. Here are the ruins of Greek temples, which are said to be the finest outside of Athens. The road then continues along the southern coast to Syracuse, perhaps the most interesting spot on the island. Here are to be found the wonderful ruins of the Greek and Roman theaters, dating more than 500 years B.C., with the rows of seats still well preserved. Here, also, is the beautiful Amapus River, with its immense groves of papyrus, now growing wild nowhere else in the world!

And then the quarries! Crawford says, referring to the fate of several thousand prisoners that had been captured in battle:

"They suffered a hideous condemnation. Let any one who wishes to understand their fortunes go down into the great quarries of Syracuse and see for himself; for saving that the quarries are larger now than they were then, and full of trees and flowers, they are the same in their shape and in their appalling isolation. They are still called the Latomic, 'the places of stone cutting,' and the tale of what once happened in them is told still, handed down perhaps without a break, through the changing generations of many races of inhabitants—Greeks, Romans, Saracens, Normans, Spanish and Italians. Straight down from the surface the stone has been quarried to a depth of from eighty to one hundred feet, making walls of rock on every side, so that the only means of descent is by wooden ladders, and neither man nor beast can scale the height without help from above. Below it is all an enchanted garden now. Twenty-three hundred years ago it was a bare quarry of white stone, strewed with stone chips and stone dust."

From Syracuse the road runs along the coast to Catania, not a very interesting city, but affording, perhaps, the best view of Mount Ætna that the island affords. Taormina, the next stop, is certainly a lovely place—"many think the most beautiful place in the whole world."

High up on the mountain side, with the sea at its feet, and towering high above the town, the snow-clad Ætna. We found it so attractive and lovely and restful as to make us linger there for six days.

Messina was our next stop, and then by rail along the north coast to Palermo again, making practically the circuit of the island in about four weeks.

We found the people kind, the hotels very good, and the railway service comfortable. On many trains there are very good restaurant cars.

It is said there are still some brigands in Sicily. We saw nothing to indicate it. We felt as safe at all times as if walking down Broadway—safer, in fact, being much less liable to be run over by an automobile or knocked down by a trolley car.

Let me quote once more from "Rulers of the South":

"Let it be considered that out of six millions of acres, barely one hundred and fifty thousand are barren; that the soil will bear anything from wheat and barley to the orange and the lemon, the date palm and the banana, from the papyrus to the manna ash, from cotton and sumac to the carob and the Indian fig; that at a short distance below the surface lie the most valuable sulphur mines in the world, as well as excellent mines of rock salt; that the finest fisheries in the whole Mediterranean exist upon the coast, and finally that the most valuable coral is found in the same waters.

"Consider these few facts and it becomes plain that Sicily is one of the richest lands in the world, well worth the endless struggle for its possession that has been waged by a dozen different races since the beginning of all history." EDWARD MERRITT.

SALEM FIRST-DAY SCHOOL UNION.

Salem First-day School Union met at Mullica Hill, N. J., Seventh-day morning, the 10th, at 10 o'clock. All of our six schools were represented save one. After the opening exercises, the roll of delegates was called, and the minutes of last meeting were read.

Eleanor Sharpless, of West Chester, then gave an address upon "Methods in Primary Teaching." She thought we should never try to teach anything we do not thoroughly understand ourselves. If there seems any flaw in the thought of a passage from the writings of prophet or poet, do not bring it before your class. Wait awhile and perhaps the true meaning may come to you. She thought an explanation of the circumstances which called forth the parts of the Bible we wish the children to learn should precede the reading of them. For instance, a full account of David's early life and surroundings should be given to the children before they are taught the 23d Psalm.

Old Testament stories were recommended as very suitable material in the teaching of little children, but they must always be accompanied by a full explanation of their moral and spiritual significance. Much grateful appreciation of this address was expressed by the audience, who listened with the closest attention.

After a bountiful lunch, provided by the Friends of Mullica Hill, the Union again convened at 2 o'clock. Herbert P. Worth, being very acceptably in attendance, gave a detailed account of the reasons why we should have a graded course of lessons in our schools, and also explained the course as it has been arranged. Being now clearly understood, these lessons are likely to do much more effective service than could otherwise have been expected of them.

Three written reports of the proceedings of the General Conference were read, and, after attending to a few items of business, the session closed with a general feeling that we had enjoyed an exceptionally interesting and helpful meeting of the Union. L. P.

"LET HIM ASK OF GOD."

Lord, let me talk with Thee of all I do,
All that I care for, all I wish for, too;
Lord, let me prove Thy sympathy, Thy power,
Thy loving oversight from hour to hour.

When I need counsel, let me ask of Thee;
Whatever my perplexity may be
It cannot be too trivial to bring
To One who marked the sparrow's drooping wing,
Nor too terrestrial, since Thou hast said
The very hairs are numbered on our head.

Do money troubles press? Thou canst resolve
The doubts and dangers such concerns involve.
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.
Before the mysteries of Thy word and will
Thy voice can gently bid my heart be still,
Since all that is now hard to understand
Shall be revealed in that heavenly land.

Does weakness, weariness, disease, invade
This earthly house which Thou Thyself hath made?
Thou only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.
Would I be taught what Thou wouldst have me give,
The needs of those less favored to relieve?
Thou canst so guide my hand that I shall be
A liberal, cheerful giver, Lord, like Thee.
Of my life's mission do I stand in doubt?
Thou knowest and can clearly point it out.
Whither I go do Thou Thyself decide,
And choose the friends and servants at my side.

—*Unknown.*

THE HIGHWAYS.

When Nature held our woods in fee,
When from the tangled thickets rose
The fawn, new-born, and every glade
Did her sweet citizens disclose,

Then were her highways beautiful;
For where her growths were overthrown
She showed fresh life, and many a bud
Did for those deaths atone.

Now all her artless plans are mocked,
Through every byway, road and lane
We toil incessantly and spoil,
But do not build again.

And tired eyes grow wearier still
Where stripped and stark the roadsides lie—
God's pity that their robes of green
Man should to them deny!

—*Clinton Dangerfield, in The Century.*

FRIENDS' ASSOCIATIONS.

QUAKERTOWN, PA.—The Young Friends' Association met at the home of Harry S. and Melvina Johnson, Ninth month 15th. Meeting was opened by vice-president reading the 13th chapter of 1 Corinthians. After the usual order of business, Eleanor Foulke gave an interesting account of the conference recently held at Toronto. A reading was given by Hannah M. Penrose, "Cousin Joseph's Silence"; another by Melvina P. Johnson, "The Warmth of a Word." Isaac W. Reeder read an editorial from the "Friends' Journal" on "Young Friends' Associations." Sentiments were given. A short silence observed, we adjourned to meet Tenth month 20th, at the home of Isaac W. Reeder.

A. B. R., Cor. Sec.

BOOKS AND MAGAZINES.

In the *Commons* (Chicago, Graham Taylor, editor), the editor discusses "The Crisis in Organized Labor," "Will the Churches Help the Nation in the Industrial Crisis?" "Responsibility for Prolonging the Packing Trade Strike," "Get to the Bottom in Colorado," "The International Peace Conference." Mary E. McDowell, of the University Settlement, which is situated in the Stock Yards District, has an important article on the great strike under the title "At the Heart of the Packingtown Strike." Another article on this subject gives the "inside view of an outsider," and there is one on "The Community's Interest in the Stock Yards Strike." Mary K. Simkhovitch writes of the "Neighborhood Use of the Public School"; Anna Withington, of "Boston's Tenement House Condition"; Edwin Balmer, of "Newspaper 'Violence' in Connection with the Strike"; Graham Taylor, of "Educational Movement for Social Training"; Margaret P. Waterman, of "A Philippine Island Social Settlement."

The frontispiece of *McClure's Magazine* for Tenth month is a fine reproduction of St. Gaudens' bronze statue of George William Curtis. Accompanying this is an article by Carl Schurz, entitled, "Friend of the Republic," in which he describes one whom many of our readers remember not only as an ideal platform speaker, but as a cultured writer, a clear thinker, a fearless truth-teller and a Christian gentleman. Would that our Republic had many more such friends! In striking contrast Lincoln Steffens, in his "Enemies of the Republic," tells the dramatic story of Governor LaFollette and the fierce political war which is rending the State of Wisconsin. In concluding her "History of the Standard Oil Company," Ida M. Tarbell has condensed and summarized the whole in one luminous chapter. In convincing array she presents the facts she has unearthed concerning the great trust, with such infinite pains and remorseless thoroughness. Facing these unrighteous and illegal facts she puts the question squarely, "What are we going to do about it? For it is our business."

METEOROLOGICAL SUMMARY FOR EIGHTH MONTH, 1904.

Mean barometer	30.070
Highest barometer during the month, 9th	30.426
Lowest barometer during the month, 14th	29.820
Mean temperature	73.4
Highest temperature during the month, 1st, 6th	88
Lowest temperature during the month, 27th	55
Mean of maximum temperatures	81.4
Mean of minimum temperatures	65.5
Greatest daily range of temperature, 29th	27
Least daily range of temperature, 2d	5
Mean daily range of temperature	15.9
Mean temperature of the Dew Point	61.1
Mean relative humidity, per cent.	69.6
Total precipitation, rain, inches	6.59

Greatest precipitation in any 24 consecutive hours, 2.47 inches of rain, on the 10th and 11th.
Number of days on which .01 inch or more precipitation, 11.
Number of clear days 13, fair days 10, cloudy days 8.
Prevailing direction of the wind from southwest.
Thunder storms on 1st, 2d, 10th, 11th, 14th, 17th, 20th, 21st, 22d.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 76° on 1st.
Minimum of the wet bulb thermometer at 8 a.m., 52° on 27th.
Mean of the wet bulb thermometer at 8 a.m., 64.5°.
Maximum of the wet bulb thermometer at 8 p.m., 74° on 10th.
Minimum of the wet bulb thermometer at 8 p.m., 53.5° on 26th.
Mean of the wet bulb thermometer at 8 p.m., 65.6°.
Mean of wet bulb thermometer for this month, 65°.

NOTE.—The means of the daily maximum and minimum temperatures, 81.4° and 65.5°, respectively, give a monthly mean of 73.4°, which is 1.6° below the normal, and 2.3° warmer than during the corresponding month in 1903.

The total amount of precipitation for the month, 6.59 inches, is 2.25 inches more than the normal, and 1.19 inches more than fell during Eighth month, 1903. JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Eighth month 31st.

THE BRITISH FRIEND.

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The September issue contains:

"Rejected Stones," by Joan M. Fry.
"Difficulties in the Gospels: Forgiveness," and "By Scar and Fell," by the Editor.
"The New World," by M. C. Albright.
"Pages from an Old Diary," IV.
"Mrs. Gilman's Theory of Work," by John A. Hobson.
"The Conference of Friends at Toronto," and "The Theological Position of the Other Branch."
"The Present Dilemma of the Society of Friends," by Wm. Tallack.
"Meetings on Ministry and Oversight," by W. H. F. Alexander.

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CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.

Thirty-fifth Street and Lancaster Avenue, 10.30 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 10.30 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

9th mo. 24th (7th-day).—Mansfield Young Friends' Association will meet at the home of William L. Biddle.

9th mo. 24th (7th-day).—Bucks First-day School Union, at Wrightstown; morning session at 10.30, afternoon at 1.30. All cordially invited to attend.

9th mo. 24th (7th-day). — Scipio Quarterly Meeting, at Scipio, N. Y.; ministers and elders, day before, at 2 p.m.

9th mo. 25th (1st-day).—Horsham Friends' Association; first meeting after the summer vacation.

9th mo. 25th (1st-day).—At Haverford Meeting House an appointed meeting, at 3 p.m., will be attended by Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches.

9th mo. 25th (1st-day). — Philanthropic Conference, under care of the Yearly and Bucks Quarterly Meeting's Committees, in the meeting house at Wrightstown, at 2.30 p.m. Mary Travilla is expected to address the meeting on "Purity."

9th mo. 25th (1st-day).—The Friends of White Plains will hold their next meeting at the home of William Moore, 78 Fisher Avenue, at 11 a.m.

9th mo. 26th (2d-day).—Canada Half-Yearly Meeting, at Yonge Street, Ontario; ministers and elders, day before, at 3 p.m.

9th mo. 28th (4th-day). — Newtown, Pa., Junior Friends' Association, at the home of Heber T. Brown.

10th mo. 2d (1st-day).—At Birmingham Meeting House, Chester County, Pa., a circular meeting, under care of a committee of Concord Quarterly Meeting, at 3 p.m.

10th mo. 5th (4th-day).—Farmington Half-Yearly Meeting, at Farmington, N. Y., at 11 a.m.; ministers and elders, day before, at 2 p.m.

10th mo. 9th (1st-day). — Friends' Meeting, at Reading, Pa., at 11 a.m., will be attended by Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches.

INTER-STATE FAIR AT TRENTON.

September 26, 27, 28, 29, and 30.

The great Inter-State Fair will be held on September 26th, 27th, 28th, 29th and 30th, on the Fair Grounds, near Trenton, N. J., on the New York Division of the Pennsylvania Railroad.

The Pennsylvania Railroad Company will sell excursion tickets to the Fair Grounds, including coupon of admission, at greatly reduced rates, from stations within a wide radius, and special trains over the New York, Belvidere and Amboy Divisions will be run through to the grounds, thus avoiding street-car transfer.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TENTH MONTH 1, 1904.

PUBLISHED WEEKLY BY

Friends' Intelligencer Association

(LIMITED)

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XL., ... 625
SILENT GROWTH (Verse), ... 625
PRESENT-DAY BIBLE STUDY, ... 625
INHUMANITY AS A CURE FOR CRIME (Concluded), ... 629
CAUSES OF THE CRUSADES. Christian History Lesson.—No. 35, . 631
EDITORIAL: The Queries, ... 632
CURRENT EVENTS, ... 633
BIRTHS, DEATHS, ... 635
NOTES, ... 635
COMMUNICATIONS: From a Friend in Australia, ... 636
BLUE RIVER QUARTERLY MEETING, . . 637
DO WE NEED ENTERTAINMENT IN MEETINGS? 637
PURITY, ... 638
GEORGE SCHOOL NOTES, ... 638
SWARTHMORE COLLEGE NOTES, . . . 639
BOOKS AND MAGAZINES, ... 639
MISCELLANY: Defects in New Educational Methods; Thorough-Going Work for Peace in France; A Coincidence with Significance, ... 640
CALENDAR OF MEETINGS, ... 640

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—*Alfred Billings Street.*

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The autumn foliage, which last year was at its height at this time, has not yet reached its full beauty. The chestnuts are just beginning to drop.

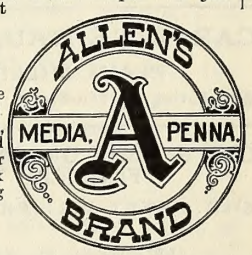
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Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh-day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, TENTH MONTH 1, 1904.

Volume LXI. Number 40.

GOOD WORDS.—XL.

The sure guide of experience teaches us that no religious community can permanently flourish without the stimulation of strong, thoughtful, penetrating ministry, baptized in the power of the Holy Spirit. JOHN WILHELM ROWNTREE.

SILENT GROWTH.

The trees grow silently, and God alone
Can hear the sap rise to the budding shoot,
And hear, how in the daytime and the night,
The brown earth nourishes the hidden root.

Our senses are so dull, else could we hear
The young grass breaking through the dampened mold,
And hear the dew fall on the barren fields,
And white frosts gather when the nights are cold.

All silently the little streak of dawn
Grows into some faint haze of softest gray,
Gray turns to pearl until, in garments white,
All gloriously comes forth the perfect day.

The bud becomes a flower; the flower, a fruit;
The silken leaves all silently unfold;
The dainty bud, it slips its slender sheath
And noiselessly puts on its dress of gold.

All human growth is silent to our ears,
And but brings out some great, eternal plan
That, perfected, runs through the rounded years,
The stage of youth, the high estate of man.

Within its narrow bounds, expands and grows,
The soul shut in by common walls of clay,
Too narrow are the confines, and at length,
It spreads its unseen wings and flies away.

O power of God! it speaks in these dumb ways;
Great moving force, unseen and never still,
That in mysterious, hidden ways comes down
To work in silence, Heaven's eternal will.

—*Jeannette La Flamboy.*

PRESENT-DAY BIBLE STUDY.

[Address by Rufus M. Jones, of Haverford College, editor of *The American Friend*, at Friends' General Conference, Toronto, Eighth month, 1904.]

No other book in human history has so profoundly influenced the race as has the Bible. It has been an incalculable factor toward progress in all lands that are civilized. It is probably not too much to claim, if we say that the Bible has done more than any other single thing to promote Anglo-Saxon supremacy in the world, and to produce the virile moral power of these dominant peoples.

It has left an indelible mark upon almost every great literary creation since Dante. It has inspired the greatest masterpieces of art in the world, and its power has been felt in many of the noblest musical creations. It has been the formative book in the life of the children of all Protestant peoples, while the greatest statesmen of England and America have owed a great debt, both to its lofty diction and to its sublime ideals. I need only name John Bright and Abraham Lincoln. It has nourished men of the strenuous life who have had large problems to attack, and it has also stayed and comforted millions of men and women as they have traveled the descending slopes of life. It has lived on through dark ages and through scientific ages. It has stood all the siftings which have weeded out many great books. It has been brought from the Orient and planted in the life of a Western people. It meets human needs equally well in every soil, in every clime, in every age. It is an æonian book. Pentecost is a dim historic date, but this Book still speaks messages of the Spirit in almost every known language, and to people of every latitude and of every color. It finds a people low and degraded; it kindles them with new hopes and creates within them the forces of a new civilization. It finds a generation formal and dead; it rouses its readers and starts a revival or a reformation that works changes through a continent. Why is this? What makes this Book so unique? It is because this Book reveals God and man. It voices the divine purpose, and it comes out of the very deepest life of man.

> "Out from the heart of Nature rolled
> The burden of the Bible old."

It has everywhere marks of divine power, and it is an inexhaustible mine of human experience—of human experience in the divine life. It makes plain the unescapable laws of the moral and spiritual world working themselves out in the lives of individuals and nations—the moral and spiritual gravitation of the world. It grips the conscience as no other book does. Its most ancient chronicles are as fresh and full of suggestion bearing on modern life as though they were written yesterday, and there never was such biography for revealing character—done often in a thumb-nail sketch! The power and spiritual authority of the Bible are as unmistakable as the energy of the sun. They no more need special defense than the laws of electricity do!

But spite of all this, the present generation is growing up for the most part ignorant of the Bible. It is not being taught in any adequate way to the millions of children in our own country. Every test which is made of school children or of college students reveals the fact that, with here and there a brilliant exception, for the most part profound ignorance of the Bible prevails. Allusions to it are not understood, and it exercises but slight influence in the formation of thought and language. Reasons for this situation are easy to find, and they should be looked at squarely. In the first place, the Bible has no standing at all in the public school curriculum. Every other great culture-literature of the world is taught—except this, which is incomparably the greatest. This is not

taught, for fear, peradventure, that the children should imbibe some religious ideas! And religious ideas are falsely supposed to be necessarily sectarian. Then secondly, which is much more serious, it is not taught in the home—not even in the Christian home. It is formally read in many homes, but it becomes a real possession for the children in almost no homes. The general excuse would be that there is no time for it. That always means that we do not want to do it, or at least prefer something else, for there is always time for the things which we consider essential to the welfare and happiness of the home. I can hardly think of anything which would transform the modern home more than a half hour daily devoted to actual Bible study with the whole family assembled. But it has not come yet.

The most serious of all the Bible has been often presented in such an artificial, strained and dogmatic way—its words have so often been thrown into strong contrast with the generally accepted teachings of science and history, that many thoughtful young persons have questioned its value altogether, and have quietly treated it as a negligible quantity—a situation which will continue so long as it is taught in dogmatic fashion. Finally, the Bible School, or Sunday School which offers Bible teaching to the masses one hour in the week is still in its swaddling clothes. There is no question that even as it is, it is a great force in our modern society. Robert Raikes, who originated the modern Sunday School movement, called it "an effort at civilization," and so it is. It does make a difference in the two nations that there are over 12,000,000 persons in the Sunday School in America while there are only 3,400 in the Sunday Schools of Spain. It has, too, been one of the greatest feeders to the church that has existed during the last hundred years. But we may as well realize at once that the Sunday School problem is far from solved. Here is the view of a recent critic of it:

> What do the majority of the families of a congregation expect the Sunday School to do for their children? Almost nothing. Do they care whether the Sunday School does or does not take an important part in the religious education and moral training of their children? Hardly at all. Commonly, the hopes and expectations of parents who send or permit their children to attend Sunday Schools do not rise much above the level of the Chinese laundryman who goes to a mission Sunday School to learn the English language. They hope their children will make some pleasant acquaintances and share with them some refining influences, that they will learn to sing, get some slight acquaintance with the Bible, keep out of mischief on Sunday, and get on the right side of the social line which divides decent church-goers from the multitude, which has no holy day, and get some pleasure which will make Sunday less dreary and monotonous. But, excepting in each congregation a few men and women of rare devotion and radiant faith, nobody seems to know or care whether the Sunday School shall have for its final cause picnics and dancing parties, or serve its high purpose as a training school.

These words are extreme, and hardly fair to the serious purpose in the movement. But, nevertheless, it must not be overlooked or ignored that the Bible School, as it now is, is much poorer than it ought to be, and far less efficient than the situation demands. One is astonished to find how little information the ordinary Bible School pupil has gained. It is rare, indeed, that he possesses, after years in the Bible School, any actual knowledge of the development of the Hebrew commonwealth, of the practical work of the prophets, of the life and teachings of Christ, or of the construction of the Apostolic Church and the problems which its founders faced. A mass of confused ideas, formed from a desultory study of isolated fragments of the Bible, cut out of their setting, is the most one finds. It is almost impossible that there ever should be any thoroughly educational Bible teaching, so long as it is studied in this atomic fashion. Nearly every pedagogical maxim is defied, and it is little wonder that the ordinary flesh and blood boy comes through with such meagre gains or that he concludes, as many a boy does, that the Bible is an uninteresting book for which he cares very little. The most solemn fact which we can face is this: that very much of our present Bible teaching has this dreadful result. Any subject taught in an isolated way and with antiquated methods would produce the same effect. But when the boy takes a dislike to chemistry or to algebra it may leave him much as he was before. But when he forms a dislike for the Bible it will almost certainly affect his entire moral and spiritual life. It is therefore our solemn duty to find out the wisest ways of teaching the Bible to the children who come to us. There is perhaps no Christian task more urgent to-day than the adequate teaching of the Bible to the children and youth of our time, so that they may really feel its power and be influenced by its matchless ideals.

The rest of my address must be devoted to practical suggestions toward this end. I have somewhat implied that the aim of Bible teaching is the impartation of information. That is not its primal aim. The knowledge-result is secondary. The end of all Bible School work is to bring the pupils into a real and living relation to God. The goal is the making of life formation rather than information; the moving of the heart and will rather than the filling of the head with facts. But this is the important point to remember, that the heart and will are reached and moved mainly through the intellect. It is the discovery of an insight, the power of an idea that finally affects a life and shapes a will. If you want a boy to become something, or to do something, you must first make him see something. You cannot command the emotions or the will. You do not produce character by telling a person that he ought to be good. You help him discover concrete things to do which appeal to him, and in doing them his character is formed as a by-product. You want your child to be religious? You must make him fascinated with characters which embody religion, and you must help him form ideas which will move him toward a larger life. If this is true, the First-day School, the Bible Class, will be religiously effective in proportion as it is educationally efficient. If it does not make the characters of the Bible real and vivid, they will have little or no transforming influence over the pupils. If it fails to form in the pupils' mind ideas which move him it will either leave him where he was, or more likely, bored and blasé with the pious maxims and ethical platitudes which

have been showered upon him in profusion. The first principle of good teaching is, "Approach every subject along a line of interest." There never was any good teaching which violated that principle. If you do not know enough about child life to discover its native interests and to make them starting points for your teaching, then avoid a class of children as you would avoid doctoring a disease of which you knew nothing. You absolutely cannot teach if you cannot pull the threads of interest. There are certain things that are natively interesting. Almost anything dramatic, with the outcome uncertain, is interesting. Trains of events with sudden surprises will always hold attention. Situations which call for daring and heroic action will do it. Put your abstract truth into a concrete example, and see how quickly the truth which you have been trying in vain to teach is caught.

Now there never was a book so filled with natively interesting things as is the Bible. Its story material is unsurpassed. The trouble with most teachers is that they cannot refrain from moralizing. It is much more injurious to give a moral to a child than it is to give money to a beggar. Let your story suggest its own moral. Trust your bright child to discover the significance of your story, and if he fails to see it conclude that you failed to tell it well or that it was too old for him. All the earlier teaching should be in narrative form, and there should be no attempt whatever to supply the child with ready-made ideas which belong to mature life or with religious conceptions which belong to the adult mind. The child must to some degree travel through the stages through which the race has gone, and the narratives of primitive life which abound in the Old Testament are admirably suited to him. (The best book I know for the youngest class is "Bible Stories for Children," by Sarah Dawes, Crowell & Co.)

For classes that have passed the story period the natural material is biography, in which the Bible is unsurpassingly rich. There never were such lives for suggesting the outcome of good and evil deeds. They are full of graphic, dramatic situations, and abound in heroic episode. There comes a period in early life when the boy delights in battle and in the destruction of persons who are mean and tyrannical. Here are characters which would appeal to his native interests, and at the same time would prepare him for appreciating higher victories than those of giant strength and mere force, for there is a dawning of the spiritual in all these biographical narratives of the Old Testament. Get them well interested in such actual human experiences, and they will begin to discover how the life of God is manifesting itself in the lives of men. It is entirely wrong to lug in modern theological schemes and doctrines into these simple stories of primitive life, or to treat the incidents as types of New Testament events. They are rather pictures out of the actual life of man as he was groping after the infinite Father—they are the raw material of religion in all stages of formation. The teaching of Christ and of Paul must come much later, but early childhood is the period for the simple life story of the Saviour and for forming an actual acquaintance with Paul, the Roman traveler, whose experiences will interest the dullest pupil if they are well presented. Remember that all young persons must have pictorial material. For instance, they must know just where Tarsus was; what the city looked like; what the inhabitants did for a living; whether there was skating there in the winter; what kind of a school Paul went to; how he came to go to Jerusalem; what he would see there. Every conceivable interest must be woven in to catch and fix attention, and to make the figure real. In the work upon the life of Christ advantage must be taken of everything which will make the teaching vivid and real and interesting. The geography of Palestine must be made thoroughly clear. Bethlehem, Nazareth, Jerusalem, the Jordan must be made as real as the places the pupils know at home. Who were the Pharisees, how did they dress, why were they so strict, what made them hostile to Jesus? Who were publicans, why were they disliked? How did the Romans govern colonies? Everything which draws upon the interests of school children should be made use of. Every time the pupil's own knowledge is utilized it increases his interest, and before he knows it he will be intensely interested in the great central Personality himself, and he will find himself drawn by the marvelous attraction of the mighty life. For children beyond fifteen the most interesting studies will be the historical development of Israel as a commonwealth and a kingdom, or the causes of the downfall of the kingdom, or the return and reconstruction of the nation. There are books enough nowadays to make such courses possible, and they are sure to rouse interest if they are properly directed. The result will be not only much valuable information, but also, better still, the discovery of the great divine principles which were wrought out in the life of Israel—principles which are eternally true. The studies of the past will furnish facts for awakening present ideas of God and the true life. None of this work can be done by the antiquated system of using isolated passages. The Bible itself, together with up-to-date books on Israel, and on the characters of the Bible, should be used, and the old-fashioned "lesson quarterly" consigned to the oblivion which it deserves. It has been a miserable crutch ever since it was invented. When, finally, the proper age comes for studying the spiritual message of the Bible—the message of prophets, of Job, of Christ, of Paul, of John, of the Epistle to Hebrews—a serious attempt must be made to study each book in its historical setting. Isaiah will forever be a closed book to the person who does not correlate the words with the occasions which called them forth. There is no excuse any longer for the blind ignorance about the prophets which has generally prevailed. There are books enough within easy reach, and few subjects will better repay study. Paul's epistles simply cannot be understood apart from the local situations which called them forth, and all the old familiar texts take on new and deeper meaning as soon as we discover the actual problems with which he is dealing and the questions which he is answering. It is doubtful if any

piece of writing of similar length exists in the world which so teems with vital interests, and so quivers with the pulse beat of a noble human heart, or which is so freighted with significance for an understanding of eternal spiritual issues as the Epistle to the Galatians, and yet how many of us who have casually read it from boyhood or studied little isolated chunks of it have ever realized the momentous issues involved in these glowing pages.

Every message of truth rises out of some actual concrete situation. When Christ said, "Blessed are the poor in spirit," He was dealing with actual persons, whom He contrasted with self-satisfied men whose aim in life was too small for them ever to feel poverty of spirit—i.e., a vision of unrealized life. When He talked of "the weary and heavy-laden," He was dealing with actual labor conditions and social situations which have their counterpart to-day. The more you understand the cause of the weariness and unrest, the better you realize the meaning of His remedy for them. The Sermon on the Mount has fallen on deaf ears generation after generation because its words have been cut apart from the conditions of life and society which made them so significant to those who heard them. The great words have been turned into bloodless abstractions. Let a class spend a year on this sermon, using the splendid literature of our time, which helps reproduce the life and expectations of those times, and see what new wine will swell out the sides of the old bottles! All successful teaching uses the laboratory method. The teacher or instructor produces before the eyes of his students the facts, and then the conclusions force themselves home. Instead of giving a ready-made idea, you let the facts suggest it. The student wins it for himself, and then he prizes it. All this is possible in Bible classes from the lowest grades to the highest. The teacher's business is to get a situation before the class. It may be a story; it may be a character; it may be an episode in a life; an event or movement in history; it may be the national expectation, or the existing social conditions. As soon as they are placed before the minds for which they are adapted those minds will do the rest, and the point will drive itself home. But let nobody think that such teaching can be done without preparation. Good things never do themselves. They require prayer and infinite pains—not one, without the other. Most certainly one ought to leave such things alone or do them well. You would blame a doctor who came to your sick child and acted on the supposition that he had no time to diagnose the case, and so gave whatever medicine he happened to have in his chest! Is it less important to deal wisely with the soul than with the body? I believe not. If you want to make your pupils care for the Bible you must carry them beyond the words of the book, and you must make them feel the attraction of its life and spirit. Your teaching will be of little use unless you can make the issues of life and death, of joy and woe, of earth and heaven rise before your class so that they seem as real as the law of gravitation does in the physics class. Religion is as natural to a child as the instinct to walk or to speak. But no child would ever learn to walk, or to speak alone. He learns by imitation. He learns because somebody co-operates with his "budding" impulse to walk.

After the budding period for these functions has passed it is almost impossible to teach the operations. The religious instinct has its budding period, its psychological moment. That is the heaven-given opportunity for making the great attainment. The mother, the father, and the Bible School teacher should endeavor to learn how to guide the little soul in its momentous attempts to find its way home—to its real home—where there is abundance of life and joy, and where the Father is.

My subject calls for a consideration of Bible teaching; (a) in the family, (b) in the school, and (c) in the First-day School. I have so far been speaking of the work and methods of the First-day School, because at present that is the one institution which is trying to grapple with the need of the hour. Home study of the Bible will always be correlated with the work of the First-day School, and rightly so. As fast as we can get the First-day School on right lines we shall raise the standard of home work, and best of all we shall get, some day, a generation of fathers and mothers who will know how to interest their little children in the Bible, which at present is a sad lack, and who will be able to interpret these world-old narratives in such a way that they will not come into collision with all the child learns in his history class and in his science lessons.

One of the best things which can be done at home—particularly in busy homes—is to conduct a vital Bible reading every day with the assembled family. The passage to be read should be selected with great care. It should contain some great universal message about God or man, and be read in such a way that it will put the soul into a devotional attitude. The father who has carefully read and meditated upon the passage before he reads it with his family will find that he will read it with clearer meaning, and that its effect will be increased. Some time, let us devoutly hope, the home is to be a nursery for genuine spiritual life. Some time it will be discovered that the culture of the spirit is at least as important as the servant problem, or as urgent as the mastery of the latest fashion-plates! It will dawn upon us some fine day that little children are amazingly sensitive to ideals, and that they know without being told whether their fathers and mothers are supremely interested in making a living, in making a show, or in making a life. These things are contagious, and the way to make the children care for the things of the spirit is actually to care for them yourself. As fast as the desire to carry true ideals of life into the hearts of the little ones prevails, the Bible will come into its right place in the home. "What does God do the fourth hour of the day?" asks the Talmud, and the answer is, "He teaches little children, and let all the fathers of the city teach little children."

The place of the Bible in the school must be very briefly treated. My own view is this: The Bible will never be properly taught to our youth until it is taught to them by professional educators. Think of

leaving astronomy and physics to be taught by untrained and unskilled volunteers. Think of the progress which would be made with Greek and Latin if they were taught once a week by teachers who possessed enthusiasm to be sure, but who knew only what they had chanced to pick up by a little desultory reading.

Our Scriptures contain the siftings of ten centuries of literature, produced by the spiritual leaders of our planet. There is here every form of literature known to man. It is intricately mixed with the prevailing moral ideas of the various periods from which it came, and it reflects the changing events of earth history. Under the old method of allegorizing almost anybody could teach it; under the new method of historical interpretation it requires profound knowledge of ancient history and ancient literature to teach it well, and to make its pages grow real and vivid as they should. Every Friends' school or college should make a business of teaching the Bible, and should put this work in the hands of the best teacher in the institution—a man with an enthusiasm and passion for his work, and, with these qualities, a knowledge of his subject equal at least to that of the classical master, and of course possessed of teaching power, without which knowledge is sounding brass and a clanging cymbal.

The great changes which the scientific method of study has forced upon thinking people during the last generation make it of the first importance now that the Bible should be taught by men and women who can find the permanent and eternal in the long story of the divine education and discipline of man. The time has passed for fastening the primitive ideas of the universe upon our children as though they were final views to test science by. That we do not want. We want instead the revelation of God, the unalterable qualities of a true life, the way to the Father. It requires no ordinary teacher to do that work. But what are our Friends' schools for? They exist to do something which the public school cannot do, or does not do as well. Here is a definite mission, worth doing well, and when we have worked out this mission the public schools will have discovered that it can be done.

INHUMANITY AS A CURE FOR CRIME.

(Continued from last week.)

Another form of inhumanity is still more common. It does not consist in inflicting positive pain, but in depriving prisoners of things which are essential to their life and health. So we still have jails and prisons in which men are deprived of fresh air and life, and this form of inhumanity exists in some of the most enlightened States. Take my own State, for instance, the State of New York. We have had for more than seventy-five years at Sing Sing one of the worst prisons in the country. Again and again it has been proclaimed a "disgrace to civilization" by our Superintendent of State Prison, by the members of the State Commission of Prisons and by the Prison Association of New York. Its cells, into which for seventy-five years no direct ray of sunlight ever entered, are more like niches in a tomb than places for living human beings. It is only within the last two years, as the result of repeated agitation, that we have succeeded in getting large windows put in the outer walls; but the cell structure still remains. As the result of dampness and darkness many a man who has been to Sing Sing for larceny has been sentenced to death. This sentence has not been pronounced in the court, and the judge did not know he was inflicting it, but in many cases tuberculosis has followed as certainly as commitment has followed sentence. Enlightened humane sentiment demands that prisoners should not be robbed of their health any more than of their life. Good health is an essential basis for industrial success, which is one element in moral recovery.

It used to be thought, before the therapeutic value of work was recognized, that a sentence of a prisoner to hard labor was an augmentation of the punishment. We are coming to see more clearly that a sentence to idleness is vastly more cruel than a sentence to a reasonable amount of productive and educative labor. Yet this sentence to idleness under which thousands of prisoners are deprived of one of the most important of all moral influences, is nowhere more deplorable than in the State of New York. In the penitentiary at Rochester you may see one hundred men in one room and seventy-five in another siting in absolute idleness under the watchcare of a keeper; and this absurd punishment is inflicted under the assumption so unfortunately embodied in our State Constitution that if these men labored in prison they might compete with free labor outside. In our jails the conditions are even worse, not only are prisoners deprived of work, but they are deprived of physical exercise in the open air and they are exposed to another form of cruelty, the cruelty of moral contamination. This is the inevitable result of promiscuous intercourse. If to compel a prisoner to contract tuberculosis by shutting him up in a small cell with a man who has the disease is an indefensible form of cruelty, it is equally indefensible and cruel to expose a young offender to moral contamination by shutting him up with a hardened offender.

These and other practices still common and still deplorable show that inhumanity has not yet been eradicated from our penal system.

But the incontestable verdict of history, whether ancient or modern, is that inhumanity is not and cannot be a cure for crime. All the way down the corridors of time for more than twenty centuries are resounding voices which say unto us: "And yet I show unto thee a more excellent way." It is the way of prevention, the way of reformation. The illumined prophets of the world whose vision clarified with the inner light perceived the relation of cause and consequence, have pointed to the more excellent way. Plato saw it, and one of his dialogues shows the indignation of a son who indicts his own father for allowing a prisoner to die of exposure and neglect. The prisoner was a murderer, but in the mind of Plato this furnished no reason why society should fail

in its duty towards the criminal because he had failed in his duty toward a fellow being. The Emperor Julian, in one of his letters, said: "There are different forms of philanthropy, and the way to treat the offender is as a schoolmaster deals with his pupils, to discipline them so as to correct them."

In the New Penology of our day the most important of all efforts is the effort we are making to enlarge the area of prevention. Jesus said, "Suffer little children to come unto me." His disciples did not seem to think children of very much importance. It is only in recent years that we are beginning to see that children are of immense importance. One of the most remarkable judicial movements that has ever taken place in the United States, a movement which has been set in motion in the last four years, is a recognition of this fact. I refer to the movement for the establishment of children's courts. Already some thirteen States have projected laws. This movement is immensely significant. It means that society is entering into a new epoch of consciousness. Hitherto we have held that the child was or was not responsible for a certain act, and the court has had to determine the fact. But now we are learning that antecedent to the question of the responsibility of the child is the question of the responsibility of society. We are learning that it is useless to invent laws or machinery to repress crime so long as society perpetuates conditions which create crime. We are coming to see the inter-relation of our efforts to improve social welfare. The restriction of child labor, the multiplication of public parks, children's gardens, vacation schools, recreation piers and yards, boys' clubs, manual training schools, kindergartens, and all the work of the settlements, have a direct and important bearing on the reduction of crime. With the multiplication of these agencies fewer children come under the grasp of the law; when they do come under the grasp of the law, the juvenile court is another instrumentality for increasing the area of prevention. The essential and supreme object of the juvenile court is to *save the child.* In saving the child there can be no doubt that we are saving society.

The most potent instrumentality in the salvation of the child who has come under the grasp of the law is the probation officer and the probation system. The resources of the judge are not inclined to committing an offender to prison or even to a juvenile reformatory. With the right kind of a probation officer a large percentage of such cases can be corrected without withdrawal from society at all. During the year 1903, 7,647 children were arraigned in the children's court of New York. Of these, 1,012 were discharged, no formal complaint being taken, and 1,807 were acquitted after complaint; 2,748 were placed on suspended sentence after conviction, and 167 were released by payment of fine. Thus we have a total of 5,734 who were released; 1,117 children were placed on parole, and of these only 148 were afterwards committed. Only about one-fourth of the number convicted were sent to juvenile institutions, and not one of these 7,647 children, all under sixteen years of age, were committed to prison.

Save the children, is the cry of the children's courts.

We have found, too, that if probation may be applied to children under sixteen, it may be applied advantageously to those who are over that age—to offenders from sixteen to twenty, and from twenty to thirty years of age. Indeed, no absolute line can be drawn at any age. Of several hundred cases of persons convicted of committing felony, and placed on probation under the custody of the Prison Association of New York, ninety per cent. are doing well. The average age of these offenders is about twenty-four years. Thus better results were obtained from putting them on probation than from sending them to prison, a clear proof that imprisonment would be a worse method to deal with in such cases. Probation work is thus partially preventive and partially corrective. It corrects the first mistake of the offender and prevents him from falling into habits which lead to crime. It prevents him, too, from being sentenced to jails and prisons where criminals are manufactured.

Where preventive means and probation do not succeed, and it is necessary to withdraw the offender from society, we are learning that correction is better than punition. The discipline may be hard, but it must be a discipline that corrects, not one that destroys; it must be animated with hope, permeated with mercy and administered in love. Every year more than four hundred cases from the Elmira Reformatory are placed on parole in the custody of the Association I represent. More than eighty per cent. of those cases turn out well. Results are secured which could not be obtained by ordinary prison methods.

It is marvelous how the resources of society against crime are increased when we abandon the theory and practice of retaliation, retribution and repression, and substitute the forces of prevention and correction. Then all the resources of education, all the incentives of industry, the inspirations of hope, the sense of obligation and the strength of affection are brought to bear upon the prison with magic effect. We have not yet half realized what an enormous force is at our command for the redemption of society. We are now discovering that the great sentiments which are sometimes treated as if they were elements of weakness, are, after all, the strongest forces of the universe. We can apply now the most rigid scientific tests to these sentiments as to other moral forces, and can show that as light is more potent than darkness, so the warmth of the great humane sentiments is more vivifying than the coldness of moral neglect or the destructive forces of cruelty and hate. Love is still the greatest thing in the world, and no victories wrought on human battlefields can equal those victories of peace which have been won in the name of love.

At the beginning of the last century a quiet little woman in a plain dress came to be a great force in the history of benevolence. Beginning to work in a neglected English prison, the influence of her life and spirit soon radiated beyond the prison walls. It

passed across the channel, it kindled a new spirit on the continent, and at last this consecrated Quaker woman was summoned by kings and queens to bring to them her message of love and redemption. It is a striking illustration of the great force that may be exerted by a single personality. When I hear people saying that the work of the Society of Friends is done, I think of the work of Elizabeth Fry, and how much she would find to do if she were still here. That life was fruitful and beneficent. She helped to teach the world that cruelty and hate could not do the work of love and devotion. Her mission is not yet wholly accomplished, and will not be until the spirit of retribution and hate and cruelty are banished and the spirit of justice, of mercy, hope, faith and love reign in its place.

CAUSES OF THE CRUSADES.

FRIENDS' CHRISTIAN HISTORY LESSONS.—No. 35.

Read Isaiah, x., 5-19.

Thus saith Jehovah unto the house of Israel, Seek ye me and ye shall live, but seek not Bethel, nor enter into Gilgal.—Amos, v., 4, 5.

In an earlier lesson we have considered the growing superstition among the Christian churches, displaying itself in the worship of relics, pictures, images and so-called sacred places. The controversy as to the worship of images between the East and the West did not touch the foundations of this superstition, being, or at least soon becoming, a mere partisan difference between two factions. Naturally relics and places associated with the life and death of Jesus held the highest place among objects of veneration; and very early pilgrimages to the Holy Land came to be regarded as of the greatest efficacy in insuring forgiveness of sin, and future happiness. There did not lack the voices of wise and thoughtful men raised in warning against the materialism of such hopes, and pointing to repentance and holy life as right ideals. But so long as human nature strives to get what it wants at the lowest possible price, so long will cheap methods of salvation command the popular approval and usage. The pilgrimage was by no means easy or lacking in danger. The road was long, and the enemies by the way were many. The holy land was successively in the hands of Romans, Persians, Greeks and Saracens. The Persians, and again the Saracens, were hostile and slaughtered many of the pilgrims; but in time the hostility of the latter wore away, and travelers were allowed considerable freedom in visiting the sacred places. The numbers of the pilgrims constantly increased. In 1054 the Bishop of Cambray started with 3,000; in 1064 the Archbishop of Mayence set out with 10,000, nearly half of whom lost their lives on the way. The incentives were many—the novelty and interest of travel, the desire for knowledge, the opportunities for trade—but chief of all was doubtless the great promises made by the Church. Great criminals were forgiven and even sainted as reward for the journey; no crime was so great that pardon might not be won by repeated pilgrimages.

In the eleventh century the perils of the way were increased enormously by the conquest of Palestine by the Turks. These nomadic peoples, nearly related to the Tartars and Cossacks of our time, had been moving gradually toward Southwestern Asia for generations. In this period they had been converted to the Mohammedan faith, but as in the case of wholesale conversions to Christianity, there was little change in their natures. They continued cruel, predatory, sensual. In the eleventh century the Seljuk Turks conquered Persia, occupied Southwestern Asia, and even threatened the Greek empire at Constantinople. It seemed as if Europe, saved by Charles Martel from Mohammedan conquest by way of Spain in the eighth century, was destined to fall by Mohammedan invasion from the East. In 1093 Jerusalem was captured, and all privileges which had been granted to the Christians by the Saracens were withdrawn by the fanatical conquerors. But the Turkish power was weakened by divisions, and in fear, indignation and superstition began the great uprising in which Europe precipitated itself upon Asia. This movement was destined to sacrifice millions of men in ten generations, and to occupy for more than two centuries the thoughts and efforts of kings, lords and people, of Church and State. It was, moreover, to play a very large part in the change from the mediæval death-in-life to a great revival of learning, religion and all the activities of life.

Peter the Hermit was the living voice of the earliest crusades. Himself a pilgrim in Palestine and a witness of the atrocities of the Turks, he returned home on fire with zeal in the cause of the rescue of the holy places from the hands of the infidel. He spoke to willing ears. Almost every village had its martyrs to Turkish cruelty and longed to avenge their sufferings. The dullness and misery of home life invited to any change, and the political necessities of the papacy, struggling as it was with the imperial power, lay strongly in the direction of the movement, which could not but exalt the authority of the head of Christendom. The pope, Urban II., joined his word of authority to the fiery call of Peter. Very opportunely there came from Constantinople an urgent request for help against the Turks. The Church stinted no promises of the remission of sins and certain salvation for those who wore the cross. So we need feel no surprise when we read that palace, monastery, cottage and hovel were alike emptied of their men, and often of women and children also, all casting themselves into the great movement eastward. There was no lack of portent and miracle to encourage them on their way. And with the sense of their sacred office upon them, they had no scruples to restrain them from taking whatever they needed or wanted along the way. They were ready to sacrifice and degrade any number of the men for whom Christ died in order to reach and hold the mere places held sacred because they had been blessed by His presence a thousand years before. And they were sincere—to such a depth had false leading and false teaching under the name of Christianity brought them.

FRIENDS' INTELLIGENCER.

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THE QUERIES.

IN RECENT years the custom of the frequent reading and answering of the queries has come in for a considerable share of criticism. It is frequently observed that the answers expressed in a formal way, using such ambiguous expressions as "Some Friends," "Many Friends," etc., and often formulated without a special investigation of the matter queried after, convey little real intelligence to the membership as to the real state of the Society. Some Friends feel that the queries belong to an era of past usefulness, and might advantageously be dispensed with altogether; others hold to the idea that the manner of answering them is at fault, and that verbal answers formulated by the meeting would make them a more vital part of the meeting's interest. The general tendency is to give them less time and consideration than formerly belonged to them.

There is no question that whatever tends to dead formality should be eliminated from a living Church, but we need seriously to consider whether the tendency to relegate the queries to an obscure place in the meeting's proceedings is not a step toward the very condition of lifelessness which we desire to avoid. No organized church body can hold together without some common basis of principles and practices to preserve its unity. Some of our members would like a written creed to serve this purpose, but this is fundamentally opposed to our central truth. Since we cannot be bound together by any common theologic profession, the bond of unity in conduct and practice must be kept by some kind of oversight from the religious organization, or disintegration would be a logical result. Our book of discipline is the most important means of preserving from generation to generation our organized unity. As a whole it is used only as a reference book. Its contents are in a very small measure brought to the attention of the members when assembled in a meeting capacity. The queries form an exception to this rule. They, at very frequent intervals, form an essential, integral part of our business meeting. As to certain parts of the discipline, there are diversities of views among our members, but in so far as the queries are concerned, there is substantially but one view, and that is that the inquiries which they make (except, of course, the ones that seek statistical and time and place information) are concerning the maintenance of principles held to be vital by the Society. The testimonies against lotteries and gambling, against the use of narcotics and stimulants, against detraction, those in favor of the support of a free gospel ministry, of simplicity in all things, of living our lives in love and unity with our fellows, of scrupulous honesty in business, of educating our children and providing for the needy, are essentials of Quakerism upon which we all agree, and the knowledge and practice of which we desire to see extended and increased. How better can we keep these important testimonies constantly before the minds of our members, than by their frequent reading in the business meetings? The frequency with which the queries are read is probably the most effective means thus far devised for impressing Friends and others with the essential things for which the life of a Friend is expected to stand. If their interrogative form were abandoned, and the testimonies which they embody were read in the meetings without formulating answers, much of their force would be lost. We may accept without hesitation the statement often made, that they do not individually reach the members who most need their help, and that the value of the summarized answers from all the meetings is less explicit and valuable as information than it should be. But this criticism only reaches our *application* of the queries, not their subject matter nor the wisdom of using them. The information derived from the answers is a secondary matter. The purpose which they are designed to serve in directing the life and conduct of consistent Friends, is of primary importance. How to induce each member to make a searching personal application of each query to his own life is our present problem. Certainly not by abandoning them, nor crowding them out of our business meetings. Possibly some change in the manner of answering them might create a feeling of wider responsibility for the import of the answers. Any means of arresting the interest and attention of the meeting upon the kind of life that the queries call for, and fixing upon the individual members a sense of responsibility in living up to their requirements, will be gladly welcomed. Until we know a better way, it seems to be the part of wisdom to try as best we can to vitalize the consideration of the queries by such means as we now possess.

CURRENT EVENTS.

President Roosevelt announced to the Interparliamentary Peace delegates, when they called on him, that he would at an early date ask the nations of the world to join in a second Congress at The Hague. This was in response to the following resolutions adopted at St. Louis by the Interparliamentary Peace Union:

Whereas, Enlightened public opinion and the spirit of modern civilization alike demand that controversies between nations be settled in the same manner as disputes between individuals are settled—that is, by the judgment of courts in accordance with recognized principles of law, this conference requests that the several governments of the world send delegates to an international conference, to be convened at a time and place to be agreed upon by them, for the consideration of the following questions: First. Questions for the consideration of which the conference at The Hague expressed the wish that a future conference be called. Second. The negotiation of arbitration treaties between the nations represented at the conference to be convened. Third. The advisability of creating a congress of nations to convene periodically for the discussion of international questions. And respectfully and cordially requests the President of the United States to invite all the nations to send representatives to such a conference.

It is the President's present intention, in about six weeks, to bring the matter to the attention of the nations of the world, with a view to ascertaining their desires as to the time and place of holding the second conference. As soon thereafter as the replies received shall warrant, the President will issue his formal call for the conference, which probably will be early in the coming year.

The English papers, it is said, are not inclined to take this proposition very seriously, but to look on it as a "bit of political play incident to the campaign." It certainly will make it much easier for the peace people who are in line to vote for Roosevelt. In Germany there is much sympathy expressed, only the conference must not attempt anything like general disarmament or an adjudication of difficulties which touch the sovereignty and honor of States, as would be involved in any scheme of compulsory arbitration. The Russian papers make no comment.

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The University Extension Society of Philadelphia has received an offer of $10,000, on condition that $40,000 more be raised toward a permanent endowment of this important work. The Society has been supported for the past fourteen years by the contributions of a comparatively small number of persons, aside from those who have paid merely for admission to its courses of lectures. It has greatly needed a permanent fund.

The winter course of lectures and instruction will begin on Tenth month 31st. Lectures will be delivered in Association Hall on every Second-day evening, from Tenth month 31st to Twelfth month 12th next, and from First month 2d to Third month 20th, and on every Third-day afternoon from First month 3d to Third month 28th. A brilliant new feature of the season will be the recital-lectures of Walter Damrosch on "Musical Masterpieces," with which the season will be opened. The titles of his lectures will be: (1) "Beethoven's Ninth Symphony," (2) "Brahm's C Minor Symphony," (3) "Tschaikowsky's Pathetic Symphony," (4) "Wagner's 'Tristan and Isolde,'" (5) "Wagner's 'Meistersinger,' Act 1," (6) "Wagner's 'Meistersinger,' Acts 2 and 3." Walter Damrosch illustrates his lectures with performances on the piano. Edward Howard Griggs, whose treatment of Dante's and Goethe's poetry and Plato's philosophy from the lecture platform are well remembered in Philadelphia, will deliver twelve lectures on Shakespeare, beginning on Second-day evening, First month 2d. Dr. Guy Carleton Lee, of Johns Hopkins University and the Columbian University, will lecture six times on "Spain and France in North America." Among the other lecturers will be Carleton Noyes, on "Literature as the Interpretation of Daily Life"; Dr. Henry van Dyke, of Princeton University, on a subject yet to be announced, and J. C. Powys on "Representative American Writers." Study clubs conducted in connection with the lecture courses will meet in the Y. M. C. A. building on Third-day afternoons and evenings.

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The creation of a national board of health was urged in a paper before the International Congress of Arts and Sciences at St. Louis, by Dr. E. J. Lederle, former Commissioner of Health of New York. In discussing the adulteration of food products, Doctor Lederle says:

The extent to which commercial adulteration and substitution is now practiced would be absolutely incomprehensible to the layman. Competition in trade has become so keen, and the substitution of inferior constituents in foods so general, that the honest manufacturer has hardly a chance to succeed. The use of injurious preservations has also been practiced to a scandalous extent. The only remedy for this evil condition will be the passage and enforcement of a Federal pure food law. Much the same opportunity is offered in a campaign against the vendor of patent medicines and secret nostrums. Few people understand the extent to which these articles undermine the public health, and there has been little or no attempt to assume official control over their production and sale. These nostrums are of several kinds. Some of them are prescriptions which have been commercialized by sharp business men, with all the help of advertising and guarantees of the remedy as a "cure-all." Gullible people, who seem to be legion, are led into the error of imagining that all diseases of the same general description will yield to the same remedy. They fail to recognize the important factor of idiosyncrasy, and the result is that nine out of every ten persons using such a remedy are not helped, and may be injured in health, as they surely are in pocket. The remedy is official control.

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The opium question in the Philippines is to come up before Congress at its coming session. The commission appointed by Secretary Taft while Governor of the islands has made its report. It urges that the opium trade be made the subject of a monopoly at once. Inquiries were instituted in Japan, China, Hong Kong, Java, Formosa, Saigon, Straits Settlements and throughout the Philippines. It seems that the use of the drug is spreading among Filipinos to an alarming extent, and measures must be taken promptly to check the traffic in the drug. Five methods of action were considered: high license, local option, farming (the objectionable method of the Spaniards for the purpose of getting revenue), prohibition and monopoly. Prohibition is said to be "im-

practicable in an Oriental population." There are 70,000 Chinamen in the islands, and they are all propagating the use of opium. The system recommended is one of exclusive government monopoly, limiting the right of importation, wholesale and retail, of opium to the government, the exercise of the governmental function to be entrusted to upright, intelligent, honorable and well-recommended persons, following the practice observed in Java, with the object of eliminating from such a responsible trust all personal and commercial interests which would tend to extend the sale of the drug. The recommendation is also made that the monopoly be replaced as soon as practicable by one of absolute prohibition. A system of registration and licensing for all chronic smokers is urged, limiting the right to procure opium in definite quantities to them. As a corrective and educative measure, all Filipino opium habitues are to be deprived of the right of franchise and to be ineligible to all public offices, municipal, provincial and insular. Gratuitous treatment of all habitues wishing to free themselves from the opium vice is to be provided at government expense in the hospitals. Careful study of this question should be taken up by concerned philanthropic workers, so that they may take an intelligent part in shaping the kind of legislation that will be really the best for the people in the islands.

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John Foster Kirk, sometime editor of *Lippincott's Magazine*, died on the 20th at his home in Chestnut Hill, Philadelphia. He was born in Frederickstown, N. B., in 1824. He received an academic education at Halifax, N. S. He came to Philadelphia with his parents in 1842, and took up literary work, soon attracting widespread attention. His best-known works are "A Supplement to Allibone's History of Authors" and "History of Charles the Bold." He was secretary and assistant to William H. Prescott, the historian, from 1847 to 1859, and edited an edition of Prescott's works. Many of his ablest articles appeared in the *North American Review*. In 1870 he was made editor of *Lippincott's*, and held that position until 1893. From 1885 to 1888 he was a lecturer on history in the University of Pennsylvania. He lived in Germantown from 1870 to 1893, and since that time had been a resident of Chestnut Hill. John Foster Kirk's wife is Ellen Olney Kirk, who is well known as a writer.

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Before the Institute of International Law meeting at Edinburg Sir Thomas Barclay spoke at considerable length of the agitation regarding a treaty of arbitration between Great Britain and America. He said that he hoped as soon as the election in the latter country was over substantial progress would be made in this direction, irrespective of which party was victorious. He explained there had been doubt regarding the attitude of Canada on this subject, but he had addressed meetings throughout the Dominion and found the proposition to settle differences with America by arbitration was warmly welcomed. Sir Thomas said the peace of the world now depended upon the power of neutrals, and instanced the fact that the United States in the Venezuelan affair sent Great Britain, Germany and Italy to The Hague in order to settle their claims.

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Count Tisza, the Hungarian Minister of the Interior, has rendered a decision prohibiting the Mormon propaganda within Hungary, upon the ground that such a movement is undesirable both from the standpoints of state policy and religion. The immediate occasion of the decision was the expulsion of two Mormon missionaries, who came from Salt Lake City to Temesvar eighteen months ago and attempted to organize a Mormon community among Hungarians who had formerly resided in Utah. The two missionaries were promptly expelled, whereupon their Hungarian friends appealed to the Minister of the Interior, the result being the present decision.

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At the recent Trades' Union Congress at Leeds, England—Great Britain's parliament of labor, and the most widely authoritative organ of industrial opinion in the world—the question of international peace was in evidence in a practical way. It was unanimously agreed that Peter Curran should carry with him the fraternal greetings of the congress to those engaged in the peace movement who will be gathered in Boston. This is believed to be the first time there has been such a formal delegation to an international peace congress on the part of the body which represents the mass of a million and a half of the organized workers of England.

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The newly-appointed Minister of the Interior of Russia, Prince Sviatopolk-Mirsky, upon his arrival in St. Petersburg was given a reception that was in the nature of an ovation. A great deal is expected of him by the public and the newspapers. The hope of much genuine accomplishment is based on the knowledge that the Prince comes into power enjoying to a peculiar degree the confidence of the Emperor. Sweeping changes in the Ministry of the Interior are anticipated. Little of the Plehve regime is expected to survive.

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In an address at St. Louis, on "The Future City," Professor Wuarin, of the University of Geneva, maintaining that the individual should be subservient to the community, declared that, from a sanitary consideration, high buildings were detrimental to public health, and would, therefore, ultimately disappear from the topography of the future city. He said that the increase in the value of property on the outskirts of cities would compensate for these restrictions.

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Says a dispatch from Washington, the experts of the United States Navy are preparing plans for a new battleship, which, when completed, will "eclipse any fighting machine now in existence." The battleship will be from 18,000 to 20,000 gross tonnage.

BIRTHS.

BUNTING.—At Yeadon, Pa., on Eighth month 21st, 1904, to Chalkley B. and Anna G. Bunting, a son, named Edwin Barram Bunting.

LEWIS.—At Radnor, Pa., Seventh month 23d, 1904, to Levi and Henrietta Beistle Lewis, a son, who is named Tryon Lewis.

DEATHS.

BROWN.—Ninth month 13th, 1904, Elizabeth Brown, daughter of Arthur and Martha Borradaile, aged over 85 years. She was born near Moorestown, N. J., Eleventh month 1st, 1818. She was married to Levi H. Brown, Seventh month 26th, 1838. To them were born two children—William D. Brown and Martha A. Gibson, at whose home she has lived for twenty-one years. She came to this country when a child of eight years, with her parents, when the only way of traveling was with wagons. Coming at that early date she had to endure the hardships of pioneer life. Her married life was of short duration, she being left a widow with two small children in three short years after marriage. She then returned to her father's house, where she was the mainstay of the home, caring for her invalid mother until she reached the advanced age of 92 years. Disease then fastened itself upon her, and she removed to the home of her daughter where she was most carefully and patiently cared for to the end of her long life. Her mental affliction during the last eight years of her life required constant care and attention. Her husband was a birthright member of Westfield Monthly Meeting of Friends. She never became a member, but was a Friend in principle, manifesting her Christian faith even in her mental suffering. She was a constant reader of the Scriptures, having read the New Testament through at least fifty times. One of her last expressions was, "Heavenly Father, cleanse us from all sin. Give me a clean heart and renew a right spirit within me."

EVANS.—At her home, No. 19 East Central Avenue, Moorestown, N. J., on Ninth month 16th, 1904, Rachel L., widow of Joseph T. Evans, and daughter of the late Abraham and Abigail (Thorne) Lippincott, aged 84 years. The funeral took place from the Friends' Meeting House, Moorestown, on Second-day, Ninth month 19th. Interment at Westfield Burial Ground.

EYRE.—At the home of her son-in-law, Charles S. Platt, Norristown, Pa., Ninth month 20th, 1904, Macre P. Eyre, in the 89th year of her age.

She was for many years a beloved overseer and elder in Makefield Meeting, which services she faithfully performed. Having been a birthright member of the Society of Friends, this dear friend had inherited its principles, and her long and beautiful life was an exemplification of this inheritance. Truly she "lived her creed," and proved her love to God by love and kindness to those by whom she was surrounded, or came in contact. For several years confined to her chair by an accident, her bright, cheery disposition, her interest in all good works, her sympathy with the young, her gentle patience in suffering, all tended to endear her to us, and the influence of her life reached out far beyond the limits of her room. Her funeral at Makefield, on the 23d, was largely attended. Sarah T. Linville, Elizabeth Lloyd and others bore loving testimony to her beautiful character and life.

HAYES.—At her home, near Embreeville, Pa., Ninth month 21st, 1904, Carolien Hayes, widow of Jacob Hayes, in her 94th year; a member of Caln Quarterly Meeting. Interment at Romansville.

She was born in New Castle County, Del., 1810, daughter of John C. and Albina Philips.

Carolien Hayes was a Friend of the older type; a pupil at Westtown; living the serene, wholesome country life, on the old farm beside the Brandywine, in Newlin Township, Chester County, which had been in her husband's family since Colonial days.

Through her life of nearly a century she loved her meeting, and was long a regular attendant at Romansville, being in recent years the last survivor of the older membership there.

Her memory reached far back in the century; one of her earliest recollections was that of journeying to Washington in the presidency of the younger Adams, and of hearing Webster and Clay in the Senate.

Cheery hospitality was a leading characteristic with Carolien Hayes. In her early and middle life, visiting among friends and relatives and receiving them at her home, was one of her chief pleasures; and in her later years she was the center of a happy family group, taking lively interest in all their doings and ever welcoming their companionship and love. The merriment of her little great-grandchildren, of whom she had twelve, always entertained her; she liked to have them about her, and she shared to the very last in their cheeriness and sunshine.

She dearly loved the trees and flowers, taking delight in faithful tending of lawn and garden until far advanced in age. The last day before her brief fatal illness she sat with friends on the porch of the old homestead, and watched the peaceful meadow and the well-loved Brandywine. Her quiet happiness in the bright flowers and the brimming stream, and then in the firelight and song as she sat on that last evening among the young people round the hearth, will remain as a beautiful memory for us.

Her long full life, rich in goodness and peace and joy, now gains a consecration which cannot be forgotten with the passing years. J. R. H.

KEYSER.—Passed away in Wrightstown on the morning of Ninth month 4th, 1904, Margery Smith Keyser, widow of Wm. Keyser and daughter of the late Ralph and Miranda Walton Smith, aged 71 years. Interment at Wrightstown, Pa.

LEVIS.—On Ninth month 18th, 1904, Abbie A. Levis, wife of C. Grover Levis, of Catisville, Pa., and daughter of the late John W. Thatcher, of Aston Township, Delaware County, Pa.

PUSEY.—On Ninth month 5th, 1904, Helen C., daughter of Edwin and Elizabeth Hoopes Pusey, in the 24th year of her age; a member of London Grove Monthly Meeting, Pa.

THOMAS.—At King of Prussia, Chester County, Pa., on Ninth month 19th, 1904, Joseph W. Thomas, aged 73 years; an esteemed member of Radnor Monthly Meeting.

REBECCA W. HAGERTY.

Rebecca W. Hagerty was born in York County, Pa., being a daughter of Job and Rhoda (Altemus) Hoopes. In girlhood she attended school in Chester County, and later married William Henry Marvel, of New Garden, Chester County, Pa., who died, leaving her with two children, Howard T. Marvel, of near Avondale, Pa., and Mary R. Marvel, of West Chester.

She afterwards married Washington Hagerty, of London Grove, and in 1874 they moved to West Chester, where she passed the remainder of her life. One son, Howard Hagerty, of Philadelphia, was born to them.

She was a person of most amiable and unselfish disposition, always looking upon the bright side of life, seeing the good in her friends and ever excusing their faults. She was very domestic in her tastes and extremely fond of her home. She spent most of her life administering to the comfort and welfare of her dear ones, but being social in her nature she ever welcomed her friends with a genial smile and a cordial manner, and was very fond of and interested in the young. A friend has truly said of her: "Her gentleness, patience and motherhood will be like a beautiful picture to you, full of memories that will be helpful as well as a comfort to recall."

She endeavored day by day to live nearer the Father, and ever prayed that she might be prepared when the summons should come to go to meet the loved ones gone before.

NOTES.

Much interest is being expressed in the graded course of lessons proposed for use in our First-day Schools, and all teachers who can possibly arrange to do so should be present at the First-day School Association meeting, to be held at Race Street, Philadelphia, Meeting House, on Eleventh month 5th, 1904.

At their opening meeting, Tenth month 10th, the Young Friends of Philadelphia will hold their annual exhibition of photographs taken by members during the summer. It is desired that all contribute toward making it as extensive and interesting as possible. It should be especially interesting this year, as many Friends who went to the Conference will be able to exhibit Canadian pictures and scenes of the northern waters.

As delegates to the Peace Congress in Boston in Tenth month, John L. Thomas, of Pendleton, Ind., and Martha J. Warner, of Selma, Ohio, were appointed from Indiana Yearly Meeting; from Toronto Friends' Association, Prof. McCurdy

and William G. Brown, of Toronto, and Thomas Jeffrey, of Cape Breton, have been appointed. Other Friends whom we know of as having a prospect of attending are Agnes Kemp, of Swarthmore, Pa.; R. Barclay Spicer, of the FRIENDS' INTELLIGENCER; Dr. Edward H. Magill, of New York; David Ferris, of Wilmington, Del.; Arabella Carter, secretary of the Universal Peace Union and associate editor of the *Peacemaker;* Dr. Sarah T. R. Eavenson, of Philadelphia; Susan W. Janney, of Philadelphia; Abby Mary Hall, of Swarthmore.

The following word comes from our Friend, A. Curtin Russell, of Cleveland, O., where there is as yet no meeting of our branch of the Society:

"We have had a very pleasant and profitable visit from John J. Cornell and his wife. They came to Cleveland from Ohio Yearly Meeting, and were here on First-day, Ninth month 4th. We attended Orthodox meeting. John J. Cornell was invited to the platform and spoke briefly. In the afternoon he had a meeting in Wade Park, where Union services have been held during the summer. On Seventh-day evening we had several friends and neighbors at our house. Among them were Walter Malone and his wife, Emma, who are the leading persons in the Orthodox Friends' Meeting here, and have a Bible Institute in connection with this meeting."

Charles Wagner, author of "The Simple Life" met with the Friends at Arch Street, Philadelphia, at their Fifth-day morning meeting on the 22d. "The benefit," he said, "that comes to me from this service is beyond telling. It fills my soul. Your simplicity, your sincerity, are the ideal attitudes for worship. What spiritual power comes in such a period as the time you set apart for silent contemplation! Then, the heart expands, the soul grows, the mind is cleared. Such meditation enables us to see ourselves as we are; brings us close to the Father. I admire the Friends for what they do and for what they are. Plain speech and simple living make men and women great. You have left an impress on your city and your country that cannot be removed."

Little Britain Monthly Meeting, Lancaster County, Pa., was organized in Tenth month, 1804, and at a recent session a committee was appointed to arrange for a proper observance of the centennial.

This committee organized with Howard Coates, of Little Britain, chairman, and Annie E. Hambleton, of Wakefield, secretary. Seventh-day, Tenth month 22d, has been selected as the day, and Little Britain Meeting House the place for the meeting.

Of those who will appear on the program, President Swain, of Swarthmore; Joseph S. Walton and Edwin R. Buffington will represent the society at large. Elmira King Wood, Charles E. Brown, Lewis K. Stubbs and Wilmer P. Bolton, whose great-grandfathers were active members at the opening session, will represent the old families, while Granville Coates and Howard Coates will speak for the younger, with a family membership of seventy years. A cordial invitation is extended to all.

The First-day School, held at Fifteenth and Race Streets, Philadelphia, will re-open First-day morning, Tenth month 2d, at the regular hour, 11.45.

An effort has been made to meet the existing needs of a more thorough acquaintance with Biblical teachings and a better understanding of the principles of the Society of Friends. We expect to follow in our classes during the coming season the carefully graded course of study adopted by the late Toronto Conference.

This course provides Bible stories for the little children, followed by the historical narrative of the Old and New Testaments; a study of the organization of the Society of Friends, their testimonies and history; ethical and moral lessons based on the works of the prophets, and also from the gospel messages, and study of the Bible as literature.

It is hoped that this central location and convenient hour will induce Friends and others interested to attend regularly, and that they will be active in giving information of our work among acquaintances, extending a cordial invitation to meet with us in our desire for mutual helpfulness.

ARTHUR C. JACKSON, Superintendent.

The Junior Conference Class at Girard Avenue, Philadelphia, has sent out the following invitation:

The Executive Committee take pleasure in calling thy attention to the re-opening of the First-day School, Tenth month 2d, 9.45 a.m., and at the same time ask thy co-operation in the effort to make our Junior Conference Class the established success necessary to the welfare of our First-day School and our own interest.

For the 2d inst. we anticipate liberal discussion on interesting subjects.

Tenth month 9th, "Constantine and His Relation to the Church," "Council of Nicæa," "Use of Civil Power by the Church."

Tenth month 16th, "Leo, the Great, His Life and Work," two papers on the social life of the time.

We hope thee can be with us and lend thy assistance to make the opening days of our class a success.

Let us enroll thee as a member, in order that we may have our membership record completed at an early date. Will thee indicate thy feelings in the matter on enclosed card?

Trusting to see thee on all class occasions, we are,

Very cordially thine,

THE EXECUTIVE COMMITTEE,
CHARLES H. PAXSON.

COMMUNICATIONS.

FROM A FRIEND IN AUSTRALIA.

[After disposing of certain matters of business, including the renewal of his subscription to the INTELLIGENCER, a Friend writes as follows:]

We very much appreciate the FRIENDS' INTELLIGENCER, and hardly know how we could get along spiritually without it. We are so situated as to be for practical purposes cut off entirely from Friends and Friendly connections, except what we get through this paper. My wife and I sit down every First-day morning, usually alone, although sometimes joined by a few others who have been drawn toward Quakerism through our passing our copy of the INTELLIGENCER on to them. They in turn hand it to others, and now every copy goes to five families regularly, sometimes more, none of whom knew anything about Friends previously, beyond the hazy ideas that are floating about.

After nearly six years in Australia I am persuaded that there is a field white unto the harvest here, as there is a growing discontent with the clergy-bound churchianity, and Quakerism, if of the liberal type, would win many adherents whenever presented. . . . I find an open door whenever I broach the subject, and my copy of the INTELLIGENCER is eagerly looked for by those to whom it is passed on, even though three months or more old. I am hoping the way may presently be opened for more extended efforts on my part, and doubtless this will be so when the divine controller of human affairs sees that the time is ripe.

I noticed in the account of last year's Philadelphia Yearly Meeting that it was directed that some thousands of copies be printed for free distribution of H. M. Jenkins's "Religious Views of the Society of Friends" and Isaac H. Hillborn's "Principles of the Society of Friends." If not all disposed of I should like some, as I know I can put them to good use; perhaps a couple of dozen of each. I sent for a few of H. M. Jenkins's, which he supplied before his death, and have one left. This is getting worn out through constant lending. Also, if there are any copies of Henry Wilbur's "Fellowship in Religion" for free distribution, I could use a number to good purpose. The need here is not so much explanation of Friends' principles and views as short, bright presentations of truth, with just the information that Friends hold the truth and welcome the coming of those who are similarly convinced. The fundamental principle of the inspeaking Word and the unnecessity, amounting to a positive retrogressive influence, of a paid ministry, has an ever-increasing hold upon Australians in a hazy, indefinite way. Something is needed to crystallize this in individuals and concentrate them in meetings. . . . Respectability and evangelicalism are out of touch with the rapidly-forming Australian national feeling. I feel sure Race Street Quakerism is what is needed, and am prayerfully hopeful the way may open out soon. GILBERT ROWNTREE.

West Sanely Bay, Tasmania, Australia, 8th mo. 24.

Under the new regime of universal manhood suffrage, the State has become like a mining camp on the frontier. We claim that it should be reconstituted as a household, where, if a man is at the head for the protection and the defense, woman shall have her equal place as the mother, the daughter, the caretaker, the administrator, the conserver. We do not propose to change the existing sphere of women.—*Mary Putnam Jacobin.*

BLUE RIVER QUARTERLY MEETING.

Blue River Quarterly Meeting was held at Benjaminville, Ill., Ninth month 3d, 1904.

The Meeting for Ministers and Elders met at two o'clock Sixth-day. While there were not many in attendance, yet there was a spiritual unity felt that will bind all who come close to the All-Father. From the reports there seemed to be a diverging line, but we think it is only from the standpoint of our observation.

Sixth-day evening the First-day School Quarterly Conference held its session. All reports manifested good work being done. Benjaminville school gave a review, in which two classes were represented. The primary class gave the golden text of each lesson. The other was well drilled and showed much care, both on the part of the teachers and scholars. Many commendations were given.

Seventh-day morning the quarterly meeting convened at the usual hour. The first meeting was a memorable one, in which spirit touched spirit, and many expressions gave evidence that there was much interest in the worship. In the consideration of the state of Society, by the reading and answers of the queries, we were often reminded that there was a deeper inquiry concerning the welfare of our lives, and it was not in the letter, but in the life. The subject of a new directory was considered and referred to the yearly meeting for its consideration, though the general thought expressed was that it was not necessary to have any but the list of isolated friends.

First-day school, the next morning, began a little before ten o'clock, and was an interesting occasion. In the meeting for worship there was not only the silent travail of spirit, but vocal utterance that touched the fountains of soul life in many minds, and all gave expression that it was good to be there.

The absence of two dear Friends, Elizabeth H. Coale, who was not able to be out but two hours on Seventh-day, gave us a feeling of sadness, and we felt lonely as we missed her active mind in the consideration of the business, but hope she may be restored to us again as of old. We also felt the absence of Joshua L. Mills, whose death occurred last fall, we having been at only one quarterly meeting before with him absent. It seemed we could not believe that he would be with us no more, and we involuntarily said, "Absent, but not forgotten."

An evening meeting was held, and once again we were inspired to say, "It is good to be in the place of worship," and rejoiced in the privilege of meeting with those who had been so long our companions in spiritual things. We remained in the neighborhood and visited for a few days before going up to the yearly meeting. Many pleasant memories come over the mind as we remember the close associations that were wont to be ours in the years that we lived in that locality, and we return thanks that it ever will remain to be cause of thankfulness, as we go over there; but many new faces are there, and it is few that are left of the old ties.

Hoopeston, Ill. MARY G. SMITH.

DO WE NEED ENTERTAINMENT IN MEETINGS?

[Read by Alfred Paschell before the after-meeting conference class at Doylestown, Pa., Ninth month 11th, 1904.]

The question is a natural one, in the times in which we live, and is practically impressed upon our attention because of existing conditions and by thoughtful comparisons. The census of Friends does not show increase. Our young people are demanding something in social and intellectual relations.

The former condition indicates a need; the latter is healthful and promising. It betokens life, activity, interest, solicitude, on the part of members, in connection with Friends' history and the principles for which the Society has born testimony. It evidences life, sincerity and earnestness, especially among the younger elements, that are encouraging for to-day and promising for the future.

The question suggested seems to be answering itself, for itself, in increasing degree, in many Friendly communities. There is no disposition toward change as to the meetings themselves; but supplementary to them it is felt to be encouraging and profitable to join efforts and exercise, in mental and moral work. That there are many associations proves the fact and points the reason.

The situation reached, therefore, may be said to be proof that it is not entertainment in meetings which Friends seek, but an additional opportunity for work which may be fairly called collateral to our religious assemblages.

To go a step further, other questions arise: What shall the work be? Who shall engage therein?

As to character of work. Whatever cometh to the individual to do—mental, moral, vocal, physical, social—which fulfills the standard of righteousness, is good wark. Actions are worth more than words, for the good of others is above the pleasuring of one's self. In the common work of association, of a religious-social character, different fields will open up before different collections of individuals; different themes will suggest themselves to different persons. Whatever is earnestly done, to the glory of God, to the uplifting of man, cannot fail of proving helpful and beneficial; and they who do most of work are they who will gain greatest advantages.

As to who shall engage in work. For the advancement of the individual each should participate. For the encouragement of meetings and the support of the principles of the Society all should unite

The younger people should be invited and encouraged to select and engage in such efforts as may enlist their attention and stimulate their interest. It is the strength of argument in favor of the use of music as a part of religious service that many people may participate therein. Now, if other work may be substituted for music, work which each person may pursue individually, the result will be more marked than the combined effort of singing—just as all individual undertaking is more forceful and more rapid than the movement of masses. This is especially applicable to Quakerism, the world's foremost exponent of individuality in spiritual relations.

Here, then, is the situation we have reached. There is a manifest disposition—and a need back of it—for more active work of a character appropriate to and connected with the Society and what it stands for. It is in no degree antagonistic to our silent meetings, but supplementary thereto.

That work which is good in principle and practical in character—mental, moral, spiritual—is worthy to engage the attention and study of Friends, and to influence their lives and their relations with their fellow human beings.

The most promising plan is the individual method—each originating and furthering work, for himself or herself, considerate of others, aiding them where possible, contributing to the general amount of education, advancement and spirituality of all, yet controlled by the inner personal influence of devoted earnestness.

The world never more urgently needed excellent individuality in religion, morality, society or civics than now. No country more needs the exercise of these virtues and examples therein than a republic. No people should be more alive to this need, and their obligations, than the citizens of a democracy. Of all mankind none more than Friends owe a duty, of leadership and self-denial, in behalf of testimonies, principles and the traditions that are the Society's heritage.

There is broad field for work and obvious need for workers. The founders of Quakerism, in their day, recognized the duty incumbent upon them. Like obligation is before each of our doors now. Work occupied the early Friends' time and attention. They did not realize a need for entertainment. So shall it prove in the present.

The organizations springing up denote the inherent activity of young minds, and their unerring impulse towards earnest undertakings. When this impulse finds its fruition then will entertainment, work and religious education be combined and the former will be merged in the service the latter will produce.

Then the question first suggested will have been profitably solved—for the individual first, for the Society in a secondary degree, and for the world at large, by the force of precept and example, and the impressiveness of faithful devotion consistently pursued.

PURITY.

[Written by Mary C. Blackburn, of Baltimore, and read in the First-day School at Fishertown, Pa.]

We have met to-day, not all members of one denomination of Christian people, but all are fellow candidates for immortal life, beginning here and extending on beyond, and we desire that this life shall be a happy one.

The question, then, arises, How shall we make it so?

We feel to answer, Largely in service to our fellow man, and in entering upon this work we should always remember to ask divine aid for its performance. In passing through this life we are constantly liable to come in contact with impurity in its varied forms.

In looking over a book a short time ago I was impressed with the language used therein, which said, and I believe truthfully so, that they who are impure in private life cannot long be pure in public. We cannot lead two lives. Either the higher aspirations of our nature will lift up the lower, or the lower will drag down the higher.

Then, surely, parents should commence when their children are at a very early age to instruct and to fortify them against the many evils by which they may be confronted. There should be no false delicacy existing between parents and their offspring. They should speak plainly but reverently of the wisdom, purity and beauty of the human body as it comes from the divine Father's hand in accord with His law. Children will not remain long in ignorance of their being, and they should not. If the mother does not teach her daughters what her heart dictates as purity, truth and right, somewhere, somehow, they will get the other side. The father is equally responsible that his sons be carefully, judiciously and in tenderness, love and sympathy informed of the dangers that lurk in and about their pathway as they go on in life, but that there is a protecting care which is sufficient to keep them from evil. God's love is just as full and free to-day as ever it was. But we need a larger recognition of our spiritual and mental forces in governing our animal nature. And as mankind advances in civilization and religious thought we may confidently hope for this. God will meet every endeavor on our part as we seek to know and to understand the truth, for divine inspiration will come to man so long as there is anything needed to be done.

We know that the aim and object of life should be perfection, and if we are in our normal condition we long for this. Our passions, if rightly directed, are but impulses toward our Creator. Then the parents' hands should be firmly placed in God's as they seek to lead their children toward Him, constantly keeping in view the thought of divinity within them blended with the humanity. And they should be carefully impressed with the necessity of keeping their thoughts pure, for of a truth "as man thinketh in his heart, so is he," for our thoughts actuate our lives and mould our character for good or evil.

Nothing should impede the parents' vigilance in guarding their young family against the pernicious literature that is sown broadcast throughout our land. Important as all educational mediums may be, there is none, perhaps, requiring greater watchfulness and care than that which enters every household through the papers of the day. The press does much to mould the thought, and impressions gained under its influence may form a basis on which rests the good or evil of the whole future life. Sin is sometimes presented in such insidious forms its presence scarcely can be recognized until its mission is fulfilled. Then let us, as faithful stewards, banish hurtful papers from our homes, and seek only such as will make no compromise with wrong. Let us so guard these avenues of evil that when the warm young hearts go out from our peaceful firesides to wider fields of duty they will carry with them deep convictions, leading ever to the right. The sentiments and the mode of thought of a community are largely a reflex of their daily papers. So potent a factor are they in character building that the best welfare of the nation is dependent upon them. Then let us be watchful that they bring into the home only that which is dignified and that which will inspire to pure, noble thought and action. They will then prove to be a lever to lift the moral standard of our people to a higher and better plane of life.

GEORGE SCHOOL NOTES.

School opened Seventh month 15th, with an enrollment greater than ever before in the history of the school—174 boarders and 34 day students.

Seventh month 17th a reception was given by the old students to the new; and, after spending the early part of the evening in the parlors, all were invited to the assembly room, where they had the pleasure of listening to illustrated talks by Dr. Walton, Prof. Hiatt and George Walton on the trip which they took during vacation through Scotland and England.

The Whittier Literary Society held its first meeting Seventh month 24th, with Mahlon Knowles as president, and Lucile Gawthrop as secretary. The program consisted of the following: Piano solo, Lucile Gawthrop; declamation, "The Black Horse and His Rider," Fred Chambers; a paper, "My Trip to the St. Louis Exposition," Roger Walton; recitation, "Sara and Arabella," Anna Richards; reading of "The Whittier Greenleaf," Anna Stubbs; piano solo, Wm. Jenkins; reading, Ruth Price; two scenes from "Birds' Christmas Carol," by nine of the members.

Lu Nette Garlock, who has had charge of the Girls' Physical Training Department, has accepted a position at Bryn Mawr

as director of physical training during the absence of Dr. Smith. The vacancy at George School will be filled by Olive Pyle, a graduate of George School in 1900, and a graduate of the Boston Normal School of Gymnastics in 1901.

M. A. G.

SWARTHMORE COLLEGE NOTES.

Swarthmore College was formally opened by President Swain addressing the students at collection on Fifth-day morning, Ninth month 22d. After the address, which was published in last week's issue of the INTELLIGENCER, he introduced the new professors—Robert C. Brooks, assistant professor of economics and social science; Franklin Spencer Edmonds, assistant professor of law; Charles E. Darling, assistant professor in mechanical engineering, and Garret W. Thompson, an instructor in English.

Later, on Fifth-day, President Swain left for a week's visit to St. Louis, where he was invited to address an educational convention at the Exposition.

On the evening of the 23d the Somerville Literary Society held its opening meeting. In place of a literary program the regular election of officers for the first semester was held.

There was a full attendance of students and friends at meeting on First-day morning, the 25th. Prof. Hoadley read an interesting paper, addressed particularly to the new students, advising them to make the best of this new life they are entering.

BOOKS AND MAGAZINES.

In this month's *Century* Dr. S. Weir Mitchell concludes his autobiography of Washington, and Edith Wharton contributes the last of her papers on "Italian Villas and Their Gardens." John Bates Clark discusses the real dangers of the trusts, and suggests some remedies. Anne Warner, author of the Susan Clegg narratives, tells a humorous story of "Jathrop Lathrop's Cow." The most sensational article in the number, although there are two war papers, is one that tells farmers of a new discovery—how to inoculate the ground. The writer says: "A portion of inoculating material as it is mailed to the farmer by the government consists of three different packages. . . . The package can be carried in your pocket, and yet does more work than several cartloads of fertilizer. It costs the government less than four cents a cake, or less than a cent an acre, and saves the farmer thirty or forty dollars, which he would have to spend for an equal amount of fertilizer. Different cultures are sent for different crops. The results have been surprising."

The serious article of this number of *St. Nicholas* is the account, by George Ethelbert Walsh, of "What a Lump of Coal Could Do." He shows, with much interesting detail, how a laboring man could carry in his pocket enough potential energy to perform all his tasks for several days; how the energy in one lump of coal would be sufficient to run an electric motor car full of passengers two and one-half miles at the rate of twenty miles an hour, or carry a train of six ordinary cars and a heavy Pullman sleeper and dining room car one-sixth of a mile at the rate of twenty-five miles an hour. F. B. Wickersham's sketch of the life of Mme. Ronner, under title of "Pussy's Friend," is illustrated with reproductions of several of Mme. Ronner's delightful cat sketches.

McClure's has more than the usual allowance of stories, beginning with a pathetic story of child life by Frances Hodgson Burnett. For readers who find fact more interesting than fiction Lincoln Steffens discusses the political situation in Illinois under the heading, "Enemies of the Republic." He claims that after an eight years' political war, within the party lines, the Republican party in that State has been brought to represent the people. While showing how large business corporations have corrupted politics, the writer shows also how good citizens can prevent such corruption if they will work together with courage, patience and good sense.

Scribner's Magazine for Tenth month contains an article on the British Royal Academy, by its secretary, Fred A. Eaton. He gives an interesting account of the great men and great pictures which are associated with Burlington House. A phase of the Russo-Japanese war is shown by Thomas F. Millard, who has been four months with Kuropatkin's army. He outlines the main course of the campaign in Manchuria, and describes the causes which have led to the Russian defeat.

The admirable paper on "Old English Sacred Drama," by Prof. Felix E. Schelling, in *Lippincott's Magazine*, seems to be in response to the awakened interest in "Old Morality" plays. The illustrations are particularly arresting and enlightening. "The Winter Window-Garden," by Eben E. Rexford, an authority on floriculture, tells just what should be done now to insure the lovely cheer of bloom throughout the winter.

Bulletin No. 68 of the Pennsylvania State College of Agriculture Experiment Station presents the results of trial at the station of various methods of steer feeding. These bulletins are distributed free of charge to residents of the State of Pennsylvania, and will be mailed regularly to any who so request. Address, Director of Experiment Station, State College, Centre County, Pa.

THOROUGH-GOING WORK FOR PEACE IN FRANCE.

[By John Graham Brooks in his recent book on "The Social Unrest;" from his chapter on the work of the Radicals in France.]

This brief account would lack both truth and justice, if it failed to note another high quality that is perhaps at present more useful to the cause in France than the best "municipal housekeeping." This is the socialist appeal to the national conscience to begin disarmament. Under the magnetic leadership of the scholarly Jaurés, thousands of Frenchmen are for the first time admitting the vast stupidity of the increasing military burdens of that people. In the name of the working classes, Jaurés cries halt to this criminal policy. With a sustained moral passion that reminds one of Mazzini, he calls upon his countrymen to rise above the petty provincialism "marked off by the surveyor's line," and "enter upon the ways that lead toward self-respect and brotherhood." His stinging utterances against the slowness and inactivity of the church, in this effort toward an international morality, has stirred multitudes of people in that country. "Is the work," he asks, "which the professed followers of Christ have so infamously neglected, to be done by socialists?"

In a great hall packed with students, I once heard a three-hours' debate on this subject, between a priest and a socialist. It was the heavy task of the priest to argue, throughout, for the necessity of the army, "human nature being as it is." Every popular catchword about the flag and patriotism was brought into skillful use, in his apology for Christian nations in their elaborate preparation to carry slaughter and death among their fellow-Christians. Was not a great army and navy forsooth the best safeguard of peace?

The plea of the socialist was for a policy, every practical aim of which should lead toward fraternity, by throwing off the express signs and symbols of enmity. For a long future, he admitted the necessity of a "home militia" for possible self-defence, but asked that every youth be taught ethically that all preparation for offensive war is a crime against humanity and the last insult to the Christian tradition which stands (if it stands for anything) for peace and good-will among men.

I came away from this debate with a professor in the local university. He said with much feeling, "To have that debate here once more would unchurch every student in the university and make him a socialist, if it has not already done so."

It is in this spirit that socialists are uniting in a noble attempt to sting Christian nations into some sense of moral shame because of this great iniquity. In this holiest of all crusades, Jaurés and his followers are at the front.

DEFECTS IN NEW EDUCATIONAL METHODS.

Professor Barrett Wendell's article on "Our National Superstition" in the current number of the *North American Review* will be read with profound interest by all who are interested in the education of American youth. Americans believe that our national salvation depends upon education, and in that belief they spend vast sums upon schools and colleges. What kind of education do these institutions impart? The answer which Professor Wendell gives to that question is discouraging, is even appalling. He was for years a member of a committee in Harvard, whose duty it was to scrutinize the qualifications of students from other colleges who desired to become candidates for degrees at Harvard, and his testimony is that the committee were frequently confronted with Bachel-

ors of Arts who seemed virtually uneducated. In the course of his experience, also, it has seemed to him that the boys who reach college from preparatory schools are proving flabbier and flabbier in mind. This phenomenon Professor Wendell regards as a proof of the failure of the new methods of education, whereby, after the fashion of the kindergarten, the pupil is permitted to confine himself to subjects which interest him. Such methods make no provision for the training of the will, and it is the faculty of voluntary, as distinct from spontaneous, attention which education, in the broad sense, ought surely to cultivate. Looked at from this point of view, the classics and mathematics were better instruments of education than for a long time many people have supposed them to be. Professor Wendell says:

"You can hardly imagine a subject, essentially uninteresting, which would not reward plodding work with a similar result—with substantial ignorance of the matter studied, but with increasingly and lastingly muscular power of voluntary attention. The only actual practical virtue which lies in the traditional subjects comes mostly from the accident that they are traditional. As a natural consequence, they have acquired, through the centuries, a degree of precision not yet attained by any rivals. Even unsympathetic and unintelligent teachers can, therefore, keep closer watch of them. If the attention of boys who study classics or mathematics begins to wander, it can instantly be perceived as vagrant. If it errs, its errors can swiftly and certainly be corrected. And the very fact that the classical languages are dead, and that the abstractions of mathematics must generally seem repellently lifeless, is part of the secret of their educational vitality. Of late years, it has often been supposed that training in natural science would do more for the power of voluntary attention, and therefore would have a higher educational value, than training in the old humanities. So far as my observation has gone, this has not yet proved the case. And one reason why it has not, I am disposed to think, is because the natural sciences are apt nowadays to prove a shade too interesting. In the end, accordingly, like other alluring things, they often excite an attention more nearly spontaneous than voluntary. If so, the study of them would inevitably result rather in technical information and habitual aptitude of a special kind, than in any broad general training, available for any other service than that immediately concerned."

A COINCIDENCE WITH SIGNIFICANCE.

We see it noted in a contemporary that the Czar's son and heir was christened at Peterhof on the anniversary of the day on which that monarch issued to the world his famous proposal for a Peace Conference. It may or may not have been a mere coincidence; it probably was one. But one would fain hope that the significance of the day may be of good augury for the future of Russia and her coming ruler. The Hague Tribunal has already done some good, and is likely to do a great deal more as the years go on. And albeit the Czar's sincerity in his solicitude for peace has been put in question through subsequent events, we have never been disposed to doubt that his peace proposals were the outcome of personal conviction and desire. The heir to the throne of all the Russias, if he lives, will see great changes in the administration of that great empire, we believe, before he comes to the throne. The constitutionalizing of Russia must come about—or her destruction—before many years.—*Christian Guardian* (Toronto).

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.; First-day School, 2.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 11.00 a.m.; First-day School, 9.45 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

10th mo. 1st (7th-day).—Girard Ave. Young Friends' Association at 8 p.m. Opening meeting for 1904-5. A cordial invitation to come and bring others.

10th mo. 2d (1st-day).—At Birmingham Meeting House, Chester County, Pa., a circular meeting, under care of a committee of Concord Quarterly Meeting, at 3 p.m.

10th mo. 2d (1st-day).—Opening day of First-day School at 17th St. and Girard Ave., Philadelphia, at 9.45. Both Junior and Senior Conference Classes begin the season's work at the same time.

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 640.)

10th mo. 2d (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen St., West Philadelphia, at 3 p.m. This is the first meeting of the season, and it is earnestly hoped that a goodly number may be present. All interested welcome.

10th mo. 5th (4th-day).—Farmington Half-Yearly Meeting, at Farmington, N. Y., at 11 a.m.; ministers and elders, day before, at 2 p.m.

10th mo. 8th (7th-day).—New York Monthly Meeting at Schermerhorn St., Brooklyn, at 2.30 p.m.

10th mo. 9th (1st-day).—Friends' Meeting, at Reading, Pa., at 11 a.m., will be attended by Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches.

10th mo. 9th (1st-day).—The Friends of White Plains, N. Y., will hold their next meeting at the home of Sarah A. Knowlton, 42 Fisher Ave., at 11 a.m.

10th mo. 15th (7th-day).—Abington First-day School Union, at Gwynedd Meeting House, at 10.30 a.m. and 2 p.m. Subject for discussion, "What is the Real Need for Future Work by the Society of Friends?"

10th mo. 16th (1st-day).—At Radnor, Pa., an appointed meeting at 3 p.m. will be attended by Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches.

10th mo. 22d (7th-day).—Celebration of the 100th anniversary of Little Britain Meeting, Lancaster Co., Pa. President Swain, Dr. Walton, Edwin R. Buffington and others will be in attendance. All are cordially invited.

11th mo. 5th (7th-day).—Philadelphia First-day School Association will hold its autumn meeting at Fifteenth and Race Sts., Philadelphia. The committee in charge of the program are at work on one especially designed to interest First-day School teachers, and desire to create such an interest as will insure a full attendance.

"BREATHLESS WE STRIVE."

Breathless, we strive, contending for success,
According to the standards of our day.
What is success? Is it to find a way
Wealth out of all proportion to possess?
Is it to care for simple pleasures less
(While grasping at a more extended sway),
And sacrificing to our gods of clay,
Submerge the soul, at last, in worldliness?

By Grasmere stands a cottage small and poor;
The Dove was once its emblem, and the sign
That marked it as a wayside inn obscure;
But, frugal, dwelt high consecration here,
And gratitude still guards it as a shrine,
Hallowed by that success which time but makes more dear!

—*Florence Earle Coates, in the Century.*

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Common sense. H'm! I have always found common sense to be the view of the individual who gives it utterance.—*Lord Halsbury.*



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FRIENDS' INTELLIGENCER

A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TENTH MONTH 8, 1904.

Lodging Accommodations at Park Ave. Meeting-House, Baltimore.

Friends desiring to avail themselves of the accommodations provided at Park Avenue Meeting-house, are informed that the rooms will be ready for occupancy on Sixth-day, the 28th of Tenth month, for those who have early engagements.

For those who cannot be accommodated at the meeting-house, or who may prefer to lodge elsewhere, board or lodging can be obtained in the neighborhood at a moderate cost. The committee is prepared to furnish the names of those who offer such accommodations.

In compliance with the arrangements made in 1901, Friends who desire accommodations at Park Avenue Meeting-house, are requested to make known their wish to the committee appointed in each monthly meeting, who will forward the names to the proper persons in Baltimore. The committee on entertainment at Park Avenue can receive applications only through the monthly meeting's committee.

This arrangement, securing as it does, an equitable apportionment to each monthly meeting, has been found to give general satisfaction, and it is hoped that Friends will conform as fully as possible to the instructions which have been forwarded.

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BERTHA JANNEY, Secretary, The Plaza, Baltimore, Md.

Young Friends' Association

will hold its regular meeting on Tenth month 10th, at 8 p.m., in Y. F. A. Building. Program: **Photographic Exhibit**, with informal talks by Mary Travilla and R. Barclay Spicer about the **Toronto Conference.** It is hoped that each member will act as a committee to interest other Friends and bring them to this meeting. Co-operate with the officers to make this our most successful year.

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Attention is called to the fact that there is still stock in the treasury of the company available for subscription. It is not expected that this condition will continue indefinitely.

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XLI., ... 641
THE MYSTERY (Verse), ... 641
A WORD TO STUDENTS, ... 641
ESTHER H. BARNES, ... 643
THE PILLAR OF PEACE IN EUROPE, . . . 644
A VACATION LETTER, ... 644
OHIO YEARLY MEETING, ... 646
THE CRUSADES.
Christian History Lesson.—No. 36, . 647
EDITORIAL:
Living Simply, ... 648
CURRENT EVENTS, ... 648
BIRTHS, MARRIAGES, DEATHS, ... 650
NOTES, ... 651
SHALL WE GO ON WITH THE WORK? . 651
COMMUNICATIONS:
Key to the Problem of Crime among Negroes; Edward Grubb on the Negro Question; Answering the Queries, . . 652
THE RELATION OF SANITARY SCIENCE TO THE ALCOHOL DISEASE, ... 653
BUCKS FIRST-DAY SCHOOL UNION, . . . 654
SWARTHMORE COLLEGE NOTES, . . 655
FRIENDS' ACADEMY, LONG ISLAND, . . . 655
FRIENDS' ASSOCIATIONS, ... 655
BOOKS AND MAGAZINES, ... 656
MISCELLANY: My Creed and My Garb (Verse), ... 656
CALENDAR OF MEETINGS, ... 656

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The Committee on Education of the Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

FRIENDS' INTELLIGENCER

Established 1844.
The Journal 1873.
Young Friends' Review 1886

PHILADELPHIA, TENTH MONTH 8, 1904.

Volume LXI.
Number 41.

GOOD WORDS.—XLI.

Christianity will not fail to find as many preachers as find Christianity.

THE FRIEND (Philadelphia).

THE MYSTERY.

We sow the glebe, we reap the corn,
We build the house where we may rest,
And then, at moments suddenly,
We look up to the great wide sky,
Inquiring wherefore we were born—
For earnest, or for jest?

The senses folding thick and dark
About the stifled soul within,
We guess diviner things beyond,
And yearn to them with yearning fond;
We strike out boldly to a mark
Believed in, but not seen.

And sometimes horror chills our blood
To be so near such mystic things
And we wrap round us, for defense,
Our purple manners, moods of sense—
As angels, from the face of God,
Stand hidden in their wings.

—*Elizabeth Barrett Browning.*

A WORD TO STUDENTS.

[Read at Swarthmore, before meeting, Ninth month 25th, 1904, by Prof. George A. Hoadley.]

Whenever the son or daughter of a home first leaves it for the school or college there has begun a process that forever renders the old life impossible and the new life entirely problematical. The plans and hopes and aspirations of the student form but a minor part in the preparation for the change that has been going on for years. With the coming of each human life, the growth of each childish brain, and the expanding of each intellect, there is in the hearts of the parents, in a measure that time alone can reveal to the child, a desire for that rare wisdom that shall enable them to direct the untried activities into paths that shall be for his physical, intellectual and spiritual development.

When it is definitely decided that there shall be a breaking of those close personal relations that constitute the home life, there is intensified on the part of the parents that close study of their children that serves to indicate in a fragmentary way what the future has in store for them.

Then begins, in many cases, those great economies in little things that make it possible to offer to the son or daughter the opportunities that no home life can give, and that are such proving grounds for untried powers.

It is only by persistence in rigid economies on the part of father and mother and friends that many a student has been enabled to secure a better preparation for the duties of life than has ever been possible to them. Perhaps I ought not to say a better preparation, for that depends upon the individual, but one presenting more opportunities and leading to greater possibilities. This loving interest follows the student to the school or college, and we are to-day the focus of thought of many in the silence of the meeting or the quiet of the home. Since we are just at the beginning of the new life, will it not be well for us to turn our attention for a short time to the consideration of its possibilities and the methods of securing them?

Let me say, in the first place, that this life is to be lived, not in some far-off country, and after school and college days are over, but *here* and *now*. It has begun already, therefore it will be an advantage for us to consider at once both how we shall enter upon this work so that we can derive the greatest benefits from it, and how we can apply the lessons learned for our future good. The attitude that a student takes toward his work depends almost wholly upon his former environment, and the conception of what it means to be educated that this environment has given him. If he comes to an institution with the idea that it is the fountain head of all knowledge, he is making a mistake, possibly a natural mistake for one who looks from a distance, but one that a short time only will serve to correct.

If he comes with the thought that his instructors are infallible guides, he will soon learn that infallibility is *not* a function of humanity. If he comes with the determination to make himself master of all knowledge in the four long years that lay stretching out before him, he will find at the end of his course, as he looks back over the four short years that have hastened by with relentless speed, that he has only been able to pick up here and there a pebble from the shore of the sea of human knowledge.

But the attainment of knowledge should not be considered the aim and end of education. While this is important, its importance is only secondary to the cultivation and development of thinking power. There are many other things included in education that are secondary to this central purpose, making this but a partial definition, since it considers but one of the many phases that education may take. Beside the attitude that the student takes toward education a most important element in his success is the attitude that he takes toward himself.

It not unfrequently happens that a young man, whose life has been spent in such surroundings that there has been little if any direct contact with those interested in the larger activities of life, uncon-

sciously assumes the attitude of thinking that such activities and successes are entirely beyond his reach. It is not that he doubts either his desire or his ability to succeed in some directions, but that he honestly believes that there has been given to the successful man in a high position an inborn ability that has been denied to him, and that such successes are entirely outside the sphere of his attainment. He looks upon the man who has made a brilliant discovery as a genius, not knowing that, as Carlyle has truly said, "Genius is only the infinite capacity for taking pains."

What such a student needs is a readjustment of his ideas concerning his own abilities and those of others, and the success that is sure to reward determined effort will soon teach him that while the road to success is long and toilsome, there are practically no obstacles that cannot be surmounted by persistent and determined effort.

Sometimes a student will enter college with too high an opinion of his abilities. This generally means that his abilities have never been put to any rigid test, or that things have been made too easy for him. Such a student is tempted to be superficial, to be satisfied because he thinks he understands, and to fail of attainment because he does not know that he has failed. It frequently takes this student longer to correct his error and place himself in line for substantial progress than it does the former, because he has to learn the unwelcome lesson of distrusting his own abilities.

I once knew a young man who presented himself before the principal of a large school for admission. In the course of the conversation, with the purpose of learning what work could be taken up to advantage, the principal said, "Well, what do you know?" and the young man replied with honest conviction, "I don't know anything." "Well," said the principal, "you are just two years ahead of some of our students, for it takes them fully two years to find that out."

A third, and more numerous, class of students is made up of those who have no preconceived notions of their abilities, and who come as explorers in an unknown land. If there is a real desire to learn, and a determination to get the best out of college life, the work of the instructor is a perpetual delight. Next to the pleasure of exploring an unknown path is that of guiding some one else who is interested in the way, and one of the greatest compensations in the life of a teacher is this delight of interesting new minds in subjects that are ever new though always old.

I have said that this new life is to be lived here, and is being lived now, in the undying to-day. One of the hardest things to do is to persuade ourselves that to-day, the present minute, is all the time we have at our command. To-day is a "king in disguise," says Emerson. If we recognize it we could not let it pass uncrowned.

In the exact proportion that the student recognizes the value of to-day will be his ability to accept opportunity. Opportunity is a fickle goddess, and the probability is that once having presented herself she will never do so again under the same conditions. Whether her proffers come to us or not lies largely without our personal control, but to accept or to reject them lies wholly within ourselves. As it is impossible for grain to take root and bear fruit in an unploughed field, so it is impossible for opportunities to be accepted by a mind that is unprepared. Grain is sown for the sake of the harvest, not for the sake of the sowing. The mind that accepts an opportunity will not only be prepared to recognize it when it comes, but will be able to see the possibilities to which it leads.

To secure the harvest of which opportunity sows the seed requires persistence in effort, and here is the demand for the education of the will. It seems to me that there is no one thing that so proves man to be a free moral agent as the exercise of the will, and nothing so shows the character of the man, and the reality of his education, as does the kind of control that he has over it. The control of the will is really the control of self, and an ancient proverb tells us that he that ruleth his spirit is better than he that taketh a city. (Prov. 16: 32.)

While in both school and college we make the experience of the past, the records of which are in our text books, the basis of our education, it is indeed the foundation upon which we must build the superstructure, and as the most important part of a great building, without which the rest cannot endure, is that hidden below the surface of the ground, so the foundations of our education must be broad and firm and secure, if we would hope to make that part of it that is to be useful to us or to the world, either beautiful, enduring or strong.

I once asked the superintendent of a large manufacturing establishment, a graduate from the classical course of a New England college, what in his college course had done him the greatest good, and he replied without hesitation, "The contact with the men. To come into intimate relations with a splendid set of fellows before they are hampered by the perplexities of a business life, gives to a man a broader outlook and secures for him more constant friends than is possible through any other experience."

Since we can doubtless take the testimony of this cultured man as a true testimony, what a lesson there is in it for every young man and woman on the importance of exercising the greatest care in the selection of those who are to be the associates of the coming years. Not the pleasure seeking and indolent, but the earnest and industrious are those whose acquaintance you will prize most highly when they become men and women.

In these later years there has come to be a clearer recognition of the necessity for the co-ordination of the sound body with the sound mind, so that there is little need to urge you to take such out-of-door exercise that the bodily health shall be preserved. In fact, I feel that there is greater need of a warning lest the demands for exercise of this kind be overestimated, and it be given too great a portion of each passing day. Would it not be well, instead of taking exercise simply for the sake of the exercise to turn

the attention to some useful manual work? There is already too great a disposition to honor labor theoretically, but practically to despise it.

The life that we lead here should be a happy life—not one that is made up of the pleasures that come and go with the passing days, but a happiness that is founded upon the eternal and unchanging verities of life. We should cultivate a habit of being happy. To do this means to cultivate the accessory habits of unselfishness and of service to our fellows. The influence that people have upon each other is mutual, and we shall find the "merry heart which maketh a cheerful countenance" will aid us greatly in our efforts to be of service to others.

The virtues of kindliness, courtesy and consideration, while they do not form a stated part of the curriculum, are worthy of the most careful cultivation, and will bring as gratifying a return as the pursuit of any subject laid down in your course. The years that we spend here will do much to outline and give a definite trend to the lives that we live afterward. That these may be well balanced requires that the guiding influence of the spiritual life should be made a part of our daily experience. This means that we should have high ideals, and no one can live a life that is in any degree satisfactory to himself without them. The young man who enters upon a course leading to engineering looks into the future and sees himself at the head of great commercial enterprises; the young woman who studies to become a teacher looks forward, confidently expecting to be at the head of her chosen profession; and however much either may fall short of complete success, the very existence of the ideal has been a source of strength. Since the existence of the ideal is so helpful in material things, can we not see that it is an essential in spiritual things.

We stand amazed in the presence of the material progress of to-day. We note with the utmost satisfaction the rapid strides that trained minds are making toward the solution of the greatest problems of the universe. We listen to their latest word as they tell the story of how they have wrung the secrets from the heart of nature in the inquisition of their laboratories, and we read in each advance the unfolding simplicity and unity of the divine plan. Whenever we understand the grandeur of the laws controlling natural events—events that brought to the minds of our forefathers only terror and thoughts of the vengeance of an angry God—we say with the Psalmist, "What is man that thou art mindful of him, or the son of man that thou visitest him?" (Ps. 8: 4.) But when we consider that it is the mind of man that has been enabled to fathom these controlling laws, we say with the apostle, "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands." (Hebrews 2: 7.)

"It is the distinctive characteristic of great men that their hearts are open to the influences by which they are surrounded, and hence open to hear the voice of God in current events, and to learn the lesson which passing history has for them."—*Lyman Abbott.*

ESTHER H. BARNES.

"As a guest who may not stay
Long and sad farewells to say,
Glides with smiling face away,

"Of the sweetness and the zest
Of thy happy life possessed
Thou hast left us at thy best.

"Warm of heart and clear of brain,
Of thy sun bright spirit's wane
Thou hast spared us all the pain."

Not only to her home community, but to many in distant places, the knowledge of the death of Esther H. Barnes has brought a sense of personal loss. Apparently in the fullness of health, in the "noonday calm of heart and mind," she has been called from a home which has long been a center of Friendly influence, and whose true and simple hospitality will dwell in the memory of those who have known its charms.

Her sense of humor, her keen enjoyment of life, and her hearty interest in the welfare of all about her, made her a delightful companion and a welcome guest. She was an optimist, preaching in our meetings and in her social mingling the gospel of good cheer. It seemed her special mission to show by life and word that there is no mystery in godliness, no gloom in true religion. She pointed the mind to the crown and not to the cross. She had an unshaken faith in a useful future for the Society of Friends, which she loved and served so faithfully. Her heart was in sympathetic touch with the young. Her interest in their pleasures, her ready encouragement and appreciation of their services in meeting affairs will keep her memory green in the hearts of those whom she has helped to see the simplicity and the joy of pure religion.

She yielded a loving obedience to the requirements of her Heavenly Father, and her serene countenance gave evidence that she realized the good things the Father has in store for those who labor in His vineyard. Her frequent and always acceptable messages in our meetings were practical, adapted to daily needs, appealing to young and old alike, and as fresh for the day as was the manna of old. In meetings for business, her clear judgment, her prompt expression of thought, and her executive ability as clerk, will be sadly missed. The talents entrusted to her care were not buried, but were wisely cultivated and lovingly dedicated to the Master's use. So was she ready when the call came to enter into the joy of her Lord.

"She guessed not of the darkness
Till she saw the perfect day,
Caught no glimpse of death's dark shadows
Till they changed and fled away.
Gentle life with gentlest closing:
Could we wish for aught more blest?
Could we ask more sweet transition
To the promised land of rest?" * * *

"The work for peace," says Tolstoy, "will only be really useful and lasting in so far as it arises from a religious motive—an abandonment of current superstition, and a perception that the Christian rule of love for one's neighbor is all-sufficient and all-powerful."

THE PILLAR OF PEACE IN EUROPE.

A change has been coming over France during the past five years which deserves more than passing attention. Is France about to become the pillar of peace in Europe, thus disproving the Bismarckian prophecy that she would always be a firebrand? There is a steady decline in fidgets and emotion. It would be wrong to describe the condition as apathy; it is the calm of a prosperous people now guided by statesmen whose principle is "no foreign complications," and whose ambition is to concentrate the bulk of their efforts on domestic progress, leaving foreign and colonial matters to be developed with sagacious slowness. Military ambitions have been successfully curbed.

Since M. Waldeck-Rousseau welded the famous "Bloc" together six years ago it has withstood every intrigue and every shock; in spite of its diverse elements, its strength may almost be compared to the once solid phalanx of the Unionist party in England. In invites a comparison. While consolidation and methodical progress have marked the past five years in France, disruption and chaos have been the features of the political world in England. France swept away the Dreyfus case. She has welded her colonies for peaceful development, secured Morocco for an experiment in tranquil absorption, passed a bill for a two years' army service, driven out the religious congregations, and threatens to separate Church and State. With Italy she has opened up once more cordial commercial and political relations, and with England has signed an arbitration treaty, and by a happy arrangement has settled most points of possible friction, laying the basis for a solid entente. All these things have been accomplished with nothing more than insignificant Parliamentary skirmishes. And yet just eleven years ago France was nervous, excited, and isolated. She had used up seven Cabinets in the preceding four years.

It should be borne in mind that France has accomplished all these ends by a combination of the powers of Radicalism and Socialism, all the extreme elements of Parliament, to the exclusion of Conservatives and reactionaries, and sometimes with the sulks of the Moderates. France was certainly tired of a state of turmoil, which rendered the task of M. Waldeck-Rousseau in the beginning more easy than it might otherwise have been. The opportunity was waiting for the man, and when that statesman boldly took in the Socialists to form his majority it was a clever political measure. A long spell of Conservative Governments in England has produced chaos; a short spell of Radical-Socialism has produced tranquillity in France, with harmonious foreign relations. It is a curious contrast.

In spite even of the precarious position of Russia and what amounts in reality to isolation once more, Frenchmen are calm, and if not unconcerned are without real alarm. Severe financial losses they are certain to sustain, no matter how Russia extricates herself from her present position. The early fears and consternation caused by the Russian disasters are giving way to a feeling of confidence that the Government will maintain an attitude avoiding any embroilment. This confidence is increased by the belief that England will join France in a steady pull to keep clear of complications. Regret for Russia's unfortunate position is both deep and keen, but it is tempered by an awakening disappointment at the revelation of Russian weakness. The alliance was a purely military one. If its military importance has now almost disappeared, it has occurred at a fortunate time, when other friendships have given reason to indulge in confidence, while fear of aggression from Germany has died away.—*Manchester Guardian.*

A VACATION LETTER.

Leaving Philadelphia in company with a dear friend on Eighth month 2d, the hard rain in the morning, with sunshine later, made traveling very pleasant. Having to leave for the White Mountains early, we spent the night in New York. The large hotel was pleasant and luxurious in every way, but much to our annoyance at several tables in the dining room men sat smoking. On mentioning my surprise at the office, the clerk said it was allowed at all the first-class hotels. This was news to me, having never seen it in any other, and I have since heard it contradicted. Surely we are on the downward trend if this Spanish custom is to be inaugurated here. It is difficult enough at other times to escape the fumes of tobacco which infests the porches, halls and parlors of hotels, but to be compelled to endure it while eating is simply an outrage to which one should not be subjected. Surely there never was a more urgent need than now for Friends to faithfully bear their testimony against this crying evil.

Leaving New York at 8.45 the next morning, the enjoyable ride was much of the way along the beautiful Connecticut River, following its course until it was often shallow enough to wade. The fine grain fields gave promise of future harvest, and all the country wore the air of peace and plenty.

After an eleven-hour ride, without change of cars, and everything made comfortable for us, we arrived at Bretton Woods, where the new "Mt. Washington" is situated, 1,800 feet above sea level. This is the largest and handsomest hotel in the White Mountains or surrounding country, accommodating 500 guests, and having 500 employees. The spacious porches, continuous on three sides of the house, afford any retreat desired, where one can sit and look upon range after range of mountains.

The windows of our rooms face the Presidential Range—Washington directly in front—and we enjoyed watching the trains, which looked like caterpillars crawling up a wall. One day there were six in sight at one time, which is very unusual. There is an engine to every carriage, which goes behind and pushes the car up. Many automobiles have made the ascent, and in the early summer there was a competitive race, a large number entering; but after the hotels were opened for the season this was forbidden on account of tourists going up in carriages. We

also found them a grave annoyance, the horses being unused to them. There was always danger of accident when driving.

There have been many days when the mountain showed forth in all its splendor, especially near sunset, when the clouds resting just on its crest looked like a burning volcano. Again there were days when the clouds did not cease to hover around it, although others might be in sunshine.

How the heart keeps singing, "Thanks be to God for mountains." They always bring strength and an uplift of spirit, with a renewed desire to dwell on the higher planes. Their changing beauty, their lights and shadows, their mists which, clouding the base, gradually roll away, all leave pictures on the walls of memory that are a precious possession to be recalled at will. Then, too, they are so steadfast, so true, like a faithful friend, unmoved by storms and tempests, and withstanding time, their presence ever helpful and their memory a benediction.

From one end of the porch we step into the balsam woods, so full of healing fragrance, where numerous paths make walking so easy one scarce notices the rise and fall of the ground; and how grand are these primeval forests, where trees have grown their full height, flourished for years, then fallen like some stricken monarch, and lie there to decay until the walking stick can easily pierce through them. These are often covered with mosses, which adds such beauty to tree and rock and ground, and among it are beds of scarlet bunch berries, which one must see in their native beauty to thoroughly enjoy, so beautiful they are in their beds of green. What a temptation to gather and send to some far-off dear one, that they may carry a breath of the mountains with our love. One may walk for miles along these paths, communing with nature, and only at long intervals meeting some other pleasure seeker who has wandered from the hotel.

One beautiful morning we took a new path up Mt. Deception, which is truly named, and went on and on, for the pure air is so stimulating one does not realize they are climbing. It was so still, so peaceful. A feeling of holiness seemed to fill all space. Not a bird or squirrel broke the quietude. The heart was bowed in awe to be thus alone, beyond the sound of any human voice, beyond all help if needed, when suddenly, as though sounded in my ear, the one word, "Bears!" thrilled through me, a word that I had not heard spoken while here. However, the impression was so strong the footsteps instantly turned homeward, and that two miles was covered in shorter time than it took to make them. Then it seemed foolish, for I did want to get the view; but the feeling was justified when next day we learned a gentleman had seen a cub a short distance above where the home turn was made. He knew the mother was not far off, but did not stay to make her acquaintance.

The Ammonoosuc River finds its source farther up the mountain side, and after passing through picturesque gorges, and making some fine falls over rocks, winds its way down at the foot of the sloping lawn, and a walk along its banks, through a wood of pine, birch and oak trees, richly repays for any effort it might take. The small strip of level land here is used for golf links, and at 5 o'clock p.m., and in the early morning, the sheep are turned into it. What a picture they made! But it was rather a sad thought that the flock, which numbered two hundred when we first came, was now reduced to fifty. Here, also, are the gardens, where the fresh vegetables are raised. Besides the golf every other entertainment is furnished for guests—riding, with riding master in attendance; driving, bowling, croquet, billiards, swimming pool, etc.—so time need not hang heavy on any hands.

Thus we have many forms of nature—so near to our hearts—during the day, and for evening, art, in the way of finest music, and Paris gowns, which are a wonder to behold; but my "Rose of Joy" is the quiet walk through the balsam wood.

On the 1st of Ninth month we turned regretfully away from this heart of the White Mountains and started for Poland Springs, Maine, passing through the wonderful Crawford Notch, the mountains rising high on one side and a steep precipice on the other. Autumn had already sent her whisperings through the forest, and many brilliant colors added to the beauty that held us spellbound. The little river far below, dashing over rocks, hurrying away, danced and sparkled in the sunshine. Why did it want to leave this grand home to be lost sometime, somewhere, in the midst of the great ocean. How like poor human life, rushing on to attain some goal, which, alas! is often so disappointing. For miles we went through grandeur such as only mountains can show, going down, down, to eventually reach the lowlands, passing the beautiful Sebago Lake, and many other places of interest, arriving at Danville Junction in good season, finding the four-horse stage there to meet and take us to a hotel six miles distant. This drive, in good weather, is always a delight, and we were favored. The climb of 800 feet, the country, with its many stretches of uncultivated land, so different from Pennsylvania's broad fields of grain; the wide stone walls and rustic fences, made of the roots of trees standing on edge, some ten and twelve feet high, each has a charm of its own.

Then this hotel, than which there is no finer nor better kept in the country, situated on an eminence, overlooks a lawn of 75 acres, part of which is devoted to golf links. The grass being cut or rolled every day, it looks like a velvet carpet.

At the foot of the lawn three beautiful lakes are spread out six miles, and from the opposite bank rise the foothills of the mountains, for we still have a fine view of that great range forty miles away. This morning (the 22d) I see from my window the top and far down the sides of Washington is covered with snow. No wonder. The mercury here stands at 30 degrees. How beautiful it is, bathed in the pink glow of sunrise, reminding one of the "Jungfrau," and looking like a blushing bride greeting the sovereign as he crosses the continent to meet her. Those who linger in slumber will miss this glory, for soon the veil will be drawn. Lafayette also has its baptism of

snow. The Ricker farm consists of 2,600 acres, the dairy of 75 fancy stock, greenhouses and flower gardens that furnish a constant supply for table decoration. One great feature is the library, which is the Maine State building at Chicago Fair, taken down and rebuilt here, used for art gallery and a library, containing four thousand books, all free for use of guests.

From one end of hotel porch we step into an oak and pine wood, included in the lawn, liberally supplied with seats, its chiefest delight being the many gray squirrels which feed from your hand (nuts being bountifully supplied from table or counter), climb on your shoulder, or search in your pocket. A gentleman at our table kindly took a snap shot of one sitting on my shoulder eating, and another with his head in my side bag, choosing his favorite nut. I hope some time to see this at Buck Hill Falls. But with all these pleasures and luxuries, the grand moral of the management is that no bar or liquor of any kind is on the place; and while it is often said, "A hotel cannot be run with success without these," the contrary is proven, for this one, even with its prices, is always full, and while having enlarged it much last winter the owners are going to do still more before another season.

The last of the month we bid good-bye to this charming place, and after a short stay in Boston will return home, after a summer of pleasure, and, we trust, profit.

ELISA H. SCHOFIELD.

Poland Springs, Maine, Ninth month 22d, 1904.

OHIO YEARLY MEETING.

[To our disappointment we did not succeed in getting an account of Ohio Yearly Meeting at the time, and are very glad of the opportunity of publishing the following letter written to one formerly a member of that meeting.]

Dear Friend: Once more the beautiful season which nearly a century ago was selected for Ohio Yearly Meeting is past. Can thy mind not picture it? The stillness of nature after the months of growth, the bright sky, the cool air, the culmination of summer beauty and fruitage, and the dear old place where thee has met with us. I think I have not known a more charming season to the eye, nor the atmosphere more delightful, than we had during the most of the time of our gathering.

The meeting for ministers and elders, on Seventh-day, was one of peaceful quiet, wherein the spoken word seemed especially adapted to the little company assembled. On First-day, both morning and afternoon, the meetings were quiet and attentive. John J. Cornell spoke at length at each session, in the morning dwelling upon the outward dispensation as recorded in the Old Testament, and which led to the fullness of that vouchsafed to us in the life of Jesus. In the afternoon his discourse logically set forth that spiritual progress which Peter presents so graphically and assures us that if it abounds the heart shall not be barren or unfruitful in the knowledge of our Lord Jesus Christ. The clear, simple and full exposition of each subject held the attentive audiences to the last word, and seemed to be food convenient for them.

Throughout the business sessions of the week harmony prevailed, and evidence was again given to the beauty of the established custom of thus leaving behind us for a season as much as may be the pressure of ordinary business affairs, and collectively centering thought upon that which stimulates advancement in best living. What a contrast between the broad field of practical thought brought before us at this time in the epistles received from our corresponding yearly meetings—applied Christianity, we may call it—and that which our ears were accustomed to hear from the same sources many years ago. Who shall say that what seems to us now as quaint formalism in expression was not then the vehicle for spiritual refreshment, adequate and wholesome.

Again, we had opportunity to admire the wise scope of our queries, which assuredly grow to be less a form and more and more a stimulant to guarded living as we more fully recognize their application to our going out and coming in each day. Again we were stimulated to hold fast to our First-day school work, and encouraged by reports of philanthropic efforts throughout our membership, especially in the direction of temperance legislation.

Our later sessions were favored by the presence of Mary Travilla, who continued her labors from this point to other meeting centers. At the meeting for worship on Fourth-day, J. J. Cornell was again led into extended service. He dwelt impressively upon religion as a thing wholly distinct from doctrine, and in a manner to arrest and enlarge thought.

The wide diversity of gift in presenting spiritual thought was markedly exemplified in the service of Mary Travilla, which followed, wherein heavenly peace and love were portrayed by figures drawn from the storehouse of nature, and exhortation to purity in every relation in life found its expression in the language of a poetic temperament.

Fifth-day, Ninth month 1st, brought the closing session, and we could gratefully acknowledge the favors that had attended the meeting. That we could once more have the strengthening presence of some far advanced in years was felt to be an especial favor. Touching and tender counsel was handed forth, and those who had for many years known these yearly meetings and partings and worked harmoniously together felt renewedly the cementing ties.

To our visiting friends heartfelt thanks went forth for the favor of their presence and ministry, and the parting came with hopes to meet in another year.

Cordially,

"The Knoll." M. G. H.

Charles Wagner, in an interview in Philadelphia, the other day, expressed his belief that the world must return to simplicity of ideals, if it is to enjoy life in the true sense. To the question, "Can this be done in the city?" he responded with ringing emphasis: "Yes, for a man lives not in a city, but in his own heart."

THE CRUSADES.

FRIENDS' CHRISTIAN HISTORY LESSONS. No. 36.

Read Isaiah, viii., 9-12; xiv., 12-23.

If they do that which is evil in my sight, that they obey not my voice, then I will repent of the good wherewith I said I would benefit them.—Jer., xviii., 10.

It is not our purpose to take up in any detail the story of the crusades. The first movement eastward was that of successive mobs. Sixty thousand followed Peter the Hermit, plundering and destroying as they went. The peoples of Hungary and Bulgaria turned upon them and slaughtered thousands. Other disorderly crowds followed to meet like conditions. Gibbon estimates that three hundred thousand lives were lost before the ordered armies set out, resulting only in the presence at Constantinople of a few thousands of fugitives. Not less than another three hundred thousand followed the military chiefs of the various converging armies. After almost incredible hardships, the loss of many thousands; after brutality, treachery and debauchery unutterable, these armies at last conquered Palestine and captured Jerusalem in 1099. A kingdom was there instituted under Godfrey, the chief of the armies, which maintained itself, with some intervals, until 1244. This period was one of constant war. The second crusade was brought on by the loss of an important city, Edessa. It was led by Louis VII. of France and Conrad II. of Germany; but, in spite of lavish waste of life and treasure, nothing was accomplished. The great Saracen leader and king, Saladin, rose to power soon after, and his capture of Jerusalem in 1187 aroused Europe to new efforts. Frederick Barbarossa of Germany, Richard I. of England, and Philip of France were the leaders of the third crusade. Frederick lost his life on the way, and his army accomplished nothing. Richard, called the Lion-Hearted, and deserving the name by every form of brutality and violence, and Philip, who might perhaps be called the Fox-Hearted, played at cross purposes, and destroyed by their plots and counterplots any chance of success. A treaty was made with Saladin allowing free passage of pilgrims to and from the holy places, and granting to the Christian powers a strip of land along the coast of Palestine. The fourth crusade was diverted by the commercial interests of Venice into an attack on Constantinople, the capital of a Christian empire. The city was captured and its religion made subject to the papacy for a time, barely more than half a century.

The fifth crusade was of a different type. We must remember that the conflict between the empire and the papacy had continued and was still to continue for many centuries—indeed, has not yet been altogether ended. We must remember, also, the conflict of the empire with the growing freedom of the city communes, the alliance of the papacy with the latter, and the victory of the communes at Legnano in 1176. Out of this struggle, and the events which followed, the papacy won the overlordship of large and important territories in Italy, which were thus lost to the empire. In 1212 the brilliant and youthful king of Sicily was offered the crown of the empire by a group of German subjects, wearied out with a long contest between rival claimants. Frederic of Sicily accepted the offer and was supported by the pope in return for the promised recognition of the papal supremacy over the Italian States. But, when established as emperor, Frederic was almost forced into the attempted conquest of the Lombard city communes, and thus was, like his predecessors, set in opposition to the papacy. Frederic II. had promised to go to the holy land, and the pope seized upon this promise to delay his action against the communes. He was ordered to redeem his vow, and, still delaying, was excommunicated. On his side the emperor undertook to arouse the other kings of Europe to the dangers of the papal claims; but nevertheless he prepared to set out on the crusade. Finally he set sail without making his peace with the Church, and, having been anathematized for not going, he was now doubly anathematized for going. This conflict continued through Frederic's life and that of his successors, and we will not speak further of it here. Frederic won more by diplomacy than earlier crusaders had by the sword. Jerusalem was restored to the Christians, as well as a great strip of country leading to the coast; but, in spite of his gains, this treaty worked rather against the fair fame of Frederic than for it, since it involved recognition of the infidel on other terms than war to the death. Frederic was in many respects a modern rather than a mediæval man. He was a scholar, and welcomed to his court scholars of all peoples, even Mohammedans and Jews. He did much by reviving interest in the classics and in early philosophy to usher in the great revival of learning which was to follow a few generations later.

Other crusades followed, including even children's crusades, but nothing was won, and in 1244 Jerusalem was finally lost.

The brutality, falsehood and every other form of evil displayed in the crusades was, of course, merely a display of conditions already existing; out of the movement came renewed interest in travel, in science, in literature; came a great expansion of commerce, with improved means of communication, and a destruction of much of the prejudice against foreigners, including even "infidels," which had characterized the narrow mediæval mind. The crusades were not, of course, an original cause of advance—there are no original causes—but they are a series of striking events in the great chain of causation, which display the working out of forces deeply implanted in human nature.

Topics.—The Crusades and Their Leaders, The Children's Crusades, The Conquest of Constantinople, Holy Wars.

References.—Ludlow's "Age of the Crusades," Emerton's "Mediæval Europe," Cox's "The Crusades," Gibbon's "Decline and Fall," Milman's "History of Latin Christianity," Scott's "Talisman," "Ivanhoe," "Count Robert of Paris."

It takes two to speak the truth—one to speak and another to hear.—*Thoreau.*

FRIENDS' INTELLIGENCER.

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PHILADELPHIA, TENTH MONTH 8, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

LIVING SIMPLY.

THE visit to this country of the apostle of the simple life has set us to asking what the simple life really is. There is much honest difference of opinion concerning what is simple and what is complex, but one of the secrets of living simply is just to do, day by day and hour by hour, the nearest duty bravely and lovingly.

Oftentimes when we begin the day's work we are discouraged because there are so many things waiting to be done. The first point to be decided is, which of these are duties, and which can be left undone without causing any one inconvenience or unhappiness. A duty is plainly something that is due—to God; and we can pay our obligations to God only by serving his children, in the home, in the neighborhood, in the State, or in the larger federation of the world. Having separated the duties from the things that ought not to concern us, the next thing is to decide what is the nearest duty. In order to know this we must keep in touch with God and follow His leading. After the moment of quiet waiting to know what ought to be done first, the next thing is to perform cheerfully the service to which we are called.

The basis of all true courage is the consciousness that there is a strength greater than our own, from which we may draw according to our needs. If our first duty is to bury a great sorrow so that its shadow may not fall upon other lives, the strength to come out of the darkness into the sunshine will be given to us by One who knows our weakness. This same Friend will make it possible also for us to bear without flinching whatever of present trouble has come into our lives through the misfortunes or sins of ourselves or others. It is not right for us to waste our energies in worrying over what we cannot alter. If we can mend matters let us take hold and do it; if we cannot change the situation, let us accept it and thank God that it is no worse.

The foundation of all true happiness is loving service. It matters not how much we have or what may be our surroundings, the joy of living will not be ours unless we express the love that is in our hearts by doing something for somebody. The drudgery that makes up a great part of our daily work is endurable because of the consciousness that we are doing it to make life brighter or better for those who are dear to us. We enjoy work that would otherwise be distasteful, and learn to do it thoroughly and well, because we feel that it is helpful to some whose lives touch ours.

Often our nearest duty is to seek rest or recreation. An overworked body is frequently accompanied by nerves that are on edge and a fault-finding tongue. If the choice must be made between the two, it is better to have dust on the furniture than the memory of cross words on the conscience. And it is easier to rest the body when the mind is stayed on God. If one resolutely turns the thoughts away from the trials and vexations of the hour, even fifteen minutes spent quietly on a couch will refresh both body and mind. In addition to these brief rests, every one should have longer seasons of recreation and renewal.

The problem of living simply is an individual problem, and each one must settle it for himself. No one is qualified to decide what clothes his neighbor ought to wear, how large a house he should build, or what he ought to put into it. Neither is it necessary for any of us to use up our energies trying to do as our neighbors do; for so long as we are determined to do this, life will become more and more complicated. But every loving, earnest man or woman who resolves to cut loose from the non-essentials and do each day the duty that is nearest will make it easier for others to live the simple life.

CURRENT EVENTS.

The first Universal Congress of Lawyers and Jurists met for three days last week in Festival Hall, on the World's Fair grounds. Associate Justice David J. Brewer, of the United States Supreme Court, presided. In an address on "International Arbitration and The Hague Tribunal" former Secretary of State John W. Foster said:

> It has been reported in the press that the Secretary of the Navy has announced himself as in favor of a navy equal to the greatest navy in the world. I trust he has been misquoted. Our Government should hold itself ready to enter into an agreement for international disarmament, and not for the increase of the navy. This country should hold itself to other and far more peaceful pursuits in the settlement of strife than to the making of implements of destruction and death.

The opinion was expressed generally by the distinguished delegates from every nation represented that the congress marked an epoch in the relations existing between the lawyers of the world, which relationship would be far-reaching in finally establishing a complete understanding between nations leading to the eventual extinction of war.

The International Peace Congress began its sessions in Tremont Temple, Boston, on the 3d, the spacious auditorium being overcrowded, with hundreds unable to gain admission. Edwin D. Mead, chairman of the Committee on Organization, introduced Secretary of State John Hay, who delivered the address of welcome. Secretary Hay said that this country's greatest men had been warm advocates of peace. He agreed with Tolstoi that religion is the remedy for war. He called attention to President Roosevelt's recent promise to invite the nations to a second conference at The Hague to continue the beneficent work of the conference of 1899. He spoke of the war between Russia and Japan, and expressed the hope that a way may be found in the near future to establish an honorable peace between the two nations.

John Percival, Bishop of Hereford, expressed his gratitude that Secretary Hay's address had been given in behalf of the President of the United States as well as in his own behalf, and said in conclusion: "Our hope for peace is fixed upon the international policy of the United States in years to come."

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Lafcadio Hearn, the well-known author, whose books have done so much to portray Japanese life to the readers of English, died in Tokio, Japan, Ninth month 26th. He was the son of an Irish father and a Greek mother, and was born on one of the Ionian Isles. He was educated with a view to entering the Catholic priesthood, but realizing that the church was not his vocation he left his home in a spirit of adventure and came to America. His sketches of Creole life in Louisiana attracted the attention of a New York publishing house, which sent him to the West Indies to picture the life there. Later he went to Japan, learned the Japanese language, ate their food, wore their clothing, and married a Japanese wife. He was a lecturer on English at the Tokio University. Among his best known books are "Glimpses of Unfamiliar Japan," "Out of the East," "Koboro," "Gleanings in Buddha Fields," "Exotics and Retrospections," "Kotto" and "Kwaidan."

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The Pennsylvania Congress of Mothers, of which Anna Janney Lippincott is president, will be held in the Church of the New Jerusalem, Philadelphia, on the 26th, 27th and 28th of this month. Special attention will be given to kindergarten work. It is declared that but one child, trained in a kindergarten, has appeared before the Juvenile Court since the foundation of that tribunal. This is regarded as so great an indication of its efficiency in the training of children that the mothers are determined to devote special study to the methods involved. Anna Williams, superintendent of kindergartens in this city, has been invited to address the convention. Among other important topics that will receive attention are child labor, Mormonism, the Juvenile Court, child study, moral training, improper nourishment and importance of play. Children's luncheons will also be considered, and there will be practical demonstrations in the art of putting up luncheon for a school child. Helen Christine Bennett, who has been in charge of the school gardens, will narrate her experiences of the summer.

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George Frisbie Hoar, who has been United States Senator from Massachusetts for twenty-seven years, died at Worcester, Mass., on Ninth month 30th, in his seventy-eighth year. Honored as a statesman in his own country, his attack on the administration for its annexation of foreign possessions gave him world-wide prominence. The Boston *Transcript* says of him:

> In George Frisbie Hoar, Massachusetts loses her first citizen. From American statecraft is taken one of its most venerable and conscientious exponents; from American public life one of its few remaining Bayards; from the American forum almost the last of a generation of stately orators; from American letters an exemplar of simple sparkling English; and from the American people one whose public and private life were alike without reproach. Others may have attained greater eminence in special spheres of usefulness; but, measured by breadth of public service, none surpassed, if any equaled, his ability and achievements.

In a message of sympathy to the Senator's son, Rockwood Hoar, President Roosevelt said:

> The loss is not yours only, but of all those who believe in the lofty standard of purity, integrity and fearlessness in public life.

Commissioner Carroll D. Wright speaks of him in these words:

> Senator Hoar cannot be compared with any other man of his epoch. He had no enemies because of his fairness to opponents. His whole career was marked by a deep concern for all public interests and an unswerving integrity.

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A lone priest sent by Mother Katherine, formerly Katherine Drexel, of Philadelphia, to reclaim the Winnebago Indians in Nebraska from degradation and debauchery, has won a complete victory against grafters, who have for twenty years robbed the Winnebagoes of about $250,000 annually. One year ago Mother Katherine sent Father Schell to investigate conditions. The funds of the Indians were being eaten up by usurious notes, obtained, it is alleged, by fraud. Father Schell succeeded in having himself appointed business agent of the Indians. The thirty grafters have been ordered to leave the reservation, and $120,000 worth of notes has been declared void. It is said that Mother Katherine will erect several Indian schools on the reservation.

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On Ninth month 27th President Roosevelt received at the White House about seventy-five members of the International Congress of Arts and Sciences, headed by the president of the congress, Professor Simon Newcomb, and Professor Hugo Munsterberg. The President said:

> Perhaps the happiest feature of our modern-world life is the steadily increasing recognition of the fact that it must be a world life; that no nation can hope for the fullest development if it confines itself exclusively within its own boundaries; that progress must come from a frank recognition of the fact that each nation can help others and can be helped by them. I feel that these gatherings all help to prepare the way for the time when the great rules of right and equity shall prevail among

the nations exactly as they now in highly civilized countries prevail among individuals.

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The Boston Chamber of Commerce received a cable message on the 29th ult. from the Associated Chambers of Commerce of Great Britain, to the effect that the organization had just passed a unanimous resolution in favor of a standing treaty of arbitration with the United States, and received the following reply: "Boston Chamber of Commerce learns with pleasure action of your influential organization, and cordially reciprocates friendly sentiments expressed in your cable."

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A peace congress of the Central American republics has been held and a treaty signed binding them to submit disputes to arbitration and to prevent one republic from being invaded by its enemies from another. It is to be hoped that the plans adopted will discourage insurrections and bring the republics concerned into permanently friendly relations. These republics are setting a good example to more pretentious nations by agreeing to submit their contentions to arbitration.

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The President was waited upon last week by the dignitaries of the Armenian Church, including the archbishops of the Church in Turkey and Dr. Jean Loris Melikoff, a delegate to the Peace Congress in Boston. They informed the President that the Turkish Government systematically suppressed the facts concerning outrages committed by the Turks on Armenians, and urged that the American Government and other powers take action to prevent further massacres of Armenians. They will attend the Peace Congress, and there will present their views more fully.

BIRTHS.

COCKS.—At Cornwall-on-Hudson, N. Y., Ninth month 29th, 1904, to Isaac M. and Elizabeth Cocks, a son, who is named Anthony Raymond.

LEWIS.—At Radnor, Pa., on Seventh month 23d, 1904, to Levi and Henrietta Beistle Lewis, a son, who is named Tryon Lewis.

PASSMORE.—At Chatham, Pa., on Ninth month 17th, 1904, to Thomas L. and Emma Brosius Passmore, a daughter, named Anna Brosius Passmore.

POWNALL.—Near Coatesville, Chester County, Pa., on the 9th of Ninth month, 1904, to Vincent S. and Bertha Walton Pownall, a daughter, who is named Mary Walton Pownall.

QUIMBY.—At Brooklyn, N. Y., Ninth month 28th, 1904, to Frank Haviland and Elizabeth Purdy Quimby, a daughter, who is named Margaret Pierce Quimby.

MARRIAGES.

HEALD—MARSHALL.—On Ninth month 28th, 1904, by Friends' ceremony, at the home of the bride, Norway, Kennett Township, Chester County, Pa., Cora R., daughter of Charles and Mary D. Marshall, and Charles F. Heald, of West Grove, Pa.

WALTON—PUSEY.—By Friends' ceremony, on Ninth month 28th, 1904, at the home of the bride, near Kennett Square, Pa., Anna W., daughter of Henry W. Pusey, and Edward B., son of Bennett S. Walton, of London Grove, Chester County, Pa.

DEATHS.

BROSIUS.—At the German Hospital, Philadelphia, on Ninth month 17th, 1904, Edwin Brosius, in the 20th year of his age.

Five days before his death he suffered an attack of appendicitis, and was taken to the hospital for treatment, but the disease had made such progress that he was unable to rally after the operation. He was the youngest child of Mahlon G. and Anna M. Brosius, of Chatham, Pa., and was a young man of unusual purity of character and conduct. It was said of him by an older brother who had lived with him during most of his life that he had never heard Edwin use a profane or vulgar word. At his funeral touching allusion was made to the fact that during his life no unkind or undutiful word had ever been used by him to his parents.

After graduating at Chatham Grammar School he had attended George School for two years, and was preparing to take a course at Pennsylvania State College. During school life he was a good student, taking a lively interest not only in his studies, but also in the athletic sports and other interests of his fellows. To his parents his death came as a double bereavement, his brother, Willis P. Brosius, having met his death, by accident, two years ago.

John Ruskin's question to young men was, "Is it the effort of your lives to be chaste, knightly, faithful, holy in thought, lovely in word and deed?" This is a high standard, but those of us who knew Edwin Brosius can testify that he was faithful in all these things. T. L. P.

DOUDNA.—On Seventh month 9th, 1904, at her home in Quaker City, Eastern Ohio, Rachel L. Doudna, a valued member of Richland Monthly Meeting.

She was the daughter of Levi and Rachel Benson, born in Harford County, Md., Ninth month 24th, 1827. About the year 1837 she was brought by her parents to Ohio, and they settled near her late residence. In 1862 she was married to Jesse Doudna and became the mother of three children. In speaking of her a friend who had known her but a few months, but in that time well, said that in her character as a mother he had found what seemed to him an ideal. The children, though for years in business, came back to her with their problems, successes, or whatever there might be. Her counsel prevailed. The husband and father departed this life in 1880.

She was a lifelong member of the Society of Friends, devotedly attached to its interests. While strong in her beliefs, she was liberal towards others, and was a power for good in her neighborhood. Her mind was enriched by years of research, by the study of modern problems, and by religious thought and conviction. With all this she kept in close contact with the people in their needs, and in spirit did not grow old. Her heart and purse were open to the needy without ostentation.

The distressing conditions that follow the use of intoxicants deeply touched her sympathy, and she was ready to unite with whoever and whatever gave promise of uplifting the fallen, or preventing others from falling. Peace and arbitration were of especial interest to her.

She trusted in the promises of God. When the end approached she met it with the hope and trust that is given to those who have shown a controlling desire to follow the Lord.

HUSBAND.—At his home Deer Creek, Md., on Ninth month 22d, 1904, William P. Husband, aged 58 years; a birthright member of Deer Creek Monthly Meeting of Friends.

LAING.—On Ninth month 17th, 1904, at Plainfield, N. J., Mary H. Laing, in the 84th year of her age. A life-long member of Rahway and Plainfield Monthly Meeting. She was ever faithful at meeting as long as health permitted, and was ever ready with a cheerful word to all.

"Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

SHARPLES.—R. Ellen, daughter of Alfred D. and Rachel Roberts Sharples, of West Chester, Pa., was released from her suffering Tenth month 3d, 1904 (typhoid fever), in her 21st year.

WILLIAM INGRAM.

The following account of the life and last illness of our Friend is taken in greater part from a local paper:

"William Ingram's labors for human freedom and justice have made his name an honored one, not only in this country, but in England and the continent, wherever his activities led him. His energies were given to alleviating the condition of

the masses in the crowded sections or improving prison conditions, thus making his influence widely felt. He was an ideal neighbor, peaceful in all his relations and kind to a host of acquaintances.

"The history of his only illness in 79 years dates from Eighth month 23d. While at the World's Fair he was taken ill. Accustomed to taking things philosophically, he expected Nature to work a cure. His son, wife and daughter were with him, and concluded it was best to remove him to his home for medical treatment. A slight improvement in his condition being noticeable, the party started the thirty-hour journey homeward. When he reached his home the seriousness of his sickness was realized. His daughter, Emily Ingram, a physician, attended him. He lingered until First-day, Ninth month 4th. He was a member of the meeting of Friends at Fifteenth and Race Streets, Philadelphia.

"In the stormy times before the Civil War William Ingram was one of the best-known characters in the Southern States. His presence in a town was generally followed by the mysterious disappearance of the most intelligent and valuable slaves. He pursued his business of tea-selling during the daytime, but when the first dark night came, he started a little group of negroes on their way to Canada. According to his carefully-kept records, exactly two hundred slaves were set free by his efforts, and enabled to reach the North without being recaptured.

"As might be expected, he had narrow escapes while carrying out his own private policy of emancipation. His house and store at Petersburg, Va., were burned over his head. He was arrested several times, and spent a number of days in prison. In one town he was driven out with threats of tar and feathers if he dared to return. He promptly accepted the challenge, came back a few days later, and brought away with him one of the highest-priced slaves in the town, one who had a local regutation as an evangelist.

"William Ingram was an Englishman by birth. At the time that 'Uncle Tom's Cabin' first appeared, he was generally pointed out as the original of the Quaker in Mrs. Stowe's story.

"Before leaving England he was the means of starting the first 'ragged school' in the slums of Liverpool. The movement was taken up by philanthropists, and afterwards reached large proportions until it finally was absorbed by the present 'Board School' system of free education.

"He has also been noted as an advocate of prison reform, having been secretary of the Pennsylvania Prison Reform Society for thirty-six years. It has been mainly due to his endeavors that matrons are now on duty in all police stations.

"In spite of his advanced age he was hale and active to the last. In 1901 he journeyed unattended to the North Cape, to have a view of the Midnight Sun.

"He strongly resembled Walt Whitman in appearance, and was for many years the poet's personal friend. When Whitman was living in sickness and poverty at Camden, it was William Ingram who discovered his condition, and had him made comfortable for the remainder of his life.

"Scattered about the old, three-story, stone homestead are all manner of relics of Whitman—his thick pen, his wide hats, his coarse boots, his pewter mug, his first copy of 'Leaves of Grass.'

"'Write it down,' said the venerable old Abolitionist, recently, 'that you have seen a man who has no regrets. For nearly sixty years I have been helping to educate the children of the slums, to set free the negro slaves, and to reform the prisoners in our jails; and if I had my life to live over again I would not change a day of it.'"

NOTES.

The meeting of Philadelphia First-day School Association, to be held in Race Street Meeting House, Eleventh month 5th, will be of especial interest, and all should arrange to attend who can possibly do so. The graded course of lessons for use next year will be explained.

The Literature and Social Section of the Young Friends' Association will hold its meetings in the auditorium of the Y. F. A., 140 North Fifteenth Street, on the third Second-day evening of each month, at 8 p.m. First meeting to be held Tenth month 7th. All are cordially invited to be present.

American co-education impressed and pleased Charles Wagner. He observed it in the Friends' Boarding School at Westtown. "The system exemplifies what I have preached in France," he said. "There the sexes are separated, and the result is far from satisfactory. I saw in Westtown boys and girls at luncheon together. Afterward I saw them in the school rooms with flowers about them, as if to bring the cheerful fields within doors."

The house and barns, the old homestead of the late Daniel Zavitz, Coldstream, Ontario, were totally destroyed by fire about 4 p.m., Ninth month 30th. The fire was caused by a spark from the engine while filling the silo, and the strong wind then blowing toward the house made it impossible to save any of the buildings, though much of the contents was saved. Edgar M. Zavitz, who is the present possessor, with his family and mother, Susan W. Zavitz, were the occupants, and all escaped without injury. There was a fair insurance on the property, but the loss at this season of the year will be heavy, and an old landmark of the township is gone.

The Keswick Colony of Mercy, near Whitings, N. J., will celebrate its seventh anniversary on the 7th, 8th and 9th of this month. The colony is run in connection with the Keswick Gospel Mission, on Eighth Street, above Race, Philadelphia, in the heart of the "tenderloin" district, where services are nightly held and efforts made to reclaim men from their besetting sin of drink and lead them to the adoption of a Christian life.

Whitings is in the pine district, forty-four miles from Camden, and about ten miles from the ocean. A new building, costing $8,000, and all paid for, is about completed, and has been built almost entirely by the voluntary labor of the colonists. Those interested in mission work will be cordially welcomed as visitors, either at the mission or at the colony.

On Fourth-day morning, the 28th ultimo, Charles Wagner, John Wanamaker and Joseph Elkinton attended the meeting for worship at Fifteenth and Race Streets, and all spoke. Charles Wagner spoke at some length, addressing himself especially to the children. His message was very acceptable; though his English is somewhat broken, most of his hearers could understand his thought, and all were impressed by his sincerity and earnestness.

The text of his sermon was "Be a man." By way of illustration he said that a lamp may be very beautiful and very costly, but unless it gives a clear light it has no value as a lamp. A hammer may be shapely and artistic, but unless it is made of hard metal its blows will not drive in the nail. Even so, a human being, if he is to be of use in the world, must build his life of good material—he must be a man. And he must be a man of God, loving and serving mankind.

SHALL WE GO ON WITH THE WORK?

Promptly, on the publication of the article in the FRIENDS' INTELLIGENCER of Ninth month 24th, on the "Advancement of Friends' Principles," the following note was received by the treasurer of the committee:

"If so small an amount from each subscriber to FRIENDS' INTELLIGENCER will suffice for the work contemplated it should be forthcoming.

"I enclose $1.00.

"The names of the committee are a guarantee of loyal and efficient work."

Two other Friends promptly sent in one dollar each, and one Friend sent fifty cents.

A day or two later this note came, enclosing $5.00:

"Enclosed please find my check for small amount to be used by the Committee for the Advancement of Friends' Principles. I feel a great interest in the work of this committee. I look forward to an increase of membership in the Society of Friends, and I think it will be attained largely through the influence of this committee. We need young people to fill our ranks."

At the present writing there has been no further response, either of support or criticism. Friends are little accustomed to contributing in small amounts to any organized effort of our own Society. Many have taken it for granted, no doubt, that a goodly number would send in their contributions, and that one more or less would make very little difference. It is well to have it strikingly brought home

to us that, if we leave the responsibility in this matter to some one else the work either cannot go on, or the burden will have to come very heavily on a few. We must learn to work together and all together. Whatever cause for discouragement any of us may feel exists in connection with our work as a religious society, comes very largely from the habit we have fallen into of allowing the responsibility to rest on some one else.

COMMUNICATIONS.

KEY TO THE PROBLEM OF CRIME AMONG THE NEGROES.

The following letter of Dr. Edward H. Magill appeared recently in the Philadelphia *Ledger:*

"To the Editor of *Public Ledger:*

"I have just read with much interest a carefully-prepared paper on the vexed question of 'Negro Criminality,' by Prof. Walter Wilcox, of Cornell University. I fully agree with the author when he says, on his title page, 'Tout comprendre—c'est tout pardonner,' but I feel, too, that it is a great mistake in this free country of ours, the home of the oppressed of every nation, that anything should be said or done to array one nationality against another. Why should we compare statistically the criminality of our Irish, or French, or German, or Italian, or African, or Spanish, or Austrian, or Chinese or Japanese populations with each other, or with pure native Americans (if there were any such except the Indians), and thus array class against class? Such statistics can serve no useful purpose, it seems to me, and in the case of the unfortunate African, who is by his very color clearly marked out, is most disastrous in its effect, strengthening the prejudice which we should strive not to feel against any class of our fellowmen. But if this comparison must be made, I would suggest that one sentence in Prof. Wilcox's generally excellent-spirited little book (page 7) contains, in my judgment, the key to the whole problem of crime among the negroes, to wit:

"'In proportion to population of the same age, the prisoners between 20 and 30 are much more numerous than those of any earlier or later periods.'

"Now, the colored or African race may at this time be, as a whole, constructively considered as between the ages of 20 and 30, for the sad period of slavery, when they were under the control of their masters, may be regarded as the childhood of the race. Now their comparatively recent manumission puts them in this more lawless period of young manhood, and the time is coming when, through the admirable industrial training in such schools as Hampton and Tuskegee, they will reach that reasonable period of full manhood over 30; and shall we not do all that we can to aid them in reaching it safely, by laying aside our prejudice against color and treating them as our equal fellows, so far as all rights and privileges of citizens are concerned? And, except this, I can see no safe way of passing from the present condition of arraying peoples and States against each other—so unfortunate a condition for the parts of our great Republic, that leads the entire world in so many of those things that tend to the development of the human race. EDWARD H. MAGILL."

EDWARD GRUBB ON THE NEGRO QUESTION.

The following from the *The Standard* (London) contains in very concise form some points that it is important we should keep clearly before us, and should lose no opportunity of impressing on those who, in discussing the negro question, allow themselves to appear on the side of justifying lawlessness and brutality under certain conditions:

"To the Editor of *The Standard:*

"Sir: My attention has just been called to the article on the above subject by 'An American Correspondent' in *The Standard* of the 6th inst. As I have lately returned from a visit to the Southern States, perhaps I may be allowed a few words in reply.

"To the writer's statement of the facts regarding the relations between the two races, in the Northern and in the Southern States, little exception can be taken, but it is not clear how far he intends to justify the existing state of feeling and practice. He nowhere declares himself in favor of negro education, or of the enfranchisement of the colored race, even subject to a reasonable educational test; he does not justify President Roosevelt's action in eating with Booker Washington; but he does appear to condone the lynching of negroes for criminal assaults on white women and children.

"If your correspondent would have English people form just conclusions in regard to the subjects upon which he wishes to inform them, there are certain facts and considerations which it is essential they should bear in mind, but to which he makes little, if any, allusion.

"1. Only 24½ per cent. of all the lynchings that occurred in America in 19 years were for criminal assaults (real or alleged, actual or merely attempted) on women, whether white or black. On the other hand, 44 per cent. of those lynched were charged with murder. (The actual number of persons lynched from the beginning of 1885 to the autumn of 1903 was —For rape, etc., 697; for murder, 1,260; on other charges, 892; total, 2,849.) A similar proportion holds in the case of States such as Alabama, where lynchings are frequent, as in the Union generally.

"2. In most cases the persons lynched have been untried, and therefore, in the eyes of the law, are presumably innocent. In several instances it has been discovered, too late, that the wrong person had been the victim.

"3. For many generations the colored race were taught by the example of white men that the honor of negro women was of no account, and it is hardly a cause for wonder that this example should, after their liberation from slavery, have acted adversely on their morals.

"4. An abominable prison system, in the Southern States, is annually turning loose upon society hundreds of colored men, and some whites, schooled in every conceivable vice. This system is retained on the ground that it is 'plenty good enough for niggers,' and it is justified under the wholly false idea that the colored person as such is inherently vicious and criminal, that attempts to reform him are useless, and that education only makes him worse.

"5. The idea that people inclined to crime can be terrorized into decent conduct by ferocious punishments is known by every instructed person to be false. When public executions prevailed in England, and hanging was inflicted for every petty theft, crime was infinitely more prevalent than it is now. There is much evidence that the diseased imaginations of a certain sort of people are excited by these public horrors, that a kind of frenzied desire for notoriety seizes them, and that the very crimes which the public tortures are meant to put a stop to are not lessened by them, but increased. We have high authority for saying that 'Satan does not cast out Satan.'

"6. The witnessing of such scenes as the burning alive and mutilation of a human being, as President Roosevelt powerfully pointed out in a letter to Governor Durbin, of Indiana, leaves indelible marks of demoralization and degradation on all those who are concerned in it.

"I am, Sir, your obedient servant,

"EDWARD GRUBB.

"The Howard Association, Devonshire Chambers,
"E. C., September 13th."

ANSWERING THE QUERIES.

Editors of FRIENDS' INTELLIGENCER:

The editorial on "The Queries" in this week's paper goes into the subject at some length, and if the conclusions arrived at were in practice among us there would be no need of discussing any change. We appear to be at fault, not in the intentions designed by the Society, but in their application. For instance, we read the first, second and eighth queries separately at two monthly and quarterly meetings, and all the queries only once a year at the meetings preparatory to the yearly meeting. The consequence is that the queries relating to the addition and subtraction of membership receive almost the whole attention, and the other important queries are neglected. When all the queries are read at the same meeting the time is so limited that there is very little concern that can be given to them. It reminds us of studying for the final examinations at school or college when it is necessary to get a certain amount of work done in a limited time. If different queries each time, in sets of three or four, might be read at the monthly and quarterly meetings, we could become better acquainted with their instructions, and we would be pleased instead of tired to have them in review at the final meeting. There is, I insist, as much sense in a proposition of this kind as in having the attendance and offending of members discussed so much, to the neglect of the other valuable queries. CHARLES PALMER.

THE RELATION OF SANITARY SCIENCE TO THE ALCOHOL DISEASE.

[The following address by Dr. Alvin W. Atkinson is taken by permission from the *Hahnemannian Monthly* (Philadelphia). It was read by title before the New Jersey State Homeopathic Medical Society, and read before the Hahnemann Clinical Club of Trenton, N. J. A pamphlet reprint has been made from the *Hahnemannian Monthly*, and it is possible that a limited number of copies may be had by those wishing to use it for distribution.]

Sanitary science is the science which includes a consideration of all that can be done for the prevention of disease and the promotion of the public health. The practicing physician must be, and is, the leader and director of all sanitary science work, and it is my purpose to urge upon you the fact that the prevention of the alcohol disease must be included in that work.

No, gentlemen, this is not a temperance lecture. I am not going to discuss the "liquor habit"—there is no such thing as a liquor "habit." There are persons, few in number, with whom it is a *custom* to imbibe alcoholics at certain times, and they do so or not as suits their pleasure or convenience; there are others who, under certain conditions, are compelled to drink alcohol in some form, whether they wish to or not. These latter have the alcohol disease—they are the true dipsomaniacs, and it is to this condition only that the term dipsomania can be rightfully applied.

The symptoms commonly accompanying and following an attack of the disease—the brain excitation, the digestive and respiratory disturbances, the muscular inco-ordinations and the remoter results—are usually gathered under the one term, alcoholism. But the ever-present, the essential symptom of what I call the alcohol disease, is that *craving* for more. Without this symptom there are almost never any of the other symptoms above enumerated under the term alcoholism—in fact, this "craving" may be considered the disease—the rest are simply the usual accompaniments or results.

An attack of the alcohol disease is as well defined as an attack of rheumatism; there is a predisposition on the part of the patient, either congenital or acquired, one attack predisposing to another; there is an exciting cause—the ingestion of alcohol; there *must* be exposure to the exciting cause, the number of exposures necessary to produce an attack varying with the susceptibility of the patient and the form in which the alcohol is administered.

The symptom of the disease is, as I have said before, the craving for more alcohol, this craving varying in intensity with the above-mentioned conditions.

As a result of frequent attacks there seems at times to be engendered in some patients an added susceptibility which, with the usual natural susceptibility, gets the patient into such an unstable nervous condition that an attack is precipitated by an almost insignificant amount of alcohol. It is these patients, often called chronics, who give the most trouble to themselves, their families and their friends. This class of patients sorely need the protecting environments of an asylum, a place where there is a cessation, or at least a lessening, of the number of exposures to the cause of the troubles.

It is probable that a sufficient number of attacks will get anybody into this condition; their "will-power" and reiterated denials to the contrary notwithstanding.

Recovery from an attack is, after the withdrawal of the cause, spontaneous, though not always complete, especially after a severe or long-lasting attack. And it is the taking away of the cause, the stopping of the ingestion of alcohol, only, which will allow of a recovery and stop the craving. The common fallacy, and one which it has here been my purpose to expose, and I hope yours hereafter to destroy, is that "will-power," so called, can stop the disease—i.e., can stop this craving once an attack has been incurred. The *will* can no more stop that craving than it can *stop* the eruption of smallpox. *Habits* can be stopped by an effort of the will, customs can be dropped at pleasure or convenience, but this craving for alcohol is neither habit nor custom; it is a disease, a neurosis, a psycho-neurosis caused by the ingestion of alcohol. It is to be cured *only* by taking away and keeping away the cause, and fortunate it is that the cause is known, is tangible, and a cure can be produced by taking away this cause, and the disease prevented absolutely by keeping it away.

True this craving may sometimes, though rarely, be resisted by the will. But as the will-power in the dipsomaniac is usually the first brain function to be disordered, it is, *from our point of view, not to be trusted in the least.*

The craving is also sometimes ameliorated by violent digestive disturbances, such as nausea or vomiting; and during this temporary amelioration recovery from this attack may be attained. It is this fact which forms the basis for the so-called Keeley cure, which consists essentially in so deranging the stomach with amorphia or kindred drugs that it will not tolerate alcohol; and while in this condition, the patient being supported by nerve tonics and good food, the craving passes away.

A marked feature of the disease is the difference in susceptibility of different individuals, in some an attack being brought on by the taking of a small amount of alcohol and only a few times, while others are able to take large quantities at frequent intervals without incurring an attack. So marked, indeed, in some individuals is this latter condition that they may be said to be almost immune, but I think that, without exception, a sufficient number of exposures to alcohol will at last bring on an attack, so that in reality the immunity is not actual, but only relative, and, therefore, unreliable. It is the failure to realize this great difference in susceptibility which causes so many people, especially the young, to expose themselves to the disease under a false conception that the so-called temperance of their tippling neighbor is due to manliness or will-power or what not. They do not know that the reason he can take alcohol so frequently in such seemingly large quantities, without incurring an attack and a resulting intoxication, is that the neighbor is so slightly susceptible to the disease; while they

may, without any means of knowing beforehand, be very susceptible, and thus run tremendous risks by taking alcohol, in any quantity, in any form, or at any interval.

And it is almost always the callousness, or rather the ignorance of these partial immunes, which renders possible the maintenance of those places which are a constant menace to those whom they are wont to call their weak-kneed neighbors.

Just at this point an amazing spectacle presents itself. On the one hand we have local boards of health using the constabulary power conferred upon them by the State to check and prevent the ravages of the infectious diseases, while on the other hand we have the State granting to men the license to cause, spread and prolong a disease which costs more in money, lives and happiness, and is productive of more misery, than all the contagious diseases together.

The only plausible explanation of this ridiculous and ambiguous position, assumed by a supposedly self-protecting Commonwealth, is the fact that the community at large does not realize that all this poverty and misery is the result of the alcohol *disease*, instead of the drink *habit*, as it is usually contemptuously called.

An unfortunate symptom, common to all neurotic poisonings, and almost always present during the incipient stage of the disease, is an enticing, seductive, transient exhilaration. If the indulgence be persisted in, the enticement changes to craving, the desire to compulsion, and an attack of the disease is on. Oh! the difference in the morning—the exhilaration gives way to dejection, pleasure to depression, and, calmly considered, all will admit the game is not worth the candle. The value of any alcoholic used as a beverage in no wise compensates the patient for the risk run of incurring the alcohol disease.

The points I wish to impress upon you are that the alcohol craving is a disease (and terrible, we all know), the result of drinking alcohol. Since it is a disease, with a well-defined cause, and can be prevented, and one to which any one may be susceptible, it is imperative that we as physicians should use every means in our power to warn the public against this most treacherous and debasing of diseases. As physicians we must be guarded in our prescriptions of both drugs and stimulants, lest we expose a susceptible patient to this dread scourge, and should show all people how and why they should protect themselves against it.

BUCKS FIRST-DAY SCHOOL UNION.

The Bucks County First-day School Union held its regular quarterly meeting in the Friends' Meeting House, at Wrightstown, on Seventh-day, Ninth month 24th. The morning session was opened by George H. Nutt, of George School, the clerk, who read the fourth chapter of Mark, after which Isabel Worthington, of Doylestown, was appointed assistant clerk, pro tem, in the absence of Edith Eyre, of Dolington, the regular assistant clerk.

A good account of the First-day School Conference held in Philadelphia was given by Helen Row, of Langhorne.

Reports of the First-day Schools sent by the superintendents were then given from the schools at Bristol, Buckingham, George School, Langhorne, Makefield, Newtown, Solebury, Wrightstown, Doylestown. Remarks were made by John Stapler, of Newtown; Prof. George L. Maris, of George School; Charles W. Hancock, of Langhorne; George Walton, of George School. A minute was made that the clerk be requested to write each superintendent about a month previous to the Union asking them to send written reports to the clerk. Another minute was also made that these reports be kept on file by the clerk for use of all the schools when wanted. The third minute said that the report should tell what they are doing and the method by which they are doing it. Another motion was made requesting that the clerk recommend that each school appoint two people for a visiting committee to visit as many schools as possible and bring back all the help they could to their own school. It was then announced that Doylestown had come into the Union again, and a cordial welcome was extended to them.

A report of the Friends' Conference held at Toronto, Canada, was made by Eastburn Reeder, of Solebury. He gave a short discussion on the question, "What Practical Results Have You Seen in Your Community from First-day School Work?" He said all who came to First-day School remained to meeting, and twelve applications for membership had been received. The session then adjourned for lunch, which was served by the Wrightstown Friends in the newly-papered room in the second story of the school room.

AFTERNOON SESSION.

At two o'clock the afternoon session opened with the roll call of delegates, responded to by every school. A class exercise by the Wrightstown First-day School followed, conducted by Ella Merrick Tomlinson, of Wrightstown.

QUAKERISM IN POLITICS.

From the Buckingham First-day School an excellent paper was read by the assistant clerk in the absence of Hannah Ann Buckman, of Buckingham, who prepared the paper. She said: "If Quakerism stands for honesty, for sincerity, for fearlessness, then it is Quakerism that is needed to-day to stem the tide of corrupt politics which threatens to dethrone right and justice in our land. We do not want any politics in Quakerism, but we do want Quakerism in politics, and as much of it as we can get there."

Langhorne School reported through Helen Row, of Langhorne. Walter Wright, of Newtown, in reporting from the Makefield School said that we did not want new ideas but new zeal put in the old ones. We should not use goods made through child labor.

Elizabeth Woodman, of Newtown, reported from the Newtown First-day School. She thought too much time was spent in punishing crime instead of trying to prevent it. She then read a paper on the Friends' belief. She said they had no creed, but the "Sermon on the Mount" was as near to their creed as could be given. Wrightstown, Bristol and Doylestown Schools then responded. Prof. Hyatt, of George School, told of his stay in England during the past season. He attended the First-day School at Birmingham, England, and this school sent telegrams to all members of Parliament requesting them to consider all phases of temperance—especially license—before casting their votes.

Charles W. Hancock, of Langhorne, answered this question, "What Practical Results Have You Seen in Your Community from First-day School Work." M. Ellen Longshore, of Makefield School, answered in the affirmative. George Walton, of Newtown School, said that to learn the practical results was like pulling up plants to see if the roots were growing; we must have faith.

Lydia M. E. Thompson, of Wycombe, superintendent of the Wrightstown School, said their school must have a good influence on the surrounding country, owing to the good attendance in a country district where people come from six miles around.

"Should Discussion in the Adult Classes be Confined to Spirituality Alone?" was answered by William Ivins, of Langhorne. He thought that the object of discussion was to learn the truth, and we must discuss other questions to get at spirituality. The question was discussed by Margaret A. Lownes, of Solebury. She said: "If six days of every week are given up to material interest and often of necessity a part of the seventh, should we not grudge even a moment that is not wisely spent in the brief time allotted to the class exercise? Spirituality is that which tends to make the spiritual part of man superior to the material man."

The following officers were re-elected: George H. Nutt, of George School, clerk; Edith Eyre, of Dolington, assistant clerk; Martha D. Wilson, treasurer.

NEXT MEETING.

The next Union will be held at Bristol on the fourth Seventh-day of Fourth month, 1905, and the program arranged is as follows: Bristol, half hour exercise; Wrightstown, recitation; Doylestown, reading, "In What Manner Can More Sociability be Attained in Our Meetings?" George School, "In What Way Can First-day Schools Co-operate with the Movement to Revive and Strenghten Our Meetings?" Three minutes for each school in the Union.

SWARTHMORE COLLEGE NOTES.

Swarthmore College has opened this fall with the greatest registration of students in its history. There are two hundred and forty enrolled, ninety-nine of whom are new students.

On Fifth-day, Ninth month 29th, President Swain returned to college from his St. Louis trip, calling to see his mother on his way back.

On the evening of the 30th ult. President and Mrs. Swain entertained the new students at their home.

Before meeting on Tenth month 2d an excellent paper was read by Dean Elizabeth Powell Bond. President Swain spoke a few impressive words apropos of the recent death of Senator George F. Hoar. A small number of students were present, as many were away from college over First-day.

The lectures of the Swarthmore College Course have recently been announced. The first will be given by Charles Wagner, his subject being "The Simple Life," on the evening of Tenth month 14th. The second of the course will be a concert, Tenth month 26th. The third will be by F. Hopkinson Smith, with readings from his own writings, on Twelfth month 9th. The fourth lecture will be given by Prof. Powys, on First month 5th, 1905, his subject being "Walt Whitman." Prof. Powys is from Cambridge, England, an M.A. of Corpus Christi College, staff lecturer of the Oxford and the American Societies for University Extension Teaching. The fifth of the course will be a piano recital by Miss Hallock, on Second month 8th, 1905. The final lecture will be given by Jacob A. Riis, his subject being "Tony's Hardships," on Third month 14th, 1905.

All of the lectures will be held at 8.15, in the evening, in Parrish Hall. Single tickets, 50 cents; course tickets, $1.00; with reserved seats, $1.50. H. S. T.

FRIENDS' ACADEMY, LONG ISLAND.

Regular work began at Friends' Academy on the 13th ultimo. Pupils were registered from New York, Massachusetts, New Jersey, Maryland, Pennsylvania, Wyoming and Porto Rico.

The boarding department is well filled with an exceptionally attractive class of pupils.

Two changes were made in the faculty. Charles Evans, A.B., a graduate of Haverford College, who has been teaching in Guilford College, takes the classes in literature and history. Jane E. Massey, a graduate of Geneseo Normal School, with two years' successful experience in the schools of Gloversville, takes the classes in the lower intermediate department.

D. Zulich spent part of his vacation in science work at the Harvard Summer School.

Lucia E. Avery attended the Chautauqua Summer Institute and took three courses in advanced English and psychology.

By the will of the late James R. Willets, who for a number of years was president of the Board of Trustees, Friends' Academy receives a bequest of $5,000.

At the regular meeting of the Board of Trustees in August, Frederick E. Willets was elected president of the board, to fill the vacancy made by the death of James R. Willets. Amy Willets was elected secretary of the Board of Trustees.

Repairs and improvements have been made and others are under consideration. The carpenters are working on the boys' gymnasium.

Arrangements are being made for Edward F. Bigelow to lecture at the Academy in Tenth month, instead of in the spring, as on previous occasions. This time his lecture will be on nature in connection with the seashore.

On First-day afternoon the pupils, with some of the teachers, walked to the Sound and spent an hour or two on the shore.

The girls devote their leisure time to out-door basket ball, tennis and tether ball. The boys are working hard on the foot ball, and their prospects are bright for a very good team.

T. G. I. Waymouth and wife recently visited the Academy. Mr. Waymouth is Danish Consul to Porto Rico. He left his son as a boarding pupil.

Albert C. Blunt, Jr., who graduated from the Academy in 1903, recently visited the school. He spent the past year in Cornell University, and, although he was one of the youngest in his class, is now a sophomore, without conditions.

FRIENDS' ASSOCIATIONS.

HORSHAM, PA.—The Horsham Friends' Association held its first meeting of the season on First-day afternoon, at 3 p.m. In the absence of President Clinton W. Morgan, Vice-President Samuel Walker presided, and the minutes of last meeting were read by the new secretary, Bertha A. Moore.

Wilmer A. Wood gave a Bible reading, which was followed by a select reading by Sallie Conard, entitled, "Hopewell Meeting House." Elizabeth H. Comly then read a paper written for the Friends' Association by William MacWatters, of the Philadelphia Association, which will be given in another issue.

Macre J. Walton then read the portion of the discipline relating to plainness.

Charles Hallowell gave a recitation in which he related how a careless little boy could not find his cap, because it was hanging up in its proper place.

Seth T. Walton next presented an interesting paper on "George Fox," which he had formerly prepared for the Solebury Association. He also showed a picture of Scarborough Castle, where George Fox was once imprisoned for a year. Swarthmore College was named after the home of his wife, in England, Margaret Fell.

In the discussion which followed, Susan H. Jarrett called attention to Charles Wagner, who is now visiting Philadelphia, and is the guest of John Wanamaker. He is particularly interested in Friends whom he considers the best exponents of the simple life. He has written several books, the best-known being "The Better Way" and "The Simple Life." He learned English in less than a year, so that he might be able to speak to Americans.

After remarks from Elizabeth H. Comly, emphasizing the need of enthusiasm in any work, and some further comments on the work of Wagner by Seth Walton, the meeting adjourned until the last First-day in Tenth month.

NEWTOWN, PA.—The regular monthly meeting of the Newtown Junior Friends' Association was held at the home of Helen Trego Brown on Fourth-day evening. In the absence of the president and vice-president, Harry K. Eyre was appointed to fill the vacancy. The meeting opened by observing a few minutes of silence, after which the secretary, Alice R. Woodman, read the minutes of the last meeting.

The program was opened with a paper on "What Do Friends Believe in Regard to Music and Amusements?" She thought that the discipline of Friends was the best guide a Friend could have in regard to it, and advised them to study it carefully. She also thought that a person's conscience should be well used in regard to these things.

Elizabeth K. Eyre next read a paper assigned to her on "What Do Friends Believe in Regard to Baptism?" She said that Friends believe strictly in spiritual baptism and not water baptism.

"What Do Friends Believe in Regard to the Bible?" was a question answered by Alice A. Buckman, who read some excellent extracts from Isaac H. Hillborn, leaving some excellent food for much wider thought.

The Membership Committee proposed the name of Edith Balderston for membership, which was accepted by the association.

The president next appointed George A. Walton as fraternal delegate to the Bucks County Loyal Temperance Legion Convention, which will be held at Newtown on Tenth month 15th.

The election of officers followed, with the results as follows: President, Hannah T. Smith; vice-president, Joseph Yardley; secretary-treasurer, Alice A. Buckman.

Hannah T. Smith as chairman of the Executive Committee, read the program for the next meeting, to be held at the home of Eva R. Doan, on Tenth month 26th, 1904. It will consist of readings from John William Graham's sermon, "The Friend and His Message," by Emma J. Wilson, J. Bernard Walton and Lavinia B. Eyre.

The meeting then adjourned after a short silence.

BOOKS AND MAGAZINES.

McClure's Magazine for Tenth month has for its frontispiece a reproduction of St. Gaudens' bronze bust of George William Curtis that is good to look upon. This and the accompanying article, "A Friend of the Republic," by Carl Schurz, show to the youth of our land a picture of an ideal American citizen, brave, generous, cultured; while to the older readers they recall the eloquent orator of anti-slavery days, who afterward filled so gracefully the "Easy Chair" of *Harper's Magazine*. Lincoln Steffens describes the political situation in Wisconsin, and says some good words for Governor La Follette. Ida M. Tarbell concludes her history of the Standard Oil Company; those who have not had time to read her narrative in full will find the whole matter summarized in these last chapters.

In the *North American Review*, summarizing the movements of various kinds which are a menace to the autocratic government of Russia, Karl Blind depicts "Czarism at Bay." Baron Moncheur, Belgian Minister to the United States, describes the "Conditions in the Congo Free State." Dr. Allan McLane Hamilton, the eminent alienist, discusses "Sanity and Safety in Relation to Public Office." Silas C. Swallow, Prohibition candidate for the Presidency, states some of the reasons why he and his party favor prohibition. Marion Foster Washburne inquires whether there may not be at once a difference between and an identity in "Masculine and Feminine Occupations." President W. R. Harper, of the Chicago University, contrasts "Higher Education in the West" with higher education in the East. John Charlton, a member of the Canadian Parliament, gives an account of "Canada's New Transcontinental Railway."

For Friends' Intelligencer.

MY CREED AND MY GARB.

My church is God's great everywhere;
My creed is active, earnest prayer,
That works and asks with one accord,
And leaves the issue to the Lord.
The alms I give are stepping-stones
To aid the doubtful, thoughtless ones
To bring from out their inner selves
The truest good that in them dwells;
And thus to make the spark divine
Before their fellow beings shine.
The staff I use is wisdom learned
From faults lived down and error spurned.
The sandals that my feet protect
Is duty done without neglect.
My gown is from a fabric made
To catch each glint of light and shade,
And hold the sunshine, every gleam,
To make life's pathway brighter seem.
The scrip I carry is supplied
With friendship's blessings, true and tried.
The cross that is upon me laid
By truth's strong yoke is lighter made.
The crown I hope I may have gained
Is that I've blest more than I've pained.

Bertha Cornelia Bertholet.

Philadelphia.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.; First-day School, 2.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 11.00 a.m.; First-day School, 9.45 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

10th mo. 8th (7th-day).—New York Monthly Meeting at Schermerhorn St., Brooklyn, at 2.30 p.m.

10th mo. 9th (1st-day).—Friends' Meeting, at Reading, Pa., at 11 a.m., will be attended by Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches.

10th mo. 9th (1st-day).—The Friends of White Plains, N. Y., will hold their next meeting at the home of Sarah A. Knowlton, 42 Fisher Ave., at 11 a.m.

10th mo. 9th (1st-day).—The Visiting Committee of Abington Union visits Abington First-day School.

10th mo. 9th (1st-day.)—A circular meeting, under care of a committee of Western Quarter, at Fallowfield, 3 p.m.

10th mo. 10th (2d-day).—Philadelphia Young Friends' Association. Opening meeting of the season at 8 p.m. Exhibition of photographs taken by members during the summer. Reminiscences of the General Conference at Toronto by Mary Travilla, R. Barclay Spicer and others.

10th mo. 15th (7th-day).—Abington First-day School Union, at Gwynedd Meeting House, at 10.30 a.m. and 2 p.m. Subject for discussion, "What is the Real Need for Future Work by the Society of Friends?"

10th mo. 16th (1st-day).—At Radnor, Pa., an appointed meeting at 3 p.m. will be attended by Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches.

10th mo. 16th (1st-day).—Meeting at Elmer, N. J., at 3 p.m., under care of Salem Quarterly Meeting's Visiting Committee.

10th mo. 16th (1st-day).—A conference under care of Philanthropic Committee of Western Quarterly Meeting, at Centre, Del., 2.30 p.m., addressed by Jesse H. Holmes; subject, "The Race Question."

10th mo. 16th (1st-day).—A conference, under the care of Abington Quarterly Meeting's Philanthropic Committee, at Gwynedd Meeting House, 3 p.m.; subject, "Temperance." Henry W. Wilbur, of New York, will be present.

10th mo. 22d (7th-day).—Haddonfield First-day School Union, at Camden, N. J., 10 a.m.; subject for discussion, "The Opportunity of the First-day School in Extending the Influence of Friends." 1. Is this opportunity appre-

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 656.)

ciated by the First-day School teacher? 2. What methods of teaching are most effective to secure this influence?

10th mo. 22d (7th-day).—One hundredth anniversary of Little Britain Monthly Meeting, Lancaster County, Pa., at the meeting house. Of those who will appear on the program, President Swain, of Swarthmore; Joseph S. Walton and Edwin R. Buffington will represent the society at large. Elmira King Wood, Charles E. Brown, Lewis K. Stubbs and Wilmer P. Bolton, whose great-grandfathers were active members at the opening session, will represent the old families, while Granville Coates and Howard Coates will speak for the younger, with a family membership of seventy years. A cordial invitation is extended to all. Howard Coates, chairman of Committee of Arrangements, Annie E. Hambleton, secretary.

10th mo. 23d (1st-day).—Hopewell, Va., Young Friends' Association.

11th mo. 5th (7th-day).—Philadelphia First-day School Association will hold its autumn meeting at Fifteenth and Race Sts., Philadelphia. The committee in charge of the program are at work on one especially designed to interest First-day School teachers, and desire to create such an interest as will insure a full attendance.

In one of our large city libraries, with a well-equipped juvenile department, a little girl recently asked for "a good book," and, when offered one by an author whose specialty is believed to be child-delineation, firmly shook her head. "I had it last week," she said. "It isn't a children's book."

"I thought it was," apologized the librarian.

"Well"—somewhat relenting—"it's a kind of a children's book, but it's not a children's children's book, that's all!"—*Louise Betts Edwards.*

A Friend sends the following: "In the dooryard of a college not a thousand miles from New Haven, a bare spot on the lawn had been dug up and re-seeded. To keep off trespassers the gardener had tied a rope from tree to tree. The matron of the near-by building told the gardener to take away the rope and to put up a sign of warning. Now the gardener was a Dane. Shortly afterwards the matron saw that people who read the sign began to laugh, and going out on the lawn read:

"Kip of the Gres."

This, in front of the second greatest college of the land, could not be tolerated, and was speedily replaced by another sign spelled in conformity to "Noah Webster."

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TENTH MONTH 15, 1904.

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In compliance with the arrangements made in 1901, Friends who desire accommodations at Park Avenue Meeting-house, are requested to make known their wish to the committee appointed in each monthly meeting, who will forward the names to the proper persons in Baltimore. The committee on entertainment at Park Avenue can receive applications only through the monthly meeting's committee.

This arrangement, securing as it does, an equitable apportionment to each monthly meeting, has been found to give general satisfaction, and it is hoped that Friends will conform as fully as possible to the instructions which have been forwarded.

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XLII., ... 657
THE BETTER LAND (Verse), ... 657
THE TEACHER AS A MISSIONARY OF PEACE, ... 657
A LIFE PILGRIMAGE, ... 659
EDUCATION A FETISH, ... 661
THE INTERNATIONAL PEACE CONGRESS AT BOSTON, ... 661
THE WALDENSES AND ALBIGENSES. Christian History Lesson.—No. 37, . . . 663
EDITORIAL: The Ethics of Custom, ... 664
CURRENT EVENTS, ... 664
BIRTHS, MARRIAGES, DEATHS, ... 665
NOTES, ... 666
CONFERENCE REPORTS NEARLY READY, 666
THE PEACE DELEGATES IN PHILADELPHIA, ... 666
COMMUNICATIONS: From Abby D. Munro; Value of the Queries, ... 667
JOTTINGS FROM NORTHFIELD, ... 667
A COLORED GIRL'S RELIGION, ... 668
FOR HOME STUDY OF THE BIBLE, ... 669
SWARTHMORE COLLEGE NOTES, . . 669
SWARTHMORE COLLEGE LECTURE COURSE, ... 669
ALUMNI BANQUET AT SWARTHMORE PREPARATORY SCHOOL, ... 670
FRIENDS' ASSOCIATIONS, ... 670
BOOKS AND MAGAZINES, ... 671
MISCELLANY: The Race of Day and Night (Verse); Training for Domestic Service; A Perpetual Remembrance (Verse), ... 671, 672
CALENDAR OF MEETINGS, ... 672

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The Committee on Education of the Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him. and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, TENTH MONTH 15, 1904.

Volume LXI. Number 42.

GOOD WORDS.—XLII.

Our meetings are a well-considered provision for the silence of the outward, inasmuch as that is a condition for the inward to find a voice. Friends' meetings have never been a failure when there has been activity of the inward man.

JOHN WILLIAM GRAHAM.

(IN FRIENDS' QUARTERLY EXAMINER.)

THE BETTER LAND.

I hear thee speak of the better land,
Thou callest its children a happy band;
Mother! oh, where is that radiant shore?
Shall we not seek it and weep no more?
Is it where the flower of the orange blows,
And the fire-flies glance through the myrtle boughs?"
"Not there, not there, my child!"

"Is it where the feathery palm trees rise,
And the date grows ripe under sunny skies?
Or 'midst the green islands of glittering seas,
Where fragrant forests perfume the breeze,
And strange, bright birds, on their starry wings,
Bear the rich hues of all glorious things?"
"Not there, not there, my child!"

"Is it far away, in some region old,
Where the rivers wander o'er sands of gold?
Where the burning rays of the ruby shine,
And the diamond lights up the secret mine,
And the pearl gleams forth from the coral strand?
Is it there, sweet mother, that better land!"
"Not there, not there, my child!"

"Eye hath not seen it, my gentle boy!
Ear hath not heard its deep songs of joy;
Dreams cannot picture a world so fair—
Sorrow and death may not enter there;
Time doth not breathe on its fadeless bloom,
Far beyond the clouds and beyond the tomb,
It is there, it is there, my child!"

—FELICIA HEMANS.

THE TEACHER AS A MISSIONARY OF PEACE.

[An address by Andrew Stevenson, of Stratford Academy, Stratford, Ontario, before Friends' General Conference at Toronto, in Eighth month, 1904.]

The wise and the good of all ages and of all races have denounced war as the greatest evil that afflicts mankind. Plato compared the condition of a nation at war to that of an individual suffering from a destroying fever, the Stoic philosophers declared war to be barbaric and inhuman, the Duke of Wellington said that there was only one thing more horrible than a victory in battle and that was a defeat, and General Sherman fairly summed up all other possible descriptions in the declaration, "War is hell."

The blessings of peace, on the other hand, have been asserted no less frequently and no less strikingly. Even so far back as twenty-seven hundred years ago the Hebrew prophet, in ecstatic vision, predicted the coming of a blessed time when men should beat their swords into ploughshares and their spears into pruning hooks and should learn the art of war no more.

Yet in spite of the teachings of experience, of philosophy, and of religion, war has continued to ravage the earth, and the thirst for blood and the lust of conquest seem to be as keen as ever. Nowadays we sometimes call war and conquest by finer names than formerly, but the evil is the same whether we speak of it in general terms as the strenuous life, or expansion, or annexation, or benevolent assimiliation, or manifest destiny; or more particularly as a punitive expedition to Somaliland, or a mission to Thibet, or the pacification of the Philippines.

The evil, then, is universal and ever-present—how shall we set about to combat it? Socrates used to say that all evil-doing was the result of ignorance. He argued with great force that if men knew beforehand the awful consequences of wrongdoing, they would refrain not only from doing evil but even from entertaining evil desires. Now, all school education, of whatever kind, is, at bottom, based upon this theory. There are certain evils to be avoided in life and certain benefits to be gained, and parents are anxious that their children should be so instructed in regard to these things that they may escape as far as possible the disastrous consequences of ignorance. And while the home and the church and the printing-house are educational institutions of immeasurable importance, we shall at the present time confine ourselves to a consideration of the functions of the school.

It is an axiom of the science of education that the child should be taught the things he will most need to know when he has grown to be a man. Self-evident though this truth may be, we have lamentably failed to put it into practice in several important particulars, and especially in regard to the matter of war and peace. If war is an evil and peace a benefit and a blessing, a knowledge of this fact is of such vast importance that every opportunity should be taken to impress it upon the young people of our schools. And that such instruction was not imparted in sufficient measure to the school children of even the last generation is sadly clear from the recent wild outbreak of militarism in Great Britain, Canada, and the United States. Men seemed to have lost their reason and their feelings of humanity, and to have abandoned their religion, in the mad fury for war and conquest; and the hands on the dial-plate of the world's progress were set back at least fifty years.

What are our schools and colleges now doing to

check this evil? Virtually nothing. It is said that even in many of the schools controlled by the Society of Friends the spirit of the age has so largely entered that very little, if any, direct and positive teaching is given against the evil of war. In too many public schools and private academies some of the teaching, so far from inculcating the principles of peace, is directly calculated to foster the spirit of international hatred and war. Indeed, we have gone so far in some cases that Sunday School rooms and church basements have been converted into drill halls where the professed followers of the Prince of Peace are trained for the service of the god of war. You will remember that Longfellow says, in "The Arsenal at Springfield":

> Were half the power that fills the world with terror,
> Were half the wealth bestowed on camps and courts,
> Given to redeem the human mind from error,
> There were no need of arsenals and forts.

And, similarly, it might be said that if half the trouble were taken in the school to restrain the spirit of national vanity and arrogance, and to develop the spirit of good will towards foreign nations—half the trouble that is now taken to cultivate national self-conceit and to create or encourage feelings of distrust and dislike regarding foreigners, civilized nations would feel no need of armies or navies to protect themselves from each other, nor would they create armies and navies to plunder their uncivilized fellowmen.

The teaching of peace principles has this advantage, that no new text-books are needed, nor is it required that any regular and special period on the time-table should be given up to it. The sole requirements are that the minds of teachers should be in full sympathy with the peace movement and well-informed upon matters bearing upon peace doctrines. Then when opportunities arise for the inculcation of peace principles, as they frequently do in the regular course of the work of the school, teachers will be prepared to take advantage of them.

Such opportunities will come chiefly in the classes in geography, history, English literature and composition. There is not much ground for the work in geography, perhaps, but on what ground there is, effective work can be done. For instance, in dealing with the sources of supply of commercial products, great stress should be laid upon the interdependence of nations owing to differences in climate and vegetation and to the irregular distribution of mineral deposits. Illustrations of this interdependence the teacher can easily find. There was a striking illustration ready at hand for Canadian teachers recently. Not very long ago there used to be a foolish saying in the mouths of some Canadians that we could "get along without the Americans." Of course, we could, but that we could get along much better with them was forcibly impressed upon most of us last winter when our supplies of hard coal were shut off by the strike. Soft coal would not serve, and wood could scarcely be obtained at any price. In some villages and towns the people were glad to get for fuel whatever the farmers would bring in, as old rails and charred and partially decayed logs and fragments of stumps. Shade trees that could be spared were cut down, and in some cases fences were consumed. But in spite of all such shifts, much hardship and even suffering resulted from this temporary stoppage of our coal supply. And could anyone measure the inconvenience and loss if, owing to a state of war, not only coal but all our other imports from the United States should be shut off?

But if the Canadians of Ontario need American anthracite, so also do the Americans of New England need Canadian bituminous coal, which is shipped to them in immense quantities from Nova Scotia. Americans also need our Ontario nickel and our Quebec asbestos. In the matter of vegetable products there is also mutual dependence. The Canadian cotton mills are fed by American cotton, and many American saw mills are fed by Canadian logs. The New England intellect is nourished on Canadian beans. At Thanksgiving time we send the New Englander his turkey, and though in the matter of food he sends us only cranberries to make sauce for our own, yet his Californian countryman provides us with luscious and excellent oranges and raisins, to finish the meal.

In like manner the teacher may show how the people of both the United States and Canada depend on the people of Europe and Asia and Africa and the isles of the sea for the common necessaries and comforts of life, as do these people depend in some measure upon us.

In teaching geography some little time is usually devoted to a general consideration of the races of mankind, with a bare reference to their racial characteristics, politics, religion and other such particulars, Here is a good opportunity for the intelligent and earnest teacher to do good work for the cause of peace. He might emphasize the fact that racial distinctions are not due to separate and distinct primal origins and special original endowments or defects, but are merely variations in degree from one type, such variations being largely the result of environing circumstances. He might specify the dark color of the sub-tropical races, as the Arabs and the Hindoos, and the still darker color of the tropical races; and he might add poetic ornament to the illustration by quoting the passage in the "Merchant of Venice," where the Prince of Morocco makes his powerful appeal to Portia, entreating her not to hold prejudice against him because of his color:

> "Mislike me not for my complexion,
> The shadowed livery of the burnished sun,
> To whom I am a neighbor and near bred.
> Bring me the fairest creature northward born
> Where Phœbus' fire scarce thaws the icicles,
> And let us make incision for your love,
> To prove whose blood is reddest, his or mine."

Which, of course, is the Moor's way of saying that however dark his complexion, yet he possessed the essentially human qualities in as high a degree as any white man. In further support of the view of the essential unity of mankind, the teacher might quote the words of the Apostle Paul in his missionary address to the Athenians on Mars' Hill: "God hath made of one blood all nations of men for to dwell on

all the face of the earth," and also the testimony of Saint Peter: "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness, is accepted with Him."

By appealing to the experience and reading of pupils and by drawing upon his own, the teacher can easily show his class that the common virtues are not the peculiar possession of any one race. Such matter as this, sympathetically introduced, will do much to prevent the growth of racial prejudice in the minds of the young, and to eradicate it where it is already grown.

Another means of accomplishing the same end is by mild ridicule. The teacher might show the absurdity of the common contemptuous reference to the speech of foreigners as "jabber," pointing out that it is jabber only to the ignorant and conceited. Such an incident as the following might be brought in here. An Irishman returning from a short trip to France was asked what he thought of the French people. "Oh, indade," said he, "they're barbarians and haythens, and don't spake English at all, at all." The folly of any British people, or Americans, claiming superior merits and rights on account of an alleged Anglo-Saxon origin is well shown in Daniel Defoe's description of a "true-born Englishman."

A true-born Englishman's a contradiction,
In speech an irony, in fact a fiction. . . .
These are the heroes that despise the Dutch
And rail at new-come foreigners so much;
Forgetting that themselves are all derived
From the most scoundrel race that ever lived;
A horrid crowd of rambling thieves and drones
Who ransacked kingdoms and dispeopled towns;
The Pict and painted Briton, treacherous Scot,
By hunger, theft, and rapine hither brought;
Norwegian pirates, buccaneering Danes,
Whose red-haired offspring everywhere remains,
Who, joined with Norman-French, compound the breed
From whence your true-born Englishmen proceed.

Defoe, an Englishman himself, was provoked to make this bitter attack on the arrogance of some of his fellow-countrymen because they were ungratefully deriding William III., their deliverer from the Stuart tyranny, as being a "Dutchman."

On the other hand, the respect of pupils for some of the so-called inferior races of to-day, as Syrians, Hindoos, or Chinese, may be gained by referring to the ancient greatness of these peoples. This is done for the Italians in a somewhat droll way in the following current newspaper verse:

THE MODERN ROMANS.

Under the slanting light of the yellow sun of October,
A "gang of Dagos" were working close by the side of the car track.
Pausing a moment to catch a note of their liquid Italian,
Faintly I heard an echo of Rome's imperial accents,
Broken-down forms of Latin words from the Senate and Forum,
Now smoothed over by use to the musical lingua Romana.
Then came the thought, Why these are the heirs of the conquering Romans;
These are the sons of the men who founded the empire of Cæsar;
These are they whose fathers carried the conquering eagles
Over all Gaul and across the sea to Ultima Thule.
The race type persists unchanged in their eyes and profiles and figures.
See, Labienus is swinging a pick with rhythmical motion;
Yonder one pushing the shovel might be Julius Cæsar,
Lean, deep-eyed, broad-browed and bald, a man of a thousand. . . .
On the side of the street, in proud and gloomy seclusion,
"Bossing the job," stood a Celt, the race enslaved by the legions,
Sold in the market of Rome, to meet the expenses of Cæsar.
And as I loitered, the Celt cried, "Tind to your worruk, ye Dagos—
Fill up yer shovel, Paythro, ye haythen, or I'll dock yees a quarther."
This he said to the one who resembled the great Imperator;
Meekly the dignified Roman kept on patiently digging.

The Mennonite and Doukhobor refugees from Russia may be immeasurably raised in juvenile esteem by a mere comparison of them to the Pilgrim Fathers of sacred memory.

(To be continued.)

A LIFE PILGRIMAGE.*

When, last year, our travelers in the Holy Land returned from their journey, how eagerly we listened for every report they could give us of places of sacred associations. They told us of the "little town of Bethlehem" and its Church of the Nativity, claiming to be built upon the site of the stable in which the "holy child" was born. This site may be only a name, and yet the very name has power to thrill us. The house of Joseph and Mary, where the child Jesus was "subject unto his father and mother, and increased in wisdom and stature, and in favor with God and man"—this, too, may be only a name, but it is under the same sky that shone above the head of the consecrated child. Bethany's house of Mary and Martha may be a fictitious house, but it was in a Bethany house that Jesus entered into the joys of human friendship. We cannot doubt that it gives a new sense of reality to the life of the great Teacher to go to the mountain-side where he pronounced the Beatitudes; and to enter the garden of Gethsemane, which must ever be shadowed with the memory of that supreme hour of anguish which yet ended in victory. We who stay at home are very grateful to the travelers who bring vividly to our minds the scenes that have stirred their own souls, and when at last the day comes in which we, too, may set forth on this pilgrimage to the Holy Land we shall eagerly recall all that they have told us, and we shall search the scripture record for its minutest details.

A good man, a public teacher, has made his life, right in the paths of daily duty, a holy pilgrimage. He has passed the three-score-and-ten landmark in life, and has reached what a poet names "the summit of his years!"

If it is a matter of interest and really deep feeling with us to hear of the places consecrated by the presence of Jesus two thousand years ago, what might it not be to us to hear the report of one whose life-pilgrimage has followed closely upon the footsteps of the Master! This good man has told somewhat of his pilgrimage; and because it has been of deep interest to me, I would pass it on to you.

He says: "Now that I have reached and passed the

* Read before Swarthmore students, Tenth month 2d, 1904, by Dean Elizabeth Powell Bond.

commonly allotted term of years, I find myself asking, What is the most valuable lesson of my own experience? In what words could I sum up the teaching of seventy-five years?" I cannot give you all the elaboration of his thought; but he chooses these words from St. Paul: "If we can read in them a meaning deep enough," as the epitome of his life's best lessons—"If we live by the Spirit, by the Spirit let us also walk." Then he asks, "What is it to live and walk by the Spirit?" His answer is: "I think it means to accept the divine as the standard for the human." He does not tell us how many years of these seventy-five it took him to come to this understanding of Paul's words. We cannot doubt that he would count his best years those that came after this illumination. If he had been speaking to this company so largely of young people, he must have been more explicit upon this point. Because, a man of his broad experience and of such quick sympathies could not have forgotten what different standards press themselves upon the young. He could not have forgotten that the young are often brought into an atmosphere that makes them feel there can be no other standard than precedent; that what has been among men must be, and more, until it is the human that becomes the all-compelling standard, and the divine is utterly forgotten. Will you try to think what it would be to us to hold up before our souls as a pattern for our human lives, our conception of the divine? For most of this company there are periods of silence in which it might be a noble occupation to try to see what this pattern would cut out of our own lives; wherein it would change our habits of thought; how it would modify the words of our mouth; how it would hold back our hands from doing this thing or that; how it would fill our hands with kindness and helpfulness to our fellows—the only service we can do for God. For we must remember that saying in hymns or in prayer that we love God counts for little; what we do for one another is the measure of our love for our Heavenly Father.

Just as I am glad for our young people who have traveled abroad this summer, that they have so early had the enrichment of intelligent travel, so am I glad, and infinitely more glad, for the young who in the very days of their beautiful youth get such glimpses of the spiritual life, as to lift all their future years above the low level of the common-place, into the region of the joys that last.

This good man pays tribute to many helpers along the way of his holy pilgrimage. He says: "How ample and various are the resources offered to whoever will take? I acknowledge many benefactors; and still they come! Some have helped me by kindly recognition and generous praise; others by friendly admonition and faithful reproof; a few even by that prickly and blood-letting sharpness of criticism which shows one his errors and shames him away from his faults. But, as I have found by far the highest benefit in encouragement, it has been my ambition and prayer to be a wholesale and retail dealer in that medicine for the soul."

It is quite possible that in your hearts you are thinking that it must be a sad thing to have reached seventy-five years. There is no note of sadness in this good man's report. He seems to have taken the sting out of every mistake and failure by making them count toward final good. He says: "The Lord has kept me humble by frequent reminders that nothing has been very well said or very well done. This sense of unrealized ideals I accept as an unspeakable blessing, and as a pledge of immeasurable good in reserve."

Instead of a note of sadness there is the sense of richness that should belong to the accumulating years. "How can one live three-score-and-fifteen years," he asks, "and not realize the solid value and excellence of justice, rectitude, reason, truth, faith, hope and love to a degree impossible in youth, or even in the prime of manhood?" "Peace of mind, an approving conscience, a clear perception of truth, the consciousness of power to act one's part, to live well with others, or to go alone, and the sense of kinship to humanity, and to the Father of all—in brief, all that is included in living and walking by the Spirit—these things become pearls of great price." This good man has told us of the priceless riches that may be found upon the "summit of the years"—with such riches waiting for those who know of them and can enter into possession, need we mind, if on our way to them we do not gather millions in bank stock?

One thing that he reports to us, you may find it hard to believe; but I know that it is beautifully true. He says: "Be sure that the old do not feel old."

You, with your score of years, are very glad in this autumnal ripeness and brightness, with asters and golden-rod, apples and chestnuts—think of the accumulating gladness of three-score years of autumnal ripeness. I hope you have souls glowing with enthusiasm as day by day new pathways in student-life open to you; try to believe that as the years go by, a deeper enthusiasm, less demonstrative, perhaps, keeps the hidden fires of the soul burning with a fervor that youth does not dream of! Do you count your friendships among the best gifts of God, and feel that in such possessions you are fortified for the storm and stress of life? Truly, these friendships are among the best gifts of God; but you cannot yet know how truly "a friend is the medicine of life;" you cannot know until the storm and stress of life are well over, how truly a friend may be a strong fortress for our souls, balm for our wounds and comfort for our sorrows, a very minister from God!

True, you will have to meet the shock some far-away day when your hair, taking on a silver cast, makes the coachman say, "The young people had better walk up this hill, but the old lady may ride," or a courteous youth offers his place in the car to the beard streaked with gray. Just as you would smile if the dear little children of our community were to look with compassion upon you because you have outgrown dolls, and marbles and kites as your very special delight in life, believe me for your own joyful forward look, to those who are nearing the "summit of their years" the absorbing pursuits of the earlier years suited to their period, are left behind without

regret and become sweet memories, while ever the view of the soul striving to "walk by the Spirit" broadens, and the realities of life deepen and grow richer with the advancing years.

The good man's record which is before us says: "Life seems ever near its beginning—as if we had not yet fairly tried it, and are only now getting ready. How shall we explain it that our tools get dull just as we are learning to use them? Is not this our real infancy? Why is it that old people feel so young in spirit—the outer life perishing, the inward ever renewed?"

I am hoping that the report of this good man, whose life has been a holy pilgrimage, will prove a message of gladness to have a lodgment in your souls. The record closes with these shining words: "In every luminous and unclouded moment I am restfully sure that the Spirit in which we live and move and have our being is quite competent to make good every promise written or whispered in our mysterious nature, and thus assure 'Long morrow to this mortal youth.'"

EDUCATION A FETISH.

To find Prof. Barrett Wendell among the advocates of the old classical education is to find Saul among the prophets. Prof. Wendell, more than any man in the country, has forced a place for English in the academic curriculum. In a series of experiments unquestionably brilliant, if only in part successful, he gave to English composition at Harvard the position Greek rhetoric had in the Roman scheme. Always a stimulating and appreciated teacher of English literature, it would seem that no one could be more thoroughly committed to the modern system of education. And now he comes out, in the *North American Review*, with the doubt whether that vast educational machinery which has covered the land with great buildings comparable to the monastic foundations of old, which has drawn upon all knowledge to adorn its free curriculum, really educates the average American student as well as the classical course of a generation ago.

Here is no unspecified doubt: Prof. Wendell notes that from all the American colleges issue bachelors of arts who are "virtually uneducated"; that the students trained by the newer educational methods are when they get to college "flabbier and flabbier in mind." Contrasting the Harvard of the seventies with that of to-day, he says, "We were ill-educated, no doubt; but, from my point of view as a college teacher, the younger generations often seem hardly educated at all." Prof. Wendell is neither of an age nor of a disposition to fall into the ridiculous pose of praising the old times merely because they are the old times. If he is skeptical as to the regime of the great educational Babylon he has notably helped to build, he is a skeptic in all seriousness, and not from love of paradox. Yet paradox lurks in his criticism of the elective system. For, unquestionably, the average bachelor of arts to-day carries away far more information than his predecessor of thirty years ago. The older alumnus promptly forgets his painful smattering of Greek and Latin, and even more quickly his modicum of "natural and moral philosophy." But the new-style bachelor ordinarily carries away some knowledge of one modern language—enough to undertake a French novel at least—a trifling experimental acquaintance with at least one science, while, in the matter of sheer accomplishments, there may stick in his memory subjects as desperate as arboriculture, Portuguese lyrics, and the decomposition of animal fats. Yet this tolerably well-informed young person, Prof. Wendell fears, is often totally uneducated. He has been amused; he has received such information as his natural curiosity has induced him to accept; his mind has been stroked the right way and any congenital irritability quieted; but the boy has been humored, not educated.—*New York Evening Post.*

THE INTERNATIONAL PEACE CONGRESS.

The Thirteenth International Peace Congress began its sessions in Boston, Second-day afternoon, Tenth month 3d. First-day, the 2d, however, was also a great peace day. Many of the pulpits of the city were filled by great friends of peace from abroad, and the topic in all the churches was peace. It was very hard to decide what service to attend that First-day morning. A number of our Friends went to the Friends' Church where Dr. Benjamin F. Trueblood, Secretary of the American Peace Society, is an active member. Others, in search of a meeting that might be more on the basis of silence, went to Lynn. Among the latter were Ellwood Roberts and wife, of Norristown, and David Ferris, of Wilmington. Though, I believe, they found a pastor in charge there, they reported a good Friendly meeting, in which David Ferris had some service. Of the church services in Boston, one that was of especial interest was that of the old Second Church, at which G. H. Perris, of London, spoke. The speaker is one of those younger workers for peace whose fresh and contagious interest in this great world movement makes one feel that we need to take a fresh start in our work for peace. He made an appeal to Americans in particular to go into this movement to establish the United States of Mankind, and "If you do," he said, "go into it up to your eyes." One of his hearers at least came away with the determination to be no longer satisfied merely with belonging to a denomination that has always stood for peace, and of a peace society with a long list of distinguished vice-presidents and a glorious record behind it, while so little is being done toward the work of educating the young people of our schools and colleges to be friends of peace, eager workers for peace.

In the afternoon a meeting was held in the great Baptist meeting place, the Tremont Temple. The subject was the relation of the churches to the peace movement. Appeals were made to rescue the cause of peace from the hands of those politicians who are opposed to peace, for the Christianization of the so-called Christian churches and for a new conception

of Christianity that shall remind men more of the Prince of Peace. One of the speakers was the Jewish Rabbi, Dr. Berkowitz, of Philadelphia, who said: "I bring you a message of peace. We who have so long suffered and struggled for peace bid the world to-day to be of good cheer." Another speaker of the afternoon was the eloquent Scotch preacher of the Highlands, Walter Walsh, who was one of the conspicuous figures of the Congress, and whose fiery words for peace and for mercy to dumb animals, stirred and were always enthusiastically welcomed by, the great audiences that listened to him.

In the evening there was held what was called a peace consecration service. The principal speaker was the English Bishop of Hereford. He feared that we are not now reading as formerly our own peace poets, Longfellow and Whittier and Holmes and Lowell, and said: "If you have deserted your own poets for Kipling it is an ominous desertion." Edward Everett Hale also had a part in the service. By far the greater part of the program, however, was musical, the Handel and Haydn Society, with a fine orchestra, rendering a chorus from Mendelssohn's "St. Paul," and selections from the "Messiah," Handel's "Pastoral Symphony," and Gounod's "Gallia."

On Second-day morning, at nine o'clock, was the first of a series of brief devotional meetings. These meetings were held each day of the Congress, and they will long remain to many as one of the beautiful memories of it. They were in the South Congregational Church—Edward Everett Hale's church—being under the care of prominent men of many different denominations, including a Roman Catholic Vicar-General, and even an Armenian Catholicos. It was an occasion when "all were in one place with one accord," for worship together, a thing which, perhaps, as Dr. Hale said, has happened now for the first time since the Emperor Constantine. Nothing could be more characteristic of this good man who, though he is pastor of a Unitarian church, and is loyally devoted to his denomination, yet is felt by all who believe in lending a hand "in His name" as belonging to all alike.

It was in this same South Congregational Church, so kindly offered by Dr. Hale, that Friends who were attending the Congress, of all branches of the Society, met one afternoon for conference together. The meeting was called at the suggestion of Albert Baily, of Kansas Yearly Meeting, who has a concern that something may be done toward making it possible to get the united voice of all who bear the name of Friends whenever it becomes necessary to petition government or to make a protest in connection with any of the testimonies which all Friends hold in common. Quite a large company of Friends gathered, though by no means all who were in attendance at the Congress. The different yearly meetings were called and it was found that there were present from the yearly meeting of New England, 33; Philadelphia, 10; New York, 20; Iowa, 5; Indiana, 7; Kansas, 2; London, 7; Genesee, 1; California, 1. Friends of all branches were counted together. After a greeting from Dr. Hale, and an address from J. G. Alexander, of England, who had to hurry away, being chairman of an important committee of the Congress, an organization was effected. Albert Baily was appointed chairman, and Edith Rowntree, of York, England, secretary. The meeting turned out to be rather disappointing in view of the concern of the Friend who suggested it for the time was devoted to an exchange of views, and nothing was definitely done towards arriving at a basis on which Friends could, in the future, bring their influence to bear unitedly in favor of peace, temperance and other reforms in which they are all interested. But the interchange of views was very pleasant, and surely not without its value. Those prominent in the work for peace in the different yearly meetings were called on and told what they are doing and how they are doing it. Among those who spoke were Albert K. Smiley, of Lake Mohonk; Lavinia Bailey, of Richmond, Ind.; Joshua Baily, of Philadelphia; Isaac Wilson, of Canada; John L. Thomas, of Pendleton, Ind.; David Ferris, of Wilmington, Del. The time was entirely too short, and we had to separate feeling sure that there were many others we would like to hear from, and wishing that we might have had a social time together and an opportunity to get a little acquainted. The meeting closed with a time of silence and vocal prayer from several.

The following were, as far as I was able to find, the Friends of our seven yearly meetings who were in attendance at the Peace Congress as delegates: From New York Yearly Meeting, John Shotwell, Mary B. Shotwell, Frances E. Baright, J. Edward Borden, Julia H. Borden, Avis Birdsall, Hettie W. Graham and Phebe C. Wright; from Philadelphia Yearly Meeting, Edward H. Magill, David Ferris, Ellwood Roberts and wife, Sarah N. T. Eavenson; from Indiana Yearly Meeting, John L. Thomas, Martha Warner, Susan Roberts; from Genesee Yearly Meeting, Isaac Wilson and wife. Toronto Friends' Association was represented by Dr. Sunderland, of Toronto.

The first business session of the Congress was at two o'clock Second-day afternoon, and continued through the week, with the last session on Seventh-day morning. The business sessions were held only in the morning, the afternoons being given to committee work, and the evenings to public meetings, sometimes three at different places at the same time.

R. Barclay Spicer.

(To be continued.)

The realm of silence is vaster than the realm of noise.—"*The Simple Life.*"

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Drive a nail home and clinch it so faithfully that you can wake up in the night and think of your work with satisfaction—a work at which you would not be ashamed to invoke the Muse. So will help you God, and so only. Every nail driven should be as another rivet in the machine of the universe, you carrying on the work.—*Thoreau.*

THE WALDENSES AND ALBIGENSES.

FRIENDS' CHRISTIAN HISTORY LESSONS. No. 37.

Read Psalm, xciv., 1-14; Rev., iii., 1-6.

How long will ye judge unjustly,
And respect the purpose of the wicked?
Judge the poor and fatherless:
Do justice to the afflicted and destitute,
Rescue the poor and needy.—Psalm, lxxxii., 2-4.

We have seen that the organized Church had become a secular institution, seeking imperial powers, that it attempted to crush the scientific spirit of inquiry, and that it taught not Christian ideals, but a complicated theology. But there is a spirit in man by which he lays hold of the world order, and there is a pressure from the world ruler by which men are, though "not dissatisfied, yet forever unsatisfied." The struggle for liberty displayed itself in the city-communes already referred to and in the attempt of Arnhold of Brescia to found a republic in Rome; the struggle for intellectual freedom was to be seen in the bold speculations of some of the great scholars within the Church, such as Abelard, or in the welcome given to Mohammedan scholars by such an enlightened sovereign as Frederic II. So also the longing for higher and truer life and thought showed itself in various heretical sects as well as in the noble lives of individuals within and without the Church. The Church brought all its powers to bear in the effort to crush out these various movements of free human thought. Arnold was condemned and burned; Abelard was distrusted, and a little later another great thinker, Bruno, was executed; the crusades in which the watchword was "no faith with the infidel" expressed the current attitude toward the Saracens. And the terrible persecutions of "heretics," culminating in the Inquisition, show the methods by which mediæval "Christianity" strove to maintain its formulas.

The heretic was an outlaw; no one must shelter or feed him. He must be tortured and slain as a warning to others—a logical attitude for a Church whose creed presents a God who tortures to all eternity his immortal human foes. The Jews were always throughout the middle ages—and we have not fully lifted ourselves above such low and foolish standards—objects of hatred and cruel injustice. The crusaders, wherever they went, treated Jewish citizens with outrage and violence of every kind. But the most marked and awful instances of unchristian—not to say inhuman—cruelty on a large scale was in Southern France, in dealing with the Waldenses and Albigenses. Of these two sects the former was mainly practical, representing opposition to the church machine, while the latter represented doctrinal differences concerning the nature of God and his relations with the world.

Peter Waldo was a wealthy merchant of Lyons about 1170. Meditating long on the teachings of Jesus, he became convinced that the Church was on the wrong course. He preached "a simple apostolic" faith and life. He devoted his large fortune to the relief of the poor and gathered about him a group of kindred spirits, who came to be known as "The Poor Men of Lyons." To follow the teachings of Jesus men must know what those teachings are. So the "Poor Men" took the radical step of translating the gospels and other parts of the Bible into French, and spreading them abroad among the people. It must be remembered that the Bible of the priests was in Latin only, and that it was considered dangerous for the laity to read the scriptures for themselves; even for the clergy the Church must interpret. Waldo and his followers claimed that the gospel message was simple and clear, and that each man should interpret for himself. Their chief attack was directed against the luxury, the idleness, the vice, and the formalism of the clergy. They questioned the importance of the sacraments and the exclusive privilege of the priesthood in preaching and teaching. The power of the Church was turned against them. They were denounced as heretics, were persecuted everywhere, and many of them found the martyr's death. Many fled to the mountains of Piedmont, where they maintained themselves against every form of cruel persecution, until in the freedom of modern Italy they "are now growing and prospering in every city of the peninsula."

The fate of the Albigenses was even worse. They had their origin in the town of Albi in Languedoc. They followed the line of thought already discussed under the name "Manichean." If God were all-powerful, why did he not make a better world? Why were evil, sickness, death to be found in it? There must be another god, inferior, capable of evil, imperfect, who created this badly-planned world. In this we recognize the dualism characteristic of the Persian religion, which crept into early Christianity, and is, with many variations, still believed in by perhaps a majority of Christians. All those who believe that a devil thwarted the early plans of God and continues to hold a great part of the world against him, are not far removed from Manichean dualism. But the Albigenses identified the lesser, imperfect power with the Jehovah of the Jews, the Creator of the Old Testament. All things material, being thus created, were evil. Man's body was in constant conflict with his soul. Christ was not material, but an emanation from deity, having the form, but not the substance, of man. Most of the citizens of the great towns of Southern France accepted this faith and withdrew from the Church. The empty, often evil, lives of the priesthood repelled them in their effort toward the conquest of the evil in their world; the Church had nothing for them.

An effort was made, lasting for many years, to reconvert them; but they were only too ready to debate, and were often too keen for their priestly antagonists. Then there was loosed upon them the horror of a crusade in which the Church gave them over, lives, property and honor, to the mercies of bands of adventurers, loosed from every moral restraint. We need not dwell on the horrors of the time. They were stamped out ruthlessly (1209). Their country passed under direct control of the French king. It was in the course of this war that the Inquisition was founded and placed in the hands of the Dominican monks.

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, TENTH MONTH 15, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE ETHICS OF CUSTOM.

PERHAPS the most potent factor in holding society as a whole within the bounds of fair dealing and personally clean living, is an impersonal something which we may call the average morality of a community, a sort of public conscience which must not be outraged by the deeds of members of society. There are many men and women who measure their lives and deeds by the light within, which is the final ethical test of right and wrong; but a much larger number who are generally upright in dealing, peaceable, law-abiding, decent citizens, are held in place by the environment of public opinion and established custom, rather than by any clearly-developed personal sense of rectitude.

A school boy does not report the misdemeanors of his companions because school boy standards of honor do not tolerate "telltales." The language of many men is more carefully guarded in the presence of women, because society has demanded that it shall be; places of business are closed on First-day, not only because the law often requires it, but because the general feeling of the people favors it. People gather chestnuts and apples from other men's trees, but rigidly respect the similar property of venders on the streets, because popular opinion upholds the one case of appropriation and discountenances the other. Some men always pay their street car fare in order to be at peace with their own consciences; others justify free rides on crowded cars upon the ground that other people do it, and you can't rob a corporation.

Law is a deterrent to certain classes and for certain kinds of offences, but the average citizen in his daily life has little thought of law. His manner of thinking and his ordinary living are made to accord with standards fixed by his environment. No respectable man wants to fall below the average morality, but many are not concerned to rise above it.

The vital matter in all this to a body of people upholding a belief in constant divine guidance to keep us from error and lead the way to truth is, that the standard of popular ethics which must always be depended upon as the controlling force in society at large, can only be pushed to higher standards by the infusion of better ideals and truer moral conceptions into the life around us. The history of civilization has been a steady advance of ethical standards. As a fuller understanding of divine law has taken place in many minds, it has found expression in statutory law. The record of the evolution of public conscience is one of the devotion of heroic souls for truth's sake, of persecution and martyrdom for the emancipation of posterity. The work is not finished, nor does it rest because the Inquisition and the pillory are no more. Every man who contributes to the world's work a life controlled and directed by noble motives helps to raise the standard of average morality; every one who makes the fruits of an enlightened conscience apparent in his business and contact with men is a contributor toward

> "That far off divine event
> Toward which the whole creation moves."

Men may become discouraged because nations still fight when many people have so long seen the brutality and folly of war, because strong drink still rages when the danger of its use has so often been clearly set forth, or because envy and strife and evil speaking are all about us, though men with prophetic vision since the days when the morning stars sang together have bidden us put them away. As sure as is the law of the indestructibility of matter, and the principle of the conservation of energy, is the certainty that no atom of moral force cast into the turbulent sea of human progress is ever lost. Transformed if need be, and reinforced with other atoms, it will sometime be manifested as active, potential force in placing the ethical standards which control society upon a higher plane. And this is our great work in our generation, to pass the world on to our successors with a better set of everyday morals than we found in control when we took up our work here.

CURRENT EVENTS.

Bartholdi, the sculptor, died in Paris on the 4th. Frederic Auguste Bartholdi was born at Colmar, France, in 1834. He studied painting, but first came into public notice as a sculptor. He early found his career in statuary of the monumental sort. His last work, on which he was engaged as lately as the opening of the present year, at his Paris home, was a new monument for Paris, to commemorate the heroism of men who maintained communication during the siege of Paris by means of balloons, mails and telegraphs operated under conditions of extreme peril. In 1872 he executed a bronze and marble group en-

titled "The Malediction of Alsace." His next work after that showed a new and interesting bent; it was "Lafayette Arriving in America." Within the later 70's and early 80's the American Liberty, holding a beacon over the sea at the port of New York, was planned. The casting of the metal sections of this great work was a matter of years. Levi P. Morton was Minister to France at the time, and he received the gift on behalf of the United States in 1884. The statue, in sections, was brought over the Atlantic in a government vessel, and here it was at last completed in its chosen site on Bedloe's Island in 1886.

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There is talk of constructing an underground arcade in New York along Twenty-third Street, from the subway station to Fifth Avenue and Broadway, with shops on each side. Not a few New Yorkers believe that the opening of the subway will prove to be the beginning of the construction of what will ultimately be a new city beneath the present one. In fact, a beginning has been made. It is a store with large plate glass windows, which has been built underground in connection with the Mercantile building, at Twenty-third Street and Fourth Avenue, adjoining the Twenty-third Street subway station, but on a little higher level than the platform of the station. There seems to be good prospect that the subway will eventually lead to the creation of an underground business district in the heart of the city, with brightly illuminated arcades, lined with stores behind large plate glass windows, and throngs of persons crowding the sidewalks, looking at the exhibits in the shop windows and making purchases in the subterranean establishments.

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George Herbert Head, an Englishman and a Cambridge University man, has been lecturing in this country for the last month on the condition of affairs in the Congo Free State. He was sent here by the Association for the Protection of the Interests of the Congo Free State, to refute the charges by the Congo Reform Association that natives of the Congo have been treated barbarously by the Belgians. E. D. Morel, editor of the *West African Mail*, is also in this country in the interest of the Congo Reform Association. He has seen the President regarding the taking up of the Congo Free State's affairs at the coming peace conference at The Hague, and also attended the Boston Peace Congress in the same interest. Among the strong advocates of the cause of the Belgian King is Cardinal Gibbons, who sent a plea in his behalf to the Peace Congress. In discussing the question we may feel a little less like rashly deciding that there is but one side to it when we recall our own pioneers and their treatment of native races.

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An Anti-Saloon League revival was started in Philadelphia last Second-day evening. Among those who addressed the meeting were Dr. P. A. Baker, of Columbus, Ohio, general superintendent of the American Anti-Saloon League; Dr. Howard H. Russell, of New York, founder of the Anti-Saloon League movement, and Dr. S. E. Nicholson, of Harrisburg, superintendent of the State organization. Dr. Nicholson said that temperance forces in the State had been discouraged and almost supine since the great defeat of 1889, but that the purposes of the meeting were to follow up a great aggressive movement begun in many of the churches of the city. It is the purpose of the workers to bring the liquor problem to a climax. It was announced that Pennsylvania is expected to raise $30,000 for the work this year.

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It is disappointing to note in the European dispatches so many intimations that another international peace or arbitration conference at The Hague will be impracticable for some time. All the reports are to the effect that Russia will not participate in such a conference while the war lasts, if for no other reason than that the interests of neutrals are opposed to those of a belligerent, and, consequently, while hostilities continue in the Far East, Russia could not risk her rights in a congress in which neutrals would have the great majority of the delegates. Aside from that point there would be a certain absurdity, perhaps, in participation in a peace congress by two powers engaged in a great war. It is more than probable that the congress which President Roosevelt said he would summon will not be convened until the war between Russia and Japan has been ended. Our own assumption that the President had undoubtedly sounded the other powers on the subject before publicly announcing his purpose now proves to have been ill-founded. Advices from London, Vienna and St. Petersburg alike say that no word from the Washington Government had been received relative to the matter. Only this seems sure, that within two or three years, at least, the President should be able to make good his promise.—*Springfield Republican.*

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A new departure in Sunday journalism is the publishing of a first installment of Charles Wagner's "Simple Life," in the Sunday issue of the Philadelphia *Ledger*. The complete work is to be issued in this way in some ten installments. This will bring Charles Wagner's message to many who could not get it, for comparatively few people buy books, and it has been very difficult to get "The Simple Life" from the libraries. This is a book that has been far more talked about than read.

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One of the first acts of Prince Sviatopolk-Mirsky, after assuming the office of Minister of Interior of Russia, was to discharge, with three months' salary, ninety detectives of the late Minister Plehve's personal bodyguard. In explanation of his action the new Minister said his health demanded that he should do much walking, and he did not propose to be annoyed by continual shadowing. Therefore, he had dismissed all the secret service men detailed specially to ensure the Minister's safety.

BIRTHS.

ENGLAND.—At Silverside, Del., Ninth month 24th, 1904, to Howell Stroud and Elizabeth Pusey England, a son, who is named James England.

MARRIAGES.

AMOSS—BREED.—At the home of the bride's parents at Cornwall, N. Y., on Ninth month 28th, 1904, William Lee Amoss, son of Garrett and the late Ruthanna Parry Amoss, of Fallston, Harford County, Md., to Sara Evelyn, daughter of Henry Belden and Cornelia P. Breed.

JONES—GRAEFF.—On Ninth month 11th, 1904, at Grace Baptist Temple, Broad and Berks Streets, Philadelphia, by Russell H. Conwell, Robert Barclay Jones and Sarah Elizabeth Graeff.

MUNSHOWER—HICKMAN.—At the home of Amy W. Hickman, West Chester, on Tenth month 4th, 1904, by the order of Friends, and under care of Birmingham Monthly Meeting, Clara Cochran Hickman and Walter Cherion Munshower, both of West Chester, Pa.

DEATHS.

BEDELL.—At the residence of her granddaughter, Hattie Hallock, near Ossining, N. Y., on Ninth month 26th, 1904, Jane Bedell, widow of Stephen Bedell, in the 94th year of her age; a member of Amawalk Monthly Meeting.

ELLIS.—On Ninth month 12th, 1904, at his home, Etra, Mercer County, N. J., in the 82d year of his age, Samuel Ellis; a member of Chesterfield Monthly Meeting of Friends, held at Crosswicks, N. J.

IRISH.—At his home in Frederick County, Va., on the 4th of Tenth month, 1904, Edward L. Irish, aged nearly 28 years; a member of Hopewell Particular and Monthly Meeting. He was the son of William L. and Mary W. Irish, both of whom had passed on to the higher life some years ago. He is survived by two sisters. His last words were "Peace on earth and good will to man." He was a young man of much promise, and was held in high esteem by all who knew him. His funeral took place on the 6th, and was very largely attended by relatives, friends and neighbors. John J. Cornell and others spoke feelingly at the solemn meeting held at his residence.

RIDGELY.—At Dover, Del., on the morning of Ninth month 17th, 1904, Dr. Henry Ridgely, in his 88th year.

ROBINSON.—In Staunton, Va., on the 10th of Ninth month, 1904, Luther H. Robinson, in the 31st year of his age; a member of Hopewell Particular and Monthly Meeting. He was the son of William T. and Sophia B. Robinson, of Frederick County, Va., who, with two brothers and one sister, survive him.

SCOTT.—At Ocean City, N. J., on Ninth month 17th, 1904, Hannah H., wife of Thomas Scott, and daughter of the late James and Rachel M. Tomlinson, aged 66 years. The funeral took place from her late residence, 3437 Woodland Avenue, West Philadelphia, on Fourth-day, Ninth month 21st, at 2 p.m.

SHARPLES.—William Paschall, son of Alfred D. and Rachel Roberts Sharples, of West Chester, Pa., Tenth month 9th, 1904, in his 25th year.

WAY.—At his home, near Kennett Square, Pa., on Fourth-day, Eighth month 24th, 1904, Nathaniel Scarlett Way, in his 61st year.

WILLETS.—At Homewood, Roslyn, L. I., Ninth month 26th, 1904, Edmund Willets, son of Thomas W. and the late Hannah Keese Willets, in the 33d year of his age; a tender, loving son, brother and friend.

NOTES.

In answer to one of our readers who makes an inquiry about Charles Wagner's "The Simple Life," we would refer to the review of this book which appeared in the FRIENDS' INTELLIGENCER for Second month 14th, 1903. The translation is published by McClure, Phillips & Co., New York, and may be had through the Friends' Book Store, Fifteenth and Race Streets, Philadelphia, for 98 cents, post paid.

George L. Maris and wife, formerly of West Chester, will spend the winter at Newtown, Bucks County, where they resided for some years. They have been in Florida within the past year, and their land in that State is being put in condition for a happy home during future years. Trees and shrubbery have been set out, and when these grow the surroundings will be pleasant. During this season Prof. Maris will do considerable lecturing.—*West Chester Daily Local News.*

William G. Brown writes that a number of delegates to the conference at Toronto left their names and addresses and payment for a group picture of the delegates at the City Hall, and have been disappointed in not receiving it. He says that he was entirely unacquainted with the party, but has since called at his address, and been promised that every one will receive the picture paid for. If there are any Friends who have not yet received it, they should address H. D. McClellan, 249 McCaul Street, Toronto.

The first meeting of the season of the Literature and Social Section of Philadelphia Young Friends' Association will be held in the Young Friends' Association Auditorium, 140 North Fifteenth Street, on Second-day evening, the 17th, at 8 p.m. These meetings, which are held on the third Second-day of each month, are to be opportunities for all who are, or might become interested in the work of the Association and of our Society to become acquainted with one another, and to study together the writings of Friends that are of live interest at the present time. The subject to be considered on the 17th is a book published by the Salvation Army of London, entitled, "George Fox, the Red-Hot Quaker." Music and recitations will follow the discussion of the book.

The annual meeting of Philadelphia First-day School Association will be held at Race Street Meeting House, Seventh-day, Eleventh month 5th, beginning at 10 o'clock.

The discussion will deal with the new graded courses of lesson leaves, as follows: "Suggestions for their Practical Application," by Mary H. Whitson; "The Study of the Organization of the Society of Friends," by Edward B. Rawson; "Sociology as a First-day School Study," J. Russell Smith.

The value of the meeting, needless to say, depends much upon a full attendance. Each constituent school should name two delegates, and see to it that they are present.

ANNE R. WALN,
JOHN L. CARVER, } Clerks.

CONFERENCE REPORTS NEARLY READY.

Owing to unavoidable delay in the return of some proofs sent to the Conference speakers for revision, the reports are not ready quite so soon as was hoped for, but the printers have promised them in time for Baltimore Yearly Meeting. As the 250 cloth-bound copies are not distributed pro rata, the number of copies apportioned to each yearly meeting will be somewhat less than was stated in our issue of Ninth month 3d. No word has been received from any of the yearly meetings, or their branches, as to how or to whom the reports are to be sent, excepting from Whitewater Quarterly Meeting, Indiana. The committee will ship reports directly to quarterly or monthly meetings if informed what percentage of the whole each meeting is entitled to.

THE PEACE DELEGATES IN PHILADELPHIA.

The foreign delegates to the International Peace Congress in Boston will be entertained in Philadelphia for three days. On leaving Boston they were to go to New York, and from New York to come to Philadelphia, arriving here Sixth-day, the 14th, and remaining over First-day. The arrangements are in charge of a large committee of entertainment, of which Isaac H. Clothier is chairman, and which includes Provost Harrison, President Swain, President Sharpless, Nathaniel Janney, Alfred H. Love, John M. Shrigly, Joshua L. Baily, President M. Carey Thomas, Agnes Repplier.

At 9.30 Sixth-day morning the delegates will be taken by special train to Swarthmore College, where a meeting will be held at 11 o'clock. They will then be taken to Bryn Mawr College and to Haverford. There will be a woman's meeting at the New Century Drawing Room, Twelfth, below Chestnut, at 4.30; and in the evening a meeting under the auspices of the American Academy of Political and Social Science in Horticultural Hall, followed by a reception. Charles Wagner will speak at 8 p.m. at Swarthmore College.

On Seventh-day there will be visits to the points of interest, with a meeting in the evening at Drexel Institute, followed by a reception.

On First-day delegates are expected to be present at Friends' Meeting at Fifteenth and Race Streets and at Twelfth Street, below Market, both at 10.30 a.m. In the evening there will be a peace meeting at Dr. Conwell's Baptist Temple. Charles Wagner will speak at the Second Presbyterian Church.

COMMUNICATIONS.

FROM ABBY D. MONRO.

After a most pleasant, restful summer, spent quietly with my friends at home, I find myself once more back to the old field of labor, already settled down to work. The weather is extremely warm. Saturday the thermometer stood at 90 degrees on my piazza, and it hasn't been below 82 degrees since my return.

I found everything at the Home in the best of order; children well and happy. There hasn't been a day's sickness amongst them during the summer. School opened very auspiciously this morning. The pupils were so generally present it hardly seemed as if there had been a separation of four months. The school room looked good to us all. I would like so much to have gone to the conference this year, but had I planned to go it would have been quite impossible, for I was unfortunate enough to sprain my ankle quite severely. I was compelled to keep quiet, however, much against my will, which I don't think was any disadvantage.

As I enter upon the work I realize our dependence on our friends in the North; how impossible it will be to carry it on another winter without the interest and aid of former years, and so I have faith to believe we shall receive it. If there ever was a time when the friends of the colored people should stand by them that time is at present, for surely their enemies are active. There is no trouble in this vicinity, nor has there ever been. All is quiet and harmonious, I am glad to say. We are beginning to look for the "barrels," and hope to be as well, if not better, remembered this year than we were last. We hardly know what we should do without the aid that comes in this way. Our people here would certainly suffer if it wasn't for our Dorcas Room and the "ole cose" they find there. There seems to be a pretty good crop of cotton this year, and they are still picking. This weather is very favorable.

Mt. Pleasant, S. C., Tenth month 3d, 1904.

VALUE OF THE QUERIES.

Editors Friends' Intelligencer:

The editorial on queries awakens thought, especially in those who are frequently asked what are Friends' principles? This question comes to me often from those who never saw and know nothing of Friends. I have always found, after quoting and explaining some of the queries, the mind of the questioner in a more receptive state for the deeper truths. When they understand the Discipline is for daily living they say, "That is good, that is Christian, that must help a man and fit him for spiritual things;" or, as a Canadian guest at Buck Hill said, "Let me take that in, I want to absorb it before you tell me more." Interest is quickened, and the plain, simple queries awaken the great truth, that where the outward life is thus guarded the Inner Light has a more holy abiding place.

I have been called on so often to explain our faith that the Discipline seems to me the very inspiration of wisdom, and I wonder if we realize its value or make its fullness understood by young members. I recall the words of two women who listened to the simple explanation, and then each remarked, "If all that had been made plain to me I would not now be a member of church." Both had given up birthright membership with us. It is the light and beauty and simplicity of our testimonies that must be expressed to attract those unsatisfied and groping for light and knowledge. Many a thinking man has said to me, "If I lived where Friends were I would be a Quaker." We must not hide our light under a bushel when the unrest of the age is forcing individuals to turn from inherited beliefs to find that which will satisfy.

Hungry souls are about us just the same as in the time of George Fox. Our Society is needed as much now as then, and each has a responsibility. Let us be faithful as they were.

Aiken, S. C., Tenth month 2d, 1904. M. S.

The Dressmaker's Slave.—What mockery to prate of the equality of the sexes when one sex possesses the freedom of uniform, and the other is the slave of ever-varying costume! Think of the great portion of a lifetime we women are condemned to spend merely on keeping our sleeves in style! Talk of our playing with scholarship or politics when we are all our days panting dishevelled after scampering Dame Fashion, who, all our broken-minded lives, is just a little ahead!—*Transcript.*

JOTTINGS FROM NORTHFIELD.

[The following thoughts are culled by our Friend, Robert M. Stratton, of New York, from notes taken at conference held this summer in Northfield, Mass.:]

The rules that govern men's actions may be stated as:

The "Wooden Rule," which stands for working with indifference to the rights of others;

The "Brazen Rule," which stands for exploiting others, for our own benefit;

The "Golden Rule," which stands for doing unto others as we would have them do unto us;

The "Diamond Rule," which stands for lavishing ourselves upon others. "I am among you as a servant."

The word of the letter has given us the Living Word.

Dr. Morgan, in the course of his study of the Book of Genesis, having taken a reverent view of its difficulties, said: "Now, having seen its difficulties, let us attempt to get the message of the book."

Genesis tells us, in the first and second chapters, of Generation; from the third to the eleventh chapters, of Degeneration; and from the twelfth to the last chapter, of Regeneration begun.

In times of danger our thoughts go back to the things we have centered our hearts upon. Are you right with God, centered on Christ, or on the base things of the world?

When we present to God our misery and our needs we should see to it that as we rise from our knees we look away from our wants and look toward the power that can relieve them, remembering that "Thine is the kingdom, the power and the glory." Man is the embodiment of need, Christ the embodiment of power.

A missionary from Japan spoke of finding temples on top of snow-capped mountains; also that when the worshipers came to a shrine they pulled the bell-rope to ring the bell and wake up the idol.

No system of morality that is not sanctified by religion is sufficient to reform man. The glad tidings of Jesus Christ give us not only a standard, but open the way to the power that enables us to reach that standard.

An evangelist named Newton said he could reach more people in an hour in an open-air meeting than could be reached inside the church in a year.

Dr. Broughton, speaking of the Sunday School of his church in Atlanta, said that the teachers of the school were evangelists. The church owns a gospel tent, in which services are held, now in one part of the city and now in another part. In every church there should be a band of open-air workers—a church within a church.

A Zulu sister, a convert, sang, "Jesus, Lover of My Soul," singing sweetly, first in English and then in Zulu, touching us the more when we considered her late environment.

Friends will be interested to know that in Christian America there are twenty or thirty tribes of Indians who have no missionary.

Doubt told to God is transmuted into faith.

Dr. Pentecost preached an able sermon on "The Resurrection." The Resurrection guarantees the authenticity of the Scriptures, the truth of the Incarnation, the sufficiency and efficiency of the Atonement, and the certainty of one's own resurrection.

But the letter is always before the Spirit, the thing before the interpretation.

Is your church noted for culture, wealth, good music, or for winning souls?

In speaking of the gifts of the Spirit, it was said that the day of Pentecost did more for the apostles than the three years' association with Christ.

A deed is a lot of words, a dead letter, until signed and sealed, then full of power. The New Testament is a lot of words, a dead letter, until the Holy Spirit applies it to our hearts, which then become energized.

God will not fill an unclean vessel with the Holy Spirit.

Salvation by grace that points to salvation by character.

Feed your faith by reading the Scriptures.

In the application of the account of the healing at the Pool of Bethseda it was urged that after our having been healed we must burn all bridges behind us; make no provision for the flesh; burn that evil book and those evil pictures, and break away from those evil companions.

Many ask the question of the preachers, "In preaching, why don't you deal with what the papers are talking about?"

Not by suiting the spirit of the age has the Church made progress, but by delivering the message of God. It is not the preaching of Christ as a perfect example, or a philanthropist, that divides the world, but the preaching of Christ crucified does.

The message of the Cross is the only one that has any power to produce holiness. There is no power to drive sin out of your heart like the vision of a crucified Saviour. Moral philosophy won't do it. Moral philosophy may work harmlessly with those who are well, but is of no use for those who are sick.

The promises of the Old Testament were fulfilled in the coming of Christ. The promises of the New Testament are fulfilled in the coming of the Holy Spirit.

1 Peter 2: 9: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light." Said to the Church. The Church was not made as an end, but a means: "Ye are that ye may."

A COLORED GIRL'S RELIGION.

[At a time last summer when much was appearing in the Philadelphia papers about lynching and remedies, the following letter appeared in the *Public Ledger*, with the explanation that copies of it had been received by a number of colored clergymen of the city, the writer explaining first that she is a negro servant girl, but of the better class, whose ambition is far superior to her occupation or environment. The letter then goes on:]

I therefore beg that you will pardon me for the liberty I take in making this appeal to you. I have endeavored to make a similar, of many ministers of your city. Realizing my inefficiency to effectuate restraint or abate of the growing evils which now threatens the morals of our race I make a lasting appeal to the ministers of the gospel. Since a clean and upright body is necestful for the abode of a lofty mind, so is it the absolute and indispensable duty of the ministers to teach and preach good character, and noble purpose to his hearers, as well as redemption and salvation, for both must need go hand in hand.

Since a race cannot rise above its women, I plead unceasingly for our young women who are to be mothers of the future generations. When we behold their loose impropriety, loud laughing, trashy and boisterous deportment, which seem as though they had sacrificed every admirable attribute of feminine endowment, their upright sisters tremble, and wonder if the delicate features of the soul had been erased, or withheld by nature's most liberal hands. Oh! ministers of the gospel, stop for a moment, and consider the sacredness of your vocation. Tell them that man fails to have the profound respect for them that's due them, when we behold their participation (without a blush) in the comportment which belongs to the coarser kind. Lay aside your flashing theological discourse, and equip yourselves for practical debate. Teach them to cultivate high moral tendencies, and to draw the line between vice and virtue.

Persuade them to live in the country where there is moral health, beauty and wealth. Teach them not spend too much time on dress and style, but more time educating and cultivating the woman's habits, the dress and style will take care of itself. Teach them the necessity of constancy, as nothing is gained by running from place to place.

Advise economy, encourage them to open accounts with savings funds instead of putting each week's salary on deposit at the dry good shops. Urge them to attend the evening schools and thus help acquire the qualification so much wanted, and which has been so sadly and deplorably neglected.

Advise parents to put more in their children's hearts and brain, and less on their backs and in their stomachs.

I speak not with reflective nor discriminate propensities, but in absolute defense of womanly virtues. I have kept silent long enough, and now for Zion's sake will I no longer hold my peace.

Divest yourselves of your present garb and invest yourselves in mantles of the true shepherd. Cry aloud virtue and purity of character and purpose, till heaven reverberates the sound. Prove yourselves worthy of your calling, and consider your duty and the sight of God superior to compensation and sight of the donor.

Oh, ministers of the Gospel, why demonstrate so much purity of soul, and so little, of body. This make the masses consider the latter not entirely necestful.

Go in the hedges and on the highways and seek our degenerate brother, whose conduct has repeatedly choked the better class of the race into insensibil

ty and hung as a millstone about her neck, and owed her head low with disgust, insult, and shame.

The English vocabulary is destitute of words, which I deem adequate to denounce this wrong. I would take grim pleasure in seeing the last one of these vile degenerates hanged by their necks till they are dead. Then the better portion of the negro race will progress onward, and upward, inrestricted and unretarded.

Do not toss this in the waste basket, for it is of great significance, and is intended for a noble purpose, but make this, the theme of your exhortation until final consummation.

Wake up! oh you ministers of the Gospel! Wake up! If there was ever a time when duty demands, it is to-day. Wage war against all such sin and stygian crime. When you are willing to die in your tracks discharging such duty, then will his kingdom come and his will be done, and children without birthrights will cease forever to be born or burned.

ONE WHO LOVES HER RACE.

FOR HOME STUDY OF THE BIBLE.

The opportunities offered by the American Institute of Sacred Literature this year will appeal to ministers, First-day school superintendents and teachers, and others having in charge the religious education of either children or adults.

There is a constantly-increasing desire on the part of the general public to know what scholarship says about the Bible, and at the same time a feeling of hesitation lest some of the fundamental conceptions necessary to one who would keep the Bible as his guide in the religious life be destroyed by the investigations of scholarship. The fact that these fundamental conceptions are infinitely strengthened and verified by scholarship is one that should be proclaimed from every pulpit and by every teacher. But this can be confidently done only when ministers and teachers become so familiar with the results of investigation that they experience for themselves the energy and fortification of convictions which come from the re-enforcement of the highest conceptions of Christian living through the study of the Bible by modern methods.

The Institute offers to its constituents this year forty-six courses of study, varying in degree of difficulty and expense, from the simple elementary outline courses to the most advanced correspondence courses.

In its outline study courses, which have already been followed by sixty thousand persons, an important change is made this year. These courses have formerly been conducted by means of study bulletins mailed monthly to the students. They are now issued only in bound form, each course in a separate volume. The Principal's monthly letters have been retained in the volume, and the study material is presented exactly as before, as are also the review questions. Duplicate question sheets, to be returned for credit and certificate, will be provided as before when desired. It is expected that the improved form, permitting, as it does, the survey of the whole work from the beginning, will add greatly to the convenience and popularity of the courses.

The fee (fifty cents) for membership and material is increased only by a charge of four cents for postage on the volume. The subjects in the outline series are: "The Life of the Christ," a study of the material contained in the four gospels; "The Foreshadowings of the Christ," a study of Old Testament history and prophecy, with special reference to the development of the Messianic ideal; "The Founding of the Christian Church," a study of the Acts and the Epistles in their historic relation; "The Work of the Old Testament Sages," a simple study of the ethics and the philosophy of the sages as presented in the work of the prophets, and in the books of Job, the Song of Songs, Proverbs, and Ecclesiastes; "The Social and Ethical Teaching of Jesus," a study of the teaching of Jesus, especially relating it to modern times; "The Work of the Old Testament Priests," a study of the history of worship in the Old Testament.

The most important new departure of the Institute is in the addition of the Sunday School teacher-training courses, recently announced. The subjects offered are: "An Introduction to the Bible for Teachers of Children," (2) "An Introduction to the Bible for Teachers of Young People and Adults," (3) "The Adaptation of the Fundamental Principles of Psychology and Pedagogy to Sunday School Teaching," (4) "A Rapid Survey of the Life of Christ," (5) "A Rapid Survey of the Life of Paul," (6) "A Rapid Survey of Old Testament History," (7) "A Preview of the International Lessons for 1904-1905," (8) "Kindergarten Principles and their Adaptation to Primary Work," (9) "The Organization and Administration of the Sunday School," and (10) "A Preview of the Bible Study Union Lessons for 1904-1905."

Students are at work in the first two and the eighth of these subjects, with great pleasure and satisfaction. These pupils vary in degree of attainment and experience, from the graduate of a Bible Training School to the young woman with no experience as yet, who is simply aiming to teach in the Sunday School "when she is equipped for it." It is without doubt true that the courses, involving, as they do, rapid reading of large portions of biblical material, reference to such books as are available, a weekly written recitation, and a report upon some original work, demand more of the student-teacher than any training courses in the field. But it is equally true that they are proportionately more valuable from an educational point of view. No school can better spend its money than by paying the small tuition fee—five dollars—for one teacher each year, and adding a few good reference books to its library for the use of this teacher and others.

A great obstacle to the progress of the Institute work lies in the fact that it has no endowment, and consequently an insufficient income to enable it to advertise extensively. It is therefore necessary to enlist in the service of promotion the friends of the work. All such who read these pages are urged to equip themselves with printed matter by application to the headquarters of the Institute, Hyde Park, Chicago, Ill., and to circulate such matter freely among their friends and others whom they wish to interest in the opportunities offered.

SWARTHMORE COLLEGE NOTES.

Dr. Brooks gave his first address at the Historico-Political Conference on Third-day evening, Tenth month 4th. He gave a somewhat severe criticism of Hugo Münsterberg's "Die Amerikaner," the latest book on the order of Bryce's "The American Commonwealth."

The literary and debating work here has taken a vigorous start. Besides the fortnightly Eunomian and Somerville meetings, the debating squad spends an evening a week preparing to meet Franklin and Marshall College.

President and Mrs. Swain entertained the Sophomore Class at their home on Seventh-day evening, the 8th. During the afternoon of the same day the ladies of the Faculty chaperoned the college girls through Wharton Hall, the completion of whose furnishing has added to the comfort of college life.

In meeting on Tenth month 9th Dr. Jesse H. Holmes spoke with power on those silent forces in the world, both within and without us, that cannot be seen, weighed or measured, and yet make for goodness and greatness.

On Sixth-day morning, Tenth month 14th, the delegation from the Peace Conference, recently held in Boston, will arrive at Swarthmore by special train. An hour later, at eleven, the college, and friends interested, will assemble in Parrish Hall to hear addresses delivered by certain of the distinguished strangers. The delegation will return to Philadelphia at twelve noon. Considering this unusual event, together with Dr. Wagner's lecture in the evening, Swarthmore will count this day the most notable since the inauguration of President Swain.

H. S. T.

SWARTHMORE COLLEGE LECTURE COURSE.

SEASON OF 1904-1905.

The Lecture Committee has secured for the year 1904-1905 the following course:

Sixth-day evening, Tenth month 14th, 1904.—Charles Wagner, the noted French author, orator and pastor, who will lecture on "The Simple Life."

Fourth-day evening, Tenth month 26th, 1904.—The Ernest Gamble Recital Company, consisting of Ernest Gamble, basso soloist; Edwin Shonert, pianist, and Verna Page, violinist.

Sixth-day evening, Twelfth month 9th, 1904.—F. Hopkinson Smith, engineer, artist, author and lecturer, who will give a reading from his own works.

Fifth-day evening, First month 5th, 1905.—Prof. J. C. Powys, of Corpus Christi College, Cambridge, England, the University Extension Lecturer, in a lecture on "Walt Whitman."

Fourth-day evening, Second month 8th, 1905.—Mary Hallock, in a piano recital.

Third-day evening, Third month 14th, 1905.—Jacob A. Riis, author of "How the Other Half Lives," etc., in a lecture on "Tony's Hardships."

Tickets for the course will be offered at the same price as last year, $1.00; reserved seats at $1.50; tickets of admission for a single lecture, 50 cents; reserved seats for a single lecture, 15 cents extra.

A plan of the reserved seats will be on view at Shirer's Drug Store, Swarthmore, where tickets and reserved seats may be secured. They may also be obtained by addressing the chairman of the committee, Prof. Benjamin F. Battin, Swarthmore, Pa.

The Lecture Committee desires again to thank those who were present at the course of lectures last season. Confident that the same hearty co-operation would be forthcoming this year, they have secured the best talent possible, and invite the friends of the college in Swarthmore and the neighboring towns to again subscribe to a course of lectures which is planned for the mutual benefit of the college and the vicinity.

Benjamin F. Battin,
Paul M. Pearson,
Susan J. Cunningham,
Lecture Committee.

ALUMNI BANQUET AT SWARTHMORE PREPARATORY SCHOOL.

The first of what will be an annual banquet of the Swarthmore Preparatory School Alumni Association was held on Seventh-day, Tenth month 1st, in the Preparatory School Hall, and was a delightful social affair. Covers were laid for fifty-four, which included the members of the faculty and over fifty per cent. of the graduates of the school. The toastmaster for the happy occasion was Richard Peters, Jr., of the Class of 1897, who is treasurer of the Solid Steel Casting Company of Chester, Pa. Those who responded to toasts were as follows:

"The School, Past and Present," Prof. Arthur H. Tomlinson, principal of the school; "High Art," Livingston Smith, '97; "Co-Education," Marguerite Campion, '00; "On Bounds," J. Milton Griscom, '98; "The Faculty," Ethel Beardsley, '98; "The Good Old Days," Clarence E. Cornelius, '98; "The College," Margaret D. Leiper, '02; "After Thoughts," R. Leslie Ryder, '02; "Garnet and Gray Afield," D. Lawrence Coxe, '03.

A business meeting followed the banquet, the success of which was very largely due to the combined efforts of the Committee on Banquet, composed of Clarence E. Cornelius, chairman; William D. Smith, Louise W. Horner, George V. Dee and Maude Kemmerer.

FRIENDS' ASSOCIATIONS.

Pasadena, Cal.—A regular meeting of the Young Friends' Association was held Ninth month 4th, at the home of Charles Lewis. The clerk opened the meeting by reading the 90th Psalm. Charles Lewis read John G. Holland's "The Majesty of Ideals." Zeno Taber read Francis Exley Bickley's graduating essay from the Friends' Intelligencer. "The Standard of Right and Wrong," from the Intelligencer, was read by Lena Lewis. Helen Taylor read from the Philadelphia Discipline the queries for ministers and elders. The minutes of the last meeting were read and approved. It was suggested that it might be well for the Young Friends' Association and the fellowship meetings of the Mills to be held conjointly under the auspices of the Young Friends' Association. The general sentiment of the meeting seemed to be, however, that in doing this the Young Friends' Association might lose its individuality, and the members not do the personal work which it was believed best for the development of the Society. Sentiments were given, and after a brief silence the meeting adjourned to meet again Ninth month 18th at the home of Edith Hopkins, Los Angeles.

Mary S. Howell, Assistant Clerk.

160 South Madison Avenue.

Los Angeles, Cal.—A regular meeting of the Young Friends' Association was held Ninth month 18th, at the home of Edith Hopkins, Los Angeles. The meeting was opened by the reading of the third chapter of James. Tacy Dunning read a sermon on "Immortality," by Dr. Martin. Helen Taylor read "The Views and Testimonies of Friends," by Isaac Hillborn. The minutes of the last meeting were read and approved. A letter from Arabella Carter, welcoming our Association into the General Conference, was read, and the names of Edith Hopkins and George Howell were given as members of the Executive Committee of the General Conference. It was decided to change our hour of meeting from 2.30 p.m. to 3 p.m., that Friends from a distance might more conveniently attend. Sentiments were given, and, after a brief silence, the meeting adjourned. Mary S. Howell, Assistant Clerk.

160 South Madison Avenue.

Rising Sun, Md.—At a regular meeting of West Nottingham Young Friends' Association, on the afternoon of Tenth month 2d, the opening reading by the president was entitled "What Is It to Accept Christ?" To accept Christ is to accept his life, his love, his service; to accept his pardon and his forgiveness, to accept his cross and his power. And then, because we honor him and love him, to follow him, and try to do his work in his way.

Edwin Buffington gave a fifteen minutes' talk on "The Seen Leading to the Unseen." He said, as individuals, as societies, as nations, we dwell too much on the external things, or the things we see, and not enough on the spiritual, or the unseen. People give praise for the things they see done in the outward, forgetting the heroism exerted by that man who has become conqueror of himself.

Mary Mahan read a paper entitled "The Control of Desire." She said: "At the threshold of each higher act of will stands desire. This is a complex mental state, and contains the elements of both emotion and will. It is one of the most important, but one of the most difficult, things for a powerful mind to be its own master. If he reigns within himself and rules passions, desires and fears, he is more than a king. In the supremacy of self-control consists one of the perfections of the ideal man. Not to be impulsive, not to be spurred hither and thither, by each desire that in turn comes uppermost, but to be self-restrained, self-balanced, governed by the joined decision of the feelings in council assembled, before whom every action shall have been fully debated and calmly determined—this is true strength and wisdom. And the virtue rises in height, beauty and grandeur in proportion to the strength of the impulse subdued."

"The Outer and Inner Life" was the subject of a paper prepared by Hannah P. Buffington. She said that the development of the inner life must be desired and earnestly sought for through the prayer of silence with a receptive listening attitude. The desire, the power and the will to put that desire into effect have been planted within every living soul, which deepens and enlarges through life's experiences.

An opportunity was given for remarks upon the papers read.

Belle H. Haines said that our outer lives are but the portrayal of our inner lives. In the outward, one may seem to lead an admirable life, but if the heart be wrong, the testing time is sure to come, and if we are weak we fall.

Brinton Nichols said we want to show to the world by our actions that our hearts are right. Also, that the face is a great mirror, reflecting our inner self.

A voluntary reading, entitled "Helping One Another," completed the evening's program.

Janette Reynolds, Corresponding Secretary.

Hopewell, Va.—Hopewell Young Friends' Association met on Ninth month 25th, 1904. The president opened the meeting with a portion of the 22d chapter of St. Matthew. Minutes of preceding meeting were read and approved. Under head of appointments, F. Dell Branson gave an interesting reading. The paper prepared by Susan T. Pidgeon, "How Can we Best Plan for Mission Work Among Us?" was excellent. She said: "The first thought was spreading the Gospel of Christ among the unenlightened, and how even lowly and limited our scope may be, any work intended to uplift or help those less fortunately situated than ourselves, may be classed 'missionary work.' Yet situated as we are, few in numbers, widely separated and with limited financial resources, it is hard to know how to take hold of any work that seems so hopelessly extensive, and I confess that while I plainly see these needs exist, and while I have tried to think earnestly along this line, I have not been able to develop any plan that would be attractive or practical."

Several others were asked to give their views on this sub-

ject. Tacy B. Doing thought "there could be a great deal of good done in a philanthropic way." Daniel Lupton said: "There should be more missionary work done among the negroes, and that an industrial school would be a great benefit." Cassie Pidgeon thought "there should be more literature distributed among the children." All of this was followed by much discussion.

Under head of voluntaries, Mary S. Lupton read an interesting article entitled, "A Chinese Critic on American Religion." Jonah L. Rees also favored the association with some well-chosen remarks.

After a few minutes of silence the association adjourned until Tenth month 23d, 1904. E. B. H., Sec.

CORNWALL, N. Y.—Cornwall Friends' Association met at the home of J. Quimby Brown, Ninth month 18th, 1904.

The meeting was called to order by Charles C. Cocks, president. After the reading of the minutes of our last meeting by Mary B. Cocks, secretary, a selection by Mary W. Cocks was read, entitled, "The Art of Living Together." How to acquire this art was dwelt upon, as was the difficulty of adjusting one's life to the variety of temperaments and experiences of other lives that surround even those who are within the home circle, as well as those who go out into the larger fields of work. We were reminded that "no man liveth to himself," and of the possible effect of the touch of our lives on other lives, that we should be thoughtful and careful in this matter. "When death comes and those we love and respect are removed too far to be helped by our thoughtfulness or comforted by our penitence, we often begin to learn a lesson which should have been considered long before." The article concluded with these beautiful words, "It is the matchless charm of the religion of Christ that He lived His life, not only in purity and obedience to the will of God, but in sympathy, gentleness and patience displayed while He lived and labored among men. It was He who said of kindness or cruelty toward the humblest of the children of men among whom we must live and work on earth, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Considerable time was devoted to an animated discussion as to how more interest could be aroused among Friends and others in the meetings of the association and its work.

After sentiments were given, the meeting adjourned to meet on Tenth month 16th, at the Seaman Homestead.

E. K. S., Correspondent.

MANSFIELD, N. J.—Mansfield Young Friends' Association met Ninth month 24th, 1904, at the home of William L. Biddle, with thirty members in attendance. The president called the meeting to order by reading the 22d chapter of Proverbs, after which the minutes of the previous meeting were read and approved.

"Is It Possible to Lead a Life Acceptable to God from the Cradle to the Grave?" was the title of an interesting paper written by Cyrus S. Moore.

One of Abraham Lincoln's favorite poems, "O Why Should the Spirit of Mortal be Proud?" was read by Hannah W. Black.

Sarah A. Biddle read "Long Working for Great Winning."

The question, "Can any plan be suggested to re-unite under one head the various bodies of Friends in the World?" was answered by Martha E. Gibbs. She said in part, "We fear this will not come to pass in our generation at least. When the millennium comes then, indeed, all things will be possible, but until then we may hope on, with very little prospect of attaining our wishes. Such an organization might be effected if each of our various branches would be willing to yield a little."

After the customary silence, the meeting adjourned to meet at the home of I. Biddle Black, Tenth month 22d, 1904.

ANNA COLLINS SCOTT, Secretary.

Members of the Pennsylvania society in New York gave a dinner recently in honor of the Earl of Ranfurly, Governor-General of New Zealand, and a great-great-great-grandson of William Penn. Lord Ranfurly is on his way to England to surrender his Governor-Generalship, which office he has held for a long time. He is a direct descendant of Thomas Penn, the second son of William Penn by his second wife, and who, next to his father, was the Penn most interested in the development of colonial Pennsylvania.

BOOKS AND MAGAZINES.

In *Youth's Companion* for Tenth month 6th, Arthur Stanwood Pier tells how those whose means are limited may work their way through college.

As most of the readers of the INTELLIGENCER have probably made up their minds for which presidential candidate they are going to vote, they may read with safety Walter Wellman's interesting sketch in the *Review of Reviews* of that remarkable man, Thomas E. Watson, who is the Populist nominee. The article contains some interesting correspondence that passed several years ago between him and Theodore Roosevelt. Other articles deal with Russia's real condition, financially and industrially, and the strikes that have occurred during the past year.

The *Atlantic Monthly* for this month, in addition to some very good fiction, contains two entertaining and instructive articles on the labor problem: "The Closed Shop," by Charles J. Bullock, and "The Intelligence Office," by Frances A. Kellor; the latter gained her knowledge by playing the role of a servant girl. In "The Democratic Appeal," written by Edward M. Shepard, and "The Republican Point of View," stated by Representative S. W. McCall, the writers explain and defend the principles of their respective parties. A Japanese writer contributes a paper which contains much new and enlightening information about Japanese nature, environment and ancestor worship, and corrects many Occidental blunders about his countrymen and their ways.

THE RACE OF DAY AND NIGHT.

Where is the way where light dwelleth? and as for darkness, where is the place thereof?—Job, xxxviii., 19.

An endless ride on a course world-wide
Is the race of Day and Night.
Day speeds ahead where the dawn is red,
On the path ablaze with light;
Across the seas, to awake the breeze,
And above the hill and glen
He sends his cries to the paling skies
Till they echo back again.

And the flecks of frost by his wheels are tossed
Where the winter has its hold,
And he flings the dew to the roseheart, too,
Where the summer morns unfold;
But he has no rest either east or west,
For he must keep on his round,
On the course that swirled all about the world
At the hour Time was unbound.

Over earth's broad rim, to the rear of him,
There arise the banners gray;
And there comes the beat of the muffled feet,
Telling Night is on the way,
Then the Night sweeps high in the fading sky,
With her trailing stars a-rush,
Till she holds the seas and the crooning breeze
In her calming, world-wide hush.

Yet the Night must look at the path Day took,
And must haste o'er plain and steep.
In her arms there gleams all the gold of dreams
And the silver seals of sleep.
And she flings them free over land and sea
To the host of day-worn men—
Then she hurries on at the shout of dawn,
For the Day is come again.

Thus they sweep and swerve up the long, long curve
That is laid from east to west;
And there is no stay on the reaching way—
Neither pause, nor halt, nor rest—
But the two rush on with the dark and dawn
On the path that lies before,
In the endless ride on the course world-wide
Until Time shall be no more.

—*Chicago Tribune.*

TRAINING FOR DOMESTIC SERVICE.

The question of negro servants came to the front again this year in the Hampton conference. It was shown that in a number of cities in the North the negroes were losing their places because they were not sufficiently well trained for their work. Mrs. Williams last year called attention to the fact that domestic service was not likely to be popular among negro girls so long as it was looked down upon by the more intelligent of the colored race. Attention was called to the fact that a movement was on foot to regulate the intelligence offices in New York city where fraud has been practiced upon colored girls coming from the South. In general more thoughtfulness was reported as shown by the employer toward the employee both North and South. Several enterprises were reported as having been started by colored men and women having for their end the training of negro servants.

It seems quite clear from the discussions of the conference that unless the colored people turn their thoughts to preparing themselves for domestic service they will lose their opportunities to earn a living in that way. The feeling of Japanese youth in regard to domestic service is entirely different from that of negro youth. They realize the great opportunity which life in a good family gives to gain a knowledge of the habits and manners of men and women of the highest type of culture.

The writer was dining not long since in a cultured home where he found two young Japanese acting as servants. When he questioned his host he found that one of them was a near relative of a former Japanese Minister at Washington, and that he made a most excellent servant considering no form of service as too menial. The house servant of slavery days often gained a refinement and training that distinguished him from his fellows, and that has made itself felt in his home and children. It will be a real loss to the negro race if this source of help should be denied it because of a false pride.—*Southern Workman* for Ninth month.

For Friends' Intelligencer.

A PERPETUAL REMEMBRANCE.

(Luke, xxii., 19.)

Aye, take if ye will
In memory still,
The bread and the wine.
Look up as ye pray.
As then, 'tis to-day
Discipleship's sign.

Shun envy and wrath,
And walk ye the path
The Blessed One led.
A fragrance of love,
Which comes from above,
Your presence shall shed.

Give thanks evermore,
His goodness adore,
Who giveth all breath.
Keep gladly my law;
So shall ye with awe
Remember my death.

Tenth month, 1904. M. Alice Brown.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.; First-day School, 2.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 11.00 a.m.; First-day School, 9.45 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

10th mo. 15th (7th-day).—Abington First-day School Union, at Gwynedd Meeting House, at 10.30 a.m. and 2 p.m. Subject for discussion, "What is the Real Need for Future Work by the Society of Friends?"

10th mo. 15th (7th-day).—Concord First-day School Union at Newtown Square, Pa., at 10.30 a.m. and 2 p.m. Subjects: "The Graded Course of Study," and "Shall We Teach Our Distinctive Views and Testimonies to Those Attending Our Schools, but Not Members of Our Society?"

10th mo. 15th (7th-day).—Western First-day School Union, at London Grove; morning session at 10.30 will be devoted to two round-table conferences, to be conducted by Jane P. Rushmore and Eleanor Sharpless. Afternoon session at 1.45 will be addressed by Dr. Jesse H. Holmes.

10th mo. 15th (7th-day).—Girard Avenue Young Friends' Association, Philadelphia, at the meeting house at 8 p.m.

10th mo. 16th (1st-day).—Girard Avenue Junior Conference at the meeting house, Seventeenth Street and Girard Avenue, Philadelphia, at 9.45 a.m. Subject: "Leo the Great and the Social Life of His Time."

10th mo. 16th (1st-day).—Cornwall, N. Y., Friends' Association at the Seaman Homestead.

10th mo. 16th (1st-day).—At Radnor, Pa., an appointed meeting at 3 p.m. will be attended by Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches.

10th mo. 16th (1st-day).—Meeting at Elmer, N. J., at 3 p.m., under care of Salem Quarterly Meeting's Visiting Committee.

10th mo. 16th (1st-day).—A conference under care of Philanthropic Committee of Western Quarterly Meeting, at Centre, Del., 2.30 p.m., addressed by Jesse H. Holmes; subject, "The Race Question."

10th mo. 16th (1st-day).—The next conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the Meeting House at Goshen, Chester Co., at 2.30 p.m. George L. Maris will give an address on the Southern problem.

10th mo., 16th (1st-day).—A conference, under the care of Abington Quarterly Meeting's Philanthropic Committee, at Gwynedd Meeting House, 3 p.m.; subject, "Temperance." Henry W. Wilbur, of New York, will be present.

10th mo. 17th (2d-day).—Literature and Social Section of Philadelphia Young Friends' Association in the Y. F. A. auditorium, 140 North Fifteenth Street, at 8 p.m.; first meeting of the season.

10th mo. 22d (7th-day).—Haddonfield First-day School Union, at Camden, N. J., 10 a.m.; subject for discussion, "The Opportunity of the First-day School in Extending the Influence of Friends." 1. Is this opportunity appreciated by the First-day School teacher? 2. What methods of teaching are most effective to secure this influence?

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 672.)

10th mo. 22d (7th-day).—One hundredth anniversary of Little Britain Monthly Meeting, Lancaster County, Pa., at the meeting house. Of those who will appear on the program, President Swain, of Swarthmore; Joseph S. Walton and Edwin R. Buffington will represent the society at large. Elmira King Wood, Charles E. Brown, Lewis K. Stubbs and Wilmer P. Bolton, whose great-grandfathers were active members at the opening session, will represent the old families, while Granville Coates and Howard Coates will speak for the younger, with a family membership of seventy years. A cordial invitation is extended to all. Howard Coates, chairman of Committee of Arrangements; Annie E. Hambleton, secretary.

10th mo. 23d (1st-day).—Hopewell, Va., Young Friends' Association.

10th mo. 23d (1st-day).—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 84 Brookfield Street, at 11 a.m.

10th mo. 29th (7th-day).—Westbury Quarterly Meeting, at Flushing, L. I., at 10.30 a.m.

11th mo. 5th (7th-day).—Annual meeting of Philadelphia First-day School Association at Race Street at 10 a.m. "The Graded Course of Study," Mary H. Whitson; "Study of the Organization of the Society of Friends," by Edward B. Rawson; "Sociology as a First-day School Study," by Dr. J. Russell Smith.

THE GREATEST WIDOWER.

The genuineness of the following essay of a boy in Cardiff Board School, is vouched for by Dean Pigou:

"King Henry VIII. was the greatest widower that ever lived. He was born at Anno Domine in the year 1066. He had 510 wives, besides children. The first was beheaded and executed. The second was revoked. She never smiled again, but she said the word Calais would be found on her heart immediately after death. The greatest man in this reign was Lord Sir Garnet Wolsey. He was sir-named the Boy Bachelor. He was born at the age of fifteen unmarried. Henry VIII. was succeeded on the throne by his great-grandmother, the beautiful and accomplished Mary, Queen of Scots, sometimes known as the Lady of the Lake, of the Lay of the Last Minstrel."—"Odds and Ends," p. 53.

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A Religious and Family Journal

PHILADELPHIA, FIFTEENTH AND CHERRY STREETS, TENTH MONTH 29, 1904.

Baltimore Yearly Meeting

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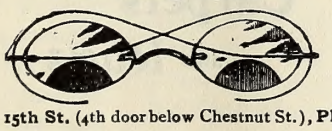
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CONTENTS OF THIS ISSUE.

GOOD WORDS—XLIV., ... 689
WHAT HAVE WE DONE TO-DAY? (Verse), 689
"THE FIRST PUBLISHERS OF TRUTH," . 689
AN AMERICAN STUDENT AT WOODBROOKE.—I., ... 690
THE TEACHER AS A MISSIONARY OF PEACE (Continued), ... 691
KEEPING NEAR TO CHILDHOOD, ... 694
A NEGRO'S CREED, ... 694
MONASTIC ORDERS—MENDICANTS, Christian History Lesson.—No. 39, . . . 695
EDITORIAL:
Objectionable Advertising, ... 696
A Prison Day, ... 696
CURRENT EVENTS, ... 697
BIRTHS, MARRIAGES, DEATHS, ... 699
NOTES, ... 700
CONFERENCE REPORTS READY, ... 701
PICTURES FOR FIRST-DAY SCHOOL CLASSES, ... 701
AMERICAN ANTI-SALOON LEAGUE CONVENTION, ... 701
COMMUNICATIONS:
Woodbrooke; From Martha Schofield; From Abby D. Munro; A Man or a Friend? 701, 702
OLD MEMORIES—NEW CONSECRATION (Verse), ... 702
SWARTHMORE COLLEGE NOTES, . . . 703
METEOROLOGICAL SUMMARY, ... 703
BOOKS AND MAGAZINES, ... 704
FRIENDS' ASSOCIATIONS, ... 704
CALENDAR OF MEETINGS, ... 705

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The Committee on Education of the

Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, TENTH MONTH 29, 1904.

Volume LXI. Number 44.

GOOD WORDS.—XLIV.

Religion has to do with the response of the heart to its sense of reality. It is not a thing that has to do with our intellectual conceptions altogether, or duty, or immortality or what not; it is the vital, vigorous response of a whole life to its sense of what is really vital and true and abiding.

EDWIN STARBUCK.

From his address at the Friends' Conference, Toronto, 1904.

WHAT HAVE WE DONE TO-DAY?

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?

We shall be so kind in the after a while,
But what have we done to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth.
We shall feed the hungering souls of earth,
But whom have we fed to-day?

We shall reap such joys in the by and by,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here and now do we our task?
Yes, this is the thing our souls must ask,
"What have we done to-day?"

—*Nixon Waterman*, in the *Christian Intelligencer*.

"THE FIRST PUBLISHERS OF TRUTH."*

Under the above title the newly-formed Friends' Historical Society in England is printing in a series of five numbers, of which this is the first, a hitherto unpublished history of the seventeenth century Quakers, as quaintly told by contemporary Friends in the various counties of England and Wales. The plan of the work as conceived at that early period seems not unlike the schemes for co-operative histories now so much in vogue among historians.

The inception of the idea of a history is doubtless due to George Fox, who early and continuously urged the importance of the formation and preservation of records and registers relating to his followers, and who observed in his will that "all the passages and travells and sufferings of Friends in the beginning of the spreading of the Truth . . . will make a fine history. . . . It is a fine thing to know the beginning of the spreading of the Gospel."

As early as 1676 London Yearly Meeting requested "That friends of the Monthly & Quarterly meetings of each County . . . keep an exact account among themselves of those that first brought the message of glad tydeings among them," of their sufferings "whether at Steeple Houses, Markett places, or otherwise," and of "what Friends first received them and their message." After further solicitations from the yearly meeting and the issuing of a broadside, "Directions to Collect Matters for a General History of the Entrance and Progress of Truth," the county meetings finally compiled historical narratives and sent them up to London early in the eighteenth century.

These accounts, consisting of ninety manuscripts, now preserved in the fireproof vaults of the Friends' Reference Library at Devonshire House, the headquarters of the Society of Friends in London, are being printed *verbatim et literatim* under the careful and intelligent editorship of Norman Penney, the efficient librarian of Friends' Reference Library, and secretary of the Historical Society. His scholarly annotations are an important addition to the work.

The narratives are of great value as historical sources, throwing light not only on the origin of an important religious movement in England, but also on some of the more obscure aspects of the social and economic life of the early Friends—their social status, occupations, education and manner of life in general. They likewise afford genealogical information about persons, many of whom were concerned in the Quaker migrations to the Delaware. The accounts are, moreover, of readable human interest, conveying in the quaint and simple language of contemporaries a clear impression of the events described, having a vividness and a reality that more formal records of a later period fail to supply.

A type of the entries is seen in the testimony given at a quarterly meeting in Bedfordshire in 1704 by Joshua Wheeler, "who was att one of ye first Meetinges thereabouts." "William Dewsbury," he succinctly states, "was the first yt published truth in the Lower Side of ye County, And many was Convinced and Readyly Recd the truth in ye Love of itt; And Great was the Gatheringe in that day, both of old & young, in so much yt truth's testemony had a good

* "The First Publishers of Truth." Edited by Norman Penney. *Journal Supplement No. I.* (The first five numbers.) "Bedfordshire to Essex." 8vo., 96 pages. Price to members of the Historical Society, 60 cents per number, or $2.50 for the set of five numbers; to non-members, 75 cents per number. The annual dues for membership are $1.25; this includes a free subscription to the regular numbers of the *Journal*, which is issued quarterly. Applications for membership and for the *Supplement* should be made to Dr. Rufus M. Jones (editor of the *American Friend*), 1010 Arch Street, Philadelphia, or to Norman Penney, Devonshire House, 12, Bishopsgate Without, London, E. C., England.

Efect, upon ye hearts of Male and female. Itt was in ye yeare 1654, as neare as wee Can gather yt William came to Bekerings Parke and was Entertained by Jno. Crook; he and Jno. Rush, of Kempson Hardwik, ffather to Jno. Rush now Liveinge there, And Hen: Gamble, of Pulloxhill, Grandfather to Tho. Gamble now Liveinge in yt Parish, was of ye ffirst that Recd ffriends one that Side of ye County."

In Cambridge we learn of the sufferings of the Friends "by the scollers and the Rude and blood thirsty people off this towne and vniversitie off Cambridge. . . . Vpon the 8th off the 2nd month Called Aprill, 1660, the scollers (who are taught but not off the lord) with other Rude people broke violently upon us into our owne hired house with a malicious spirit, and a Cruell intent in there hearts, as did appeare by their Cruelly beatinge of us and drawinge of our blood and drawinge off severall off us out by the haire off the head, haueinge Regard neither to old or younge men, or women . . ., but did uery much abuse them by teareing there Cloathes, tumblinge and moileing diuers in the nasty and loathsome Channells in the streets; and this did the scollers and the Rude multitude unto us, att our meetinge."

Apparently the rise of meetings in Berkshire was attended with less violence.

"Some account from the Quarterly Meeting held at Reading, in the County of Berks, the 21st of ye 2d mo. 1707, of the Entrance of Progress of Truth in the said County.

"About the beginning of ye year 1655 came Myles Halhead husbandman of Mount Joy in Westmorland & Thomas Salthouse a younger man and some time before servant to Judge ffell of Swarthmore in Lancashire to the Towne of Reading aforesaid, and had a publick meeting on a first day in a place then called the Broad Face Bowling Green, where Joseph Coale was convinced & soon after bore a publick Testimony to the Truth he then recd: as by the Collection of his works in print may be seen, & the said Myles Halhead & Tho: Salthouse had 2 publick meetings more before they left the Town, one at the Baptist meeting Place in the Forberry on ye 2d day where a young man was then Present who afterward received the truth, but ye service of yt meeting was much obstructed by reason of ye Opposition & disturbance made by some ill minded persons, 2 of which afterwards came to nought, & ye other meeting ye 3d day was at Thomas Curtices house who was convinced some time before at Bristoll & recd the friends of Truth yt travaild in ye service thereof at that time.

"About 3 months after this, came Geo: ffox & had a meeting in George Lambolls Orchard where many more were convinced as by the Relation thereof in his Journall doth appear; after him in the year beforementioned came John Cam of Camsgil & John Audland of Crosslands both of Westmoreland, Husbandmen, and ye meeting still Jncreased. About the same time Robert Hodson, from the Bishoprick of Durham, by Occupacion a Butcher, going to their Worship house here was sent to Prison, & after some time was delivered & he going to a Baptist meeting near Oar in this County had some service for the Lord, also where Dorothy Austell and her son William ware convinced and several others afterwards, and a meeting was there settled: from ye other parts of the County we can haue no particular account."

As a fitting conclusion to the last number of the publication, the president of the Historical Society, Thomas Hodgkin, D.C.L., Litt.D. (Oxon), one of the foremost scholars of England and a prominent Friend, author of the best short life of George Fox and of "Italy and Her Invaders," a monumental history in several volumes, will contribute a general introduction and brief articles on "Speaking in Church," "Judgments on Persecution," and the like. The frontispiece of the present number is a reproduction of the title page of "A General Epistle," the first printed utterance of Philadelphia Yearly Meeting, "Printed and Sold by William Bradford at Philadelphia, 1686." The paper and typography are excellent. A full index is promised.

It is earnestly hoped that Friends on our side of the water will give their support to this commendable undertaking by a prompt application for membership in the Historical Society, and by subscription to the suplements.

ALBERT COOK MYERS.

AN AMERICAN STUDENT AT WOODBROOKE.—I.

FIRST IMPRESSIONS.

My first three days of residence at Woodbrooke Settlement have been, indeed, very pleasant, and if this brief experience of the life here is any criterion by which to judge, my stay in England will be most happy and profitable. I have been adopted into the little family of choice spirits who are living at the Settlement searching after knowledge and striving to expend in soul and mind that they may be of more use in the world, and already I feel quite at home.

I arrived here about noon on the 5th. In the large hall of the big country mansion I was very cordially greeted by Mrs. Littleboy, the wife of William Littleboy, warden of the Settlement. After kindly inquiring as to my voyage across the Atlantic Ocean, which, fortunately, was as pleasant as though we had sailed down the Delaware River for the entire three thousand miles, I was shown to my place of residence. With Dr. A. Neave Brayshaw, one of the lecturers, I am living in "Holland House," a neatly and most comfortably furnished little two-story cottage at the edge of a beautiful garden. Other residence buildings separate from the main house are the "Chalet," a new one-story frame structure, with every convenience and much comfort, and the "Barracks." These are both occupied by men, the women students only occupying rooms in the main house. In the latter are also located a lecture room, the common room, the warden's room, women's study room, library, etc. A conservatory attached to the building has been appropriated for the dining room. A most cheerful place it is in which to assemble for those delightful periods of the day, the English meal time; here real hospitality prevails, and all in the Settlement are brought into sympathy with one another.

Although a definite course of lectures has been arranged and is being given, this is only one feature of the many influences that are brought to bear upon the students. The routine of the days begins with breakfast, at 8 o'clock. This is immediately followed by a Scripture reading, at which the servants of the establishment are present. At 9.15 all assemble in the common room for a devotional meeting. The lectures of the day follow, until noon. In the afternoon freedom is given to follow one's own pleasure. It may be for a walk about the beautiful grounds, which have many delightful paths, tennis, study or a trip to some nearby place of interest. In the evening the lecture is followed by some impromptu entertainment, and the day's activities close with the singing of a hymn.

Through it all a most charming spirit of fellowship prevails, and there seems no doubt that the purpose of those who established the Settlement, "that truth and righteousness might be promoted," is being fulfilled.

At present there are about twelve students here, representing at least three nationalities—English, Dutch and American.

Arthur M. Dewees.

Woodbrooke, Selly Oak, near Birmingham, Eng.

THE TEACHER AS A MISSIONARY OF PEACE.

[An address by Andrew Stevenson, of Stratford Academy, Stratford, Ontario, before Friends' General Conference at Toronto, in Eighth month, 1904.]

(Continued from last week.)

Pitt's opposition to the Stamp Act is next recorded, and his declaration that as the colonists had no representatives in Parliament to see that only just taxes were imposed, England had no right to tax them, and that the act ought to be repealed "absolutely, totally and immediately." Yet, though the act was repealed, King George is said to have "determined to be the master of the American colonists," though "America was now like a grown-up son who has a right to govern his own life." And so on throughout the whole miserable story of the war the blame is thrown upon the king and his supporters. Of Washington it is said that "he clung to union with England till this was no longer possible," and that throughout the war "he remained calm and self-reliant, in defeat as in success, and sacrificed everything for the good of his troops and the freedom of his country." The Congress of 1776 is said to have been "led by great and earnest men" into formulating the Declaration of Independence. Of the colonist fighters it is said that at Bunker's Hill "they proved triumphantly that the Yankees were no cowards." The account of the war concludes as follows: "England is proud of the powerful nation which sprang up from her shores."

The whole story of the Revolutionary War, as here presented, is a peace document of the strongest kind in the hands of the Canadian teacher. Is it any wonder that young Canadians who have been properly instructed in this account never cherish ill-will against Americans because of their revolt? But the knowledge that we have such a generous account in our school history should also have a beneficial effect on Americans in their attitude towards Canadians, for there is no doubt that many Americans misjudge us, thinking that we approve of George III.'s tyranny.

But the responsibility of the king and his ministers for the Revolution does not need any further impressing by the American teacher on American pupils. Perhaps too much of that has been done already to serve the ends of peace and good-will. At least many of the text-books in use in American schools have not treated the matter as fairly as our British and Canadian books have done. For nothing is clearer to peace-lovers nowadays than that the whole war was a gigantic blunder and a crime against civilization, for which Americans should bear a share of the blame. In the first place, the taxes were being levied to pay part of the cost of a war against the French, in which the American colonists were glad to have the assistance of the British forces. Then a considerable portion of the English people, as represented by Pitt, Burke and Fox, sympathized with the colonists, and because of this sympathy the obnoxious Stamp Act was repealed and the tea duties reduced to an amount too trivial to fight over. If it be said that the resistance was not to the amount of the taxation, but to the tyranny of imposing it, it should be remembered that the tyranny was mainly that of the king alone, and probably could have been gradually overcome without armed resistance. American teachers cannot lay too much emphasis on the fact that the people of England were so opposed to the war that the king had to hire Hessian mercenaries to fill up the ranks, and he had great difficulty in getting officers to take command, Lord Amherst, the captor of Louisburg, being one who refused to serve. And some of those who did take command, especially the Howes, refrained at first from pushing matters with much vigor, partly because they hoped still that some means of reconciliation could be found. The American teacher should also show that not all the promoters of the Revolution were unselfish, noble men, like Washington and John Adams. Samuel Adams, for instance, was at best a doubtful character, and Patrick Henry, who, in denouncing George III., declaimed so eloquently, "Give me liberty or give me death," had so little genuine appreciation of the right of liberty for others as well as for himself that he was at that very moment the owner of many slaves—some say two hundred—on his Virginian plantation. Then, too, the conduct of the patriots was in some cases inexcusably violent, however these offences may be ignored, glossed over, or even glorified, by many of the writers of American school histories. The dumping of the tea into Boston harbor was somewhat of an outrage—it was rather rowdyism than patriotism, as was also the conduct of Boston citizens that provoked the so-called Boston massacre by a few British soldiers, who were successfully defended in the Boston courts by John Adams as having acted in self-defence

under extraordinary provocation. Finally, the treatment of the loyalists by the patriots, though in part retaliatory, was in many cases unprovoked and unjustifiably harsh.

Such teaching as this from American teachers on the one side, and Canadian teachers on the other, would promote sympathy and toleration between the two peoples, and help to render war impossible in the future.

It is a common argument of those who uphold war to point to the glory and territory gained by a nation in a so-called successful war, as, for instance, the acquisition by Britain of Canada in the Seven Years' War. The teacher can readily prepare the pupil's mind against accepting that as a conclusive argument by reference to the results following upon that very war. In the first place, it was to pay the expenses of this war that the arbitrary taxation of the American colonies was instituted, which taxation caused the outbreak of the Revolution. And so we have the sequence: No Seven Years' War, no arbitrary taxation; no arbitrary taxation, no Revolution; no Revolution, no loss of the American colonies. Indirectly, too, the success of the Revolution was probably a consequence of the Seven Years' War. For the loss of Canada had raised such intense indignation in France against Great Britain that the French were eagerly waiting for an opportunity for revenge. That opportunity came with the American Revolution. There can be no doubt that the capture of Cornwallis at Yorktown, and the complete collapse thereafter of Britain's attempt to subdue America, was directly due to the assistance of the French fleet in shutting off supplies from reaching Cornwallis by sea. Of course, it is said that the Americans could have withstood Britain without the aid of France, and the capture of Burgoyne, at Saratoga, is pointed out as the determining action of the war, a victory which was achieved before France had taken part in the war. But the affair at Saratoga was decisive, not so much directly by the loss of prestige and of men which the British suffered there, as indirectly by the fact that it was because of the ability displayed by the Americans on this occasion that the French were encouraged to enter the conflict, thus turning the balance decisively against Britain.

Good results in an education for peace would also follow the proper handling of the War of 1812. Canadian teachers should emphasize the fact that the chief original provocation came from Great Britain, and American teachers should equally emphasize the fact that after Great Britain had withdrawn from her somewhat unreasonable position for the sake of maintaining peace, a strong party in the United States, to further the selfish ends of political partisanship, forced on the war. Canadian teachers should further show that a great number of the best people of New England were against the war, that flags flew at half-mast in Boston when war was declared, and Massachusetts talked of secession. They should remember, too, that the American invasion of Canada was not positively indicative of wanton hostility against Canadians as such, but was undertaken because this was the most convenient point in which to strike Great Britain, and because, furthermore, some Americans believed, however wrongly, that Canadians were oppressed by Great Britain, and would welcome assistance to escape from under the yoke. And American teachers, on the other hand, should show that however Great Britain across the seas had offended their forefathers, the Canadians had given no provocation to justify invasion of their land and destruction of their homes. Americans, too, who feel angered at the pillage of Washington and Baltimore, ought to keep in mind that that was an act of retaliation for the pillage of the Canadian towns of Niagara and Toronto by American troops.

Coming down to the Civil War, intelligent teachers, whether Northern or Southern in sympathy, should have no great difficulty in showing that this war was, if not a crime, at least a mistake of the most grievous and gigantic kind on both sides. If both North and South could have been induced to restrain their temper for a few years, a scheme of emancipation with compensation could probably have been worked out, as had been done by the British in the West Indies thirty years before, and the adoption of this scheme would have prevented not only the awful destruction of men and means caused by the war and the immense expenditure and unspeakable dishonors connected with the distribution of pensions ever since, but it also would probably have prevented the demoralization of the negroes produced by their sudden release from the discipline of regular labor, by the gift of the franchise, and the corrupt administration of the carpet-bag officials from the Northern States.

The teacher is called upon again and again to deal with the matter of border wars. These are commonly excused and even glorified, on the specious grounds of being necessary in guarding the frontier, or as being of a punitive character merely—the word "punitive" being chosen as not sounding at all barbarous, as "retaliatory" would, and, indeed, being taken by many worthy people as quite settling the justice of any enterprise to which the term is officially applied. But when the question of the real cause is closely examined it is found that many, perhaps most, of these wars are mainly due to the greed or aggressive insolence of traders or miners or hunters, or government agents, or to the evil ambition of politicians and military men who hope to gain financial profit or distinction in the nation. Of these wars, one of the most infamous was the Opium War against China, into which Great Britain was inveigled by the East India Company for purely commercial ends. Equally inexcusable have been most of the wars which the American people have carried on against the Indian tribes. That these wars were unnecessary is fairly well shown from the peaceful history of Pennsylvania in early days as contrasted with that of New England, which was written in fire and blood. Further evidence that Indians as a race can be dealt with peaceably is given in the splendid record of the Canadian provinces, where, during a period of one hundred and fifty years we have had only one

Indian war, and that one was due, as every competent judge admits, to governmental neglect of grievances. Every teacher of history in American schools should be familiar with these facts from Pennsylvania and Canadian history, and equally familiar with the black record of greed, faithlessness, incompetence and neglect which forms too large a part of the history of the American policy in dealing with Indians—a record shown most fully in Helen Hunt Jackson's "A Century of Dishonor."

The teacher of literature has even better opportunities for the inculcation of the doctrines of peace. The general effect of the study of fine literature is a deepening of the sympathies and a broadening of the outlook in regard to our fellow men. Thus, by the proper teaching of literature the young are to some extent prevented from acquiring the racial and religious prejudices which have been such a fruitful cause of wars. Moreover, the sharpening of the perceptions and the training of the judgment which are the results of the study tend to enable the men and women of the future to detect the selfishness or ignorance that often prompts those who appeal to the patriotic fervor of the people with the intention of inciting them to war.

It is true that a considerable number of works classed in the best literature, as the "Iliad," the "Æneid," and the "Commentaries" of Cæsar, are glorifications of war and conquest, and in so far are responsible for much evil. But it is equally true that a considerable number of the standard works which are in common use in our schools are, from one point of view, peace tracts of the most powerful kind. Take Shakespeare's play of "Julius Cæsar," for example. No class of boys who had thoroughly worked through Mark Antony's speech to the Roman citizens, where he is stirring them to war against the party of Brutus and Cassius, and through the soliloquy where Antony contemplates with fiendish satisfaction the horrible results of the war which he intends to bring on—no such boys could ever be stirred up to warlike fervor by the cunning flattery and falsehoods of jingo orators or journalists. For any outburst of jingo eloquence at once sets thoughtful people looking for the true motives underlying the speech or written article, an examination which usually discovers selfishness or ignorance as the actuating influence.

Another peace tract is "The Lady of the Lake." From one point of view it is seen to be an exposure of the folly and wickedness which bring on war, and the tragedy and pathos involved in it. This part of the plot may be summarized thus: King James holds a mustering of troops in connection with a day of sports. A rumor reaches the Highland chief, Roderick Dhu, that the troops have been mustered to make a raid upon the Highlands. Roderick is quite ready to believe this report, because of previous hostilities and because of the unexplained presence in the mountains of Fitz-James, whom he wrongly takes to be a Lowland spy. Roderick sends out the fiery cross to raise his clansmen to repel the expected attack of the king's troops. Now, a report is carried to the commander of the king's forces that the Highlanders are gathering for war upon the Lowlanders, and so he marches against them and a bloody battle is fought with great loss of life on both sides. The pity of it is seen to be that the affair was absolutely unnecessary, being due directly to misinformation on both sides, each side misjudging the motives and purposes of the other.

It is a useful exercise to examine the story more in detail. We note first, then, that the misinformation would not have been acted on so promptly and without due investigation if a previous state of hostility had not existed. Indeed, had there not been this hostility no such false interpretation would have been made by anyone of the purposes of the king's muster, and not having been made, no false report could have been carried. Here we see very plainly the imminent danger of an utterly unjustifiable outbreak of war at any time between two nations who are living in a state of ill-will towards each other—a powerful argument, surely, not merely for the maintenance of peace, but, further, for the careful cultivation of good-will in every possible way. And, further, we might learn from the story that even when two peoples are in unfriendly relations, it is a fearful error to suppose that all actions that might be regarded as hostile are in reality intended as such.

Again, we note that while Roderick Dhu is the chief aggressor in this particular case, Scott has shown that there was a measure of justification for his attitude and conduct in the treatment his ancestors had received from the Lowlanders. Yet we may see that it would be infinitely better that both Highlanders and Lowlanders should come to know and recognize the fact that whatever grounds of hostility there may have been in the past, they should let bygones be bygones and should endeavor to live at peace for the future. And we have the proof that such a policy was best from the history of Scotland for the past one hundred and fifty years. No one who knows the potent influence of the good qualities of the Highland element of the Scottish population would now wish that the Lowlanders should have continued, if that were possible, to carry on an exterminatory war against the Highlanders, thus destroying those valuable elements of natural character and promoting their own demoralization at the same time. The teacher should also make the point here that if peace and union were good for Highlander and Lowlander, they would be equally good for all mankind.

Incidentally it may be noted that the civilized nations who carry on exterminating wars against the wild tribes of the earth or less civilized nations may be destroying the elements from which the future renovation of human civilization might have come. Historians sometimes glorify the exploits of Julius Cæsar in the subjugation of the Gauls, a subjugation which involved the extermination of one-third of them; but what would have become of the world of the middle ages and the present day if the Cæsars had been able to subjugate Germany? It was well for mankind that when Roman civilization had run its inevitable course to corruption and decay, there was still a healthy, vigorous Teutonic stock to give birth

to a new civilization, with higher ideals in religion and morals and politics.

But there is still another feature of the "Lady of the Lake" which deserves attention, namely, the agency and the means which were employed by Roderick Dhu to induce or force his clansmen to take up arms. The chieftain immediately brings to bear the influence of the religious feelings of his people by calling upon the tribal priest to incite them to war. This man's character aptly fitted him for the diabolical office. As soon as he learned of the impending conflict he is described by Scott as being

> prompt to bless or ban
> As bade the chieftain of his clan.

Although related here as occurring four centuries ago, this subordinating of the clerical office to political demands seems strangely modern. The attitude of many members of the Russian priesthood to-day seems quite the same as that of the old Celtic monk, and there are others in other nations not very different. It is further said of the old man, that though nominally a priest of the Christian religion:

> Not his the mien of Christian priest,
> But Druid's from the grave released.

And of the use to which he put the Christianity which he professed, the poet says that

> The hallowed creed gave only worse
> And deadlier emphasis of curse.

While we are told that his prayers,

> Although the holiest name was there
> Had more of blasphemy than prayer.

Have not some of us seen the Christian religion, the religion of peace, put to a somewhat similar base use as if it really were a religion of war, the chief difference being that in modern times such base use takes the form, mainly, of commendation of a war and those who engage in it, while the Celtic priest's appeal was mainly a denunciation of any clansman who would refuse to take up arms at the call of his chieftain.

(To be concluded next week.)

Keeping Near to Childhood.—Older people are no so far away from childhood as they sometimes like to imagine. Often we find it easier to get near to the heart of a child if we acknowledge how near we are to him in weakness and ignorance. We can often increase our store of knowledge, as well as our good influence over a child, if we study with him some of the things which make him so enthusiastic. It is a privilege and a duty to instruct children. But it helps us wonderfully in gaining the friendship of a child if we look sometimes into his eyes when he questions us, and say, "Little one, I don't know. Perhaps we can find out together." We ought to know more than children know, but, since the number of things knowable is infininte, we cannot have less to learn than children have. A good teacher is always an eager learner. —*S. S. Times.*

A NEGRO'S CREED.

[W. E. Burghardt du Bois, a Harvard Ph.D., Professor of Economics and History in Atlanta University, author of "The Souls of Black Folk," formulates in the *Independent* for Tenth month 6th his "creed" as follows:]

I believe in God who made of one blood all races that dwell on earth.

I believe that all men, black and brown and white, are brothers, varying, through time and opportunity, in form and gift and feature, but differing in no essential particular, and alike in soul and in the possibility of infinite development.

Especially do I believe in the Negro Race; in the beauty of its genius, the sweetness of its soul, and its strength in that meekness which shall yet inherit this turbulent earth.

I believe in pride of race and lineage and self; in pride of self so deep as to scorn injustice to other selves; in pride of lineage so great as to despise no man's father; in pride of race so chivalrous as neither to offer bastardy to the weak nor beg wedlock of the strong, knowing that men may be brothers in Christ, even though they be not brothers-in-law.

I believe in Service—humble, reverent service, from the blackening of boots to the whitening of souls; for Work is Heaven, Idleness Hell, and Wage is the "Well done!" of the Master who summoned all them that labor and are heavy laden, making no distinction between the black sweating cotton-hands of Georgia and the first families of Virginia, since all distinction not based on deed is devilish and not divine.

I believe in the devil and his angels, who wantonly work to narrow the opportunity of struggling human beings, especially if they be black; who spit in the faces of the fallen, strike them that cannot strike again, believe the worst and work to prove it, hating the image which their Maker stamped on a brother's soul.

I believe in the Prince of Peace. I believe that war is murder. I believe that armies and navies are at bottom the tinsel and braggadocio of oppression and wrong; and I believe that the wicked conquest of weaker and darker nations by nations whiter and stronger but foreshadows the death of that strength.

I believe in liberty for all men; the space to stretch their arms and their souls; the right to breathe and the right to vote, the freedom to choose their friends, enjoy the sunshine and ride on the railroads, uncursed by color; thinking, dreaming, working as they will in a kingdom of God and love.

I believe in the training of children, black even as white; the leading out of little souls into the green pastures and beside the still waters, not for pelf or peace, but for life lit by some large vision of beauty and goodness and truth; lest we forget, and the sons of the fathers, like Esau, for mere meat barter their birthright in a mighty nation.

Finally, I believe in patience—patience with the weakness of the weak and the strength of the strong, the prejudice of the ignorant and the ignorance of the blind; patience with the tardy triumph of joy and the mad chastening of sorrow—patience with God.

MONASTIC ORDERS—MENDICANTS.

FRIENDS' CHRISTIAN HISTORY LESSONS, NO. 39.

Read James, i., 2-27.

He who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.—James, v., 20.

We have already devoted a lesson to the origin, growth and duties of the monastic orders, their vows, their great value, and their decline into wealth, laziness and vice. Their further history throughout the middle ages consists of a series of attempts to reform them, each temporarily successful in some measure, each followed by a lapse into the same evils. One of the greatest of these revivals was known as the "Cluny Reform." In 910 the monastery of Cluny was founded in Aquitaine. It soon became, under a series of able abbots, the center of an association of monasteries in which the old ideals were in control. This association was called "the Congregation of Cluny." Its power spread through all the countries of Europe. Its tendency was all toward asceticism, and was directed especially against simony and the idle luxuries of the older Benedictine monasteries. It was not at all favorable to learning, but did not succeed in halting the growing interest in the classics and in the wider scope of human knowledge. Among the really useful accomplishments of the reformed monasteries was the checking of private war by means of the Truce of God, a demand that men should abstain from fighting from Wednesday night to Monday morning of each week, and during the church festivals. This move was supported by the secular clergy and in a measure by the civil authority, so that it probably mitigated somewhat the evils of the constant local wars. Moreover, the self-denial of the monks, their care for the poor, and their efforts for the general purification of the Church made them a power for good while the reform impulse lasted. The Cluny congregations became rich and useless after a time, and were succeeded by other movements with like aims.

In the thirteenth century came a distinctly new reform. The almost inevitable prosperity and wealth of the monastic orders had seemingly of necessity led to their degradation. Moreover, in spite of their activities for the common good, the aim of the monk was essentially selfish, being the salvation of his own soul by retirement from the temptations of the world. Almost at the same time in the early years of the thirteenth century there appeared in Spain and Italy the first movings of a new inspiration in the founding of the mendicant orders. Great emphasis was laid on the vow of poverty, extending it from the person to the order itself. Neither the individual nor the organization was to own any property; the monk must maintain himself by begging from door to door. But beyond the avoidance of the dangers of wealth, there was a dedication not to self-salvation, but to the cause of the world. The monastery of the mendicant orders was to be all Christendom, and mankind their garden. St. Dominic in Spain and St. Francis in Italy were young men of good family, who were called from easy and idle life to missionary labor by a sense of the misery of the world about them. The impulse was the same, but the directions taken by the two orders were very different. The ambition of Dominic was to save the purity of the faith from the dangers of heresy; while Francis sought rather to revive and to extend the flame of religious fervor.

The Dominicans thus took on the function of doctrinal preaching and teaching. They led in the efforts of the Church to extirpate heresy. Their first activities were directed against Jews and Arabs, but became even more effective in hunting down heresy among Christians, so that the pun upon their name by which they were called "dogs of the Lord" (Domini canes) was amply justified. In the crusade against the Albigenses the Dominicans offered their services in the trial, torture and stamping out of heretics, and members of the order became the leaders of the Inquisition so long as that terrible institution existed.

The Franciscans turned especially to works of charity and to conversion by the peaceful arts of kindness and sweet reasonableness. "The figure of St. Francis, glorified by a rapidly-growing legend, became hardly second to that of Jesus in the enthusiasm of the faithful" (Emerton). A corresponding order—that of St. Clara—was established for women about the same time, giving for the first time the opportunity for their powers to be used in the social reforms of Christendom.

The papacy did not at first accept these two orders with any warmth. But they soon showed their power and usefulness, and the Church then gave them every encouragement. They were allowed the functions and privileges of the regular clergy, with whom they frequently came into conflict for good or evil. "Eventually the mendicants in their turn fell victims to the same temptations that had ruined the earlier orders, but within one period they were unquestionably an immense power for good of the mediæval kind."

Each of the orders had a master or chief officer, living at Rome in close relations with the papacy and governing the whole body. Europe was divided into provinces, in each of which an assembly elected local governors, and also representatives who met to elect the master of the order. The vow of poverty was evaded by the organization, which had great mendicant houses and vast sums of money for its activities. The orders were recruited from every rank of society, and came to include great scholars, preachers, teachers and statesmen.

Topics.—Mediæval Monasteries, St. Dominic, St. Francis of Assisi, The Inquisition.

References.—Emerton's "Mediæval Europe," Locke's "Age of the Great Schism," Bryce's "Holy Roman Empire," Hallam's "Middle Ages," Milman's "History of Latin Christianity," Green's "England," etc.

"Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of heart toward God, will renew our powers. Whatever He may demand of us, He will give us at the moment the strength and courage that we need."

FRIENDS' INTELLIGENCER.

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Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

OBJECTIONABLE ADVERTISING.

A LARGE department store in Philadelphia recently held a voting contest as a means of drawing customers and increasing its sales. The firm conducting the business offered to pay the expenses of twenty ministers to the World's Fair, and every purchaser was allowed the privilege of casting a vote for the preacher of his choice. Votes were cast for ministers of nearly all denominations represented in Philadelphia, not excepting Friends, ministers of both branches. This same store, in addition to its other lines of goods, carries a large stock of groceries, and has a wholesale license for the sale of alcoholic liquors. Cases of bottled liquors are delivered by its wagons to customers living in Philadelphia and within a radius of twenty miles of the city. When the Friends' minister who received more votes than the others of that denomination was informed that she was entitled to a free trip to St. Louis, if she desired to go, she replied that if there were no other reason for declining she did not care to have her traveling expenses paid by a firm that dealt in alcoholic liquors.

Setting aside the liquor question entirely, it seems to us that Friends ought not to give any encouragement to such methods of advertising as this firm has resorted to. While a voting contest is not a lottery, and does not violate the letter of our testimony against gambling, when the leading candidates in such a contest are nearly even their friends are tempted to buy what they do not want and cannot afford in order to cast more votes. Sometimes the candidates themselves, seeing how good their chances are, contribute money for their friends to use in the purchase of votes, and the contest then becomes a gambling game in which one wins at the expense of others. Other advertising devices akin to gambling appear to be growing in favor, and the only way to prevent their increase is for conscientious people to refuse to buy goods that contain prizes, even though there is "a prize in every package," or to deal with firms that use trading stamps.

Our stores so generally advertise goods for less than cost, goods marked down from twenty to one hundred per cent., and goods at greatly reduced prices, that thinking people are not deceived by these ruses. They know that while articles that have been long in stock, or that have proved unsalable, are marked down in order to dispose of them, as a general rule storekeepers must make a profit on goods or discontinue their business. Aside from the ethics of the question, would it not attract the attention of the public and therefore be good business policy for a firm to advertise that they do not sell goods at a loss, but that everything they sell is just what it professes to be, and that customers may be sure of getting the worth of their money every time? A firm that would thus advertise in good faith could not fail to attract those whose custom is best worth having.

A PRISON DAY.

OUR shyness of any arrangement for observing at fixed intervals certain days for certain good purposes, and our disinclination to turning our meetings for worship into meetings for conference on philanthropic subjects, makes it difficult to get Friends to take an interest in "peace Sundays," "prison Sundays," and others, however much we may be interested in the cause that is to be furthered in this way. We ought to be interested in those things the year round, and not to have just one day in the year when we stir ourselves up over them. But there is one subject, at least, that we have not been interesting ourselves in all the year, and yet it has been in the past one of our chief concerns. So that it might do no harm if next First-day we should turn our attention in an after-meeting, or afternoon, or evening conference, to the subject of prisons. At the National Prison Congress, held in Cleveland, Ohio, Ninth month 22-26, a standing committee was appointed to promote the observance in the churches of the United States of the "last Sunday in October of each year as Prison Sunday."

We must not think of prison reform only in connection with the past and with the work of Elizabeth Fry. There never has been a time when an enlightened interest in this branch of our philanthropic work could do more good. County prisons all over the country are in a deplorable condition. The thought of vengeance in dealing with criminals is still prevalent and has been working havoc in many of our communities. Too little attention is being given to the

causes and prevention of crime, to the protection of the young, to the proper methods of dealing with criminals and discharged convicts. There is a great work to be done in every community in the way of molding public opinion in the right direction. An ever-increasing number of persons need to become actively interested in preventive and reformatory work.

Why might we not make a new start in this neglected department of our philanthropic work, by holding a conference in each one of our meeting houses next First-day, or on some First-day in the near future? For such a conference it would not be necessary to wait until some able speaker may be obtained. We do not need to hear a fine address on this subject; we need to get to work; we need to confer together, the few who are sufficiently concerned to do so. It is not so important that we should get a goodly crowd out to our meeting houses. Some books that may be helpful, and which may be found in all public libraries, or ought to be at once put there, are: Drähms, "The Criminal"; Boies, "The Science of Penology" and "Prisoners and Paupers"; Wines, "Punishment and Reformation"; Dugdale, "The Jukes"; William Tallack, "Penological and Preventive Principles."

CURRENT EVENTS.

Word comes from Paris that sentiment in governmental quarters there is growing more favorable to the American proposition to call a second peace congress at The Hague. The French officials were at first inclined to consider the proposition inopportune while the war is pending, but at the Foreign Office it was stated, on the 22d, that if no precise date is fixed the congress can assemble after the conclusion of the war, so there will be no possibility of the movement being construed as exerting influence upon the present belligerents. It is probable that there will be no objection in any European quarter to agreeing upon a congress subsequent to the war, as it appears to be the general desire to avert a repetition of the present conflict. Jaures, the radical leader, is getting up a propaganda to induce the parliaments of the powers to pass strong resolutions against the present war and urging their governments to seek mediation. The movement is assuming "serious" proportions, owing to the Socialist strength in different parliaments. The radical leader in Belgium, Jules d'Estree, writes that steps have been taken which will lead to the adoption of an anti-war resolution by the Belgian Parliament. Andrea Costa, leader of the radical deputies in the Italian Chamber, writes that similar resolutions will be adopted immediately after the Italian Chamber reconvenes. Like action is expected on the part of the German and Spanish radicals.

About one hundred and fifty delegates were present on the 19th, when the twenty-second annual Indian conference was called to order at Lake Mohonk, N. Y. Charles J. Bonaparte, member of the Board of Indian Commissioners, was chosen as permanent chairman. In his address he quoted at some length from the report made to the Secretary of the Interior last Third month by the special commission, of which he was a member, appointed by President Roosevelt to investigate the allotment of lands belonging to the five civilized tribes of the Indian Territory. In conclusion, he said:

"I am not overcharitable to official sins, but the investigation I conducted last winter has left me convinced that our President and our Secretary of the Interior are earnest and unselfish friends of the Indian, and on the whole I found few public servants to condemn and comparatively venial faults to lay to the charge of the most among these."

Commissioner Jones, of the Indian Bureau, spoke of the good results of the abolition of the free ration system, and of other reforms instituted in the Indian service.

"The blanket, the feathers and the long hair," he said, "are fast disappearing, but great evils still exist to be removed, the worst of these being the annual payment of large sums of money to the Indians by the Government, inducing idleness, extravagance and other vices. The practice should be stopped as soon as possible." Another speaker at the morning session was White Wolf, a Comanche Indian.

The strike of the sheet metal workers in Philadelphia, which for the last seven weeks has tied up more than $10,000,000 worth of contracts there and in New York, Chicago and Louisville, has been settled by the first perpetual agreement ever signed by the chartered bodies of employees and employers. The agreement for all time ends strikes and lockouts in the sheet metal trade in Philadelphia, where 70 per cent. of all sheet metal used in this country is made; and this really means the ending once and for all of strikes and lockouts throughout the trade. The agreement is to be continuous, from year to year. When changes are desired the party proposing them must give notice three months before the end of a year, and conference committees shall meet two weeks after notice is given, and if the committees fail to agree before Twelfth month 1st, the matter shall be submitted to an arbitrator, whose decision shall be made not later than Twelfth month 15th. If a dispute arises between an individual employer and his men, two members of the Employers' Association and two members of the union shall meet and select an arbitrator, whose decision must be made within four working days. The promptness of the arbitration provisions made them acceptable to the union. The main objection which labor bodies had to arbitration hitherto was its slow progress. Arbitration, labor leaders say, has too often been used by employers as a means of gaining time until labor's opportune moment has been lost.

The long-standing difficulty with reference to the erection of Andrew Carnegie's Palace of Peace has been satisfactorily arranged. The Netherlands Government has decided to purchase a plot adjoining the wood lying between The Hague and Scheveningen. Work is to be begun at once. This long delay has not been because the statesmen of the Netherlands failed to recognize the value of a permanent home for the International Court of Arbitration, or because there was any disposition to reject the benefaction at the hands of the American ironmaster, but has been due to the unwillingness of the worthy burghers of The Hague to sacrifice a single tree in their cherished Bosch, the pleasure ground of the capital. A public site was naturally sought, so that the entire sum of Andrew Carnegie's gift could be devoted to the building, but the popular opposition to any encroachment on the Bosch effectively blocked that plan. This led to a deadlock aproaching the proportions of a scandal, which has finally been broken by a decision to purchase land between The Hague and Scheveningen. Thus it is probable that the palace will have a commanding site near the seashore, and The Hague may be forced to pay for bridges and approaches to make it accessible to the city.

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Catholics in Italy are forbidden to recognize in any way the temporal government which to them is a usurpation of authority that by right belongs to the Pope. Now several bishops of North Italy, including Cardinal Ferrari, Archbishop of Milan, and a close friend of the Pope, have petitioned him personally to consider whether the moment has not arrived to allow Catholics to participate in the general elections. According to the petitioners, their abstention from voting during the last thirty-four years has brought no advantage to the claims of the Vatican, while it has seriously endangered the interests of religion by intrusting power to the open enemies of the Church, and they believe that if the Catholics are allowed to vote, if not for real clerical candidates, at least for Conservatives, it would insure the presence in the Chamber of Deputies of a strong party capable of preventing the passage of bills aimed against religion. The Pope has not yet given a decision, but he has asked for the opinion of the most authoritative Cardinals. The elections take place on the 6th of Eleventh month.

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Of the atrocious "blunder" of the Russian Baltic Fleet in firing on a fleet of British fishing boats in the North Sea, the Russian Embassy at London says: "The whole affair was so obviously a mistake, from whatever cause, that Russia's course was plainly dictated, namely, apology and ample compensation."

The London *Times*, in its editorial the next morning, expressed the opinion that the Baltic squadron, in the present condition of the nerves of some of its officers and men, is nothing less than an international danger to the peaceful commerce of the world. Naval men say that there will probably be more outrages before "this mad dog fleet" goes much further. They believe that the cause of the North Sea horror was fright, incompetence and vodka, and they reason that the same cause is likely to produce a similar effect at any hour.

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When criticising our newspapers for making prominent foolish and wicked things, instead of putting to the front news that shows signs of progress in civilization, we should remember that their claim is that they simply try to give the people what the people seem to want. Such letters as the following, which appeared in the Philadelphia *Ledger*, cannot but have an excellent effect on the journalism of our day:

I must thank you for your noble editorial in this morning's issue on the personal responsibility of all battleship-building nations for the carnage in Manchuria. It is a notable addition to the already long series in which you have stood for high ideals. The great voting public cannot be brought to the loftiest of individual ideals all at once, but such utterances as this morning's keep lifting and lifting the standard. Men cannot read them without stopping to think. JOHN L. CARVER.
3858 Poplar Street, Philadelphia, October 19th, 1904.

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At the Presbyterian Synod of Pennsylvania the Board of Education reported that the constant decrease in the number of students preparing to enter the ministry threatened in a few years to hamper the work of the Church. So few are the candidates becoming that it will be but a short time before the demand exceeds the supply. This was termed one of the gravest problems before the Church to-day, and one that must be solved at once. The reasons for the dearth of candidates for the ministry were explained as due principally to the growing spirit of worldliness which is invading all walks of life, to the lack of family piety which characterized the homes of our ancestors, the great opportunity offered in commercial life, the common idea that the ministry is overcrowded and the prevailing disposition of the churches to reject a minister after he has reached the age of 45.

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For the first time in the religious history of Brooklyn, says a New York correspondent, the representatives of the Protestant denominations having in charge Church Extension work spoke from the same pulpit and exchanged ideas, at a meeting in the Greene Avenue Baptist Church, a few days ago. As a rule the sects are not overconsiderate of each other's interests when establishing new churches in growing communities. Several of the speakers emphasized the concentration of humanity in cities, and the consequent need of strenuous endeavor. The surprising statement was made that in the past year in the Protestant churches in Brooklyn the net increase in membership was only 130.

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A definite step has been taken toward the amalgamation of the Free Baptist Church of America with the Disciples of Christ, or the Christian Church. A committee appointed at the last convention to consider the propriety of the union has reported favorably, inasmuch as the doctrinal faith of the two denominations is practically the same. Another committee has been appointed by the Christian conven-

tion to complete the negotiations with the Baptists. The union will add 100,000 members to the Disciples.

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The French Parliament reassembled on the 18th in extraordinary session. Crowds filled the galleries of the Chamber of Deputies, anticipating that the opening debate growing out of the severance of diplomatic relations between France and the Vatican would be interesting. Interpellations relative to the rupture with Rome were at once taken up at the suggestion of Premier Combes. Stormy debates followed, with victory for the Premier's policy each time a vote is taken.

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A school garden in every ward in the city is recommended by the Public Education Association of Philadelphia. At a meeting of the Association's Committee on Industrial Training it was argued that the unqualified success of the five gardens established this year, and the unquestionable benefit to the children, constitute ample basis for the recommendation. It was suggested also that every schoolyard in the city should be open to the free play of children in daylight hours.

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Israel Zangwill is again a visitor to New York. He is much interested in the plan to establish a colony of Russian Jews in British East Africa, and will make an effort to interest prominent American Hebrews in the project. The British Government has offered a tract of 400 square miles to the colonizers, and a commission is now in East Africa investigating the availability of the land for diversified industries. Israel Zangwill is a strong advocate of the plan, and believes that it will be comsummated.

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The volunteer "poison squad," which Chemist Wiley, of the Department of Agriculture, will use in experiments to determine the effect on the human system of food preservatives, etc., will begin their work for the third year on Eleventh month 1st. There will be twelve men, all employees of the department, who subscribe to strict diet rules.

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A general falling off from the attendance of last year is shown by the official enrollment figures for Harvard University. With the exception of the law school and the Bussey Institution, a loss appears in every department. The authorities attribute the decrease to some extent to the increasing rivalry of Western colleges. The total decrease from last year is 205.

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The Hamburg-American Steamship Line has given notice that steerage passenger rates from Hamburg, Boulogne and Cherbourg to New York will shortly be advanced to $35. The rate from Great Britain will remain at $15.

BIRTHS.

McDOWELL.—At 2676 Creston Avenue, Fordham, New York city, to Egbert G. and Mary E. McDowell, a son, named Wilmer Irving McDowell.

POWELL.—At Bryn Mawr, Pa., Eighth month 20th, 1904, to Edgar W. and Sybilla B. Powell, a daughter, who is named Frances Powell.

MARRIAGES.

MUNSHOWER—HICKMAN.—At the home of the bride's mother, at West Chester, Pa., on Tenth month 4th, 1904, under the care of Birmingham Monthly Meeting, Walter C. Munshower, son of Samuel and Jennie Munshower, to Clara Cochran, daughter of Amy W. and the late Ellwood S. Hickman, all of West Chester, Pa.

DEATHS.

BARBER.—At her home in Philadelphia, on Second-day, Tenth month 3d, 1904, Phœbe A., wife of the late Henry A. Barber, in her 82 year; a member of Philadelphia Monthly Meeting, held at Race Street. Interment at Fairhill.

A long, useful and well-spent life; she has laid aside "the burden of her years," and gone home to meet the loved ones on the other side.

BROWN.—At the residence of her father, Charles H. Roberts, No. 1143 North Sixty-second Street, Philadelphia, Tenth month 10th, 1904, Alice Roberts, wife of Charles Harvey Brown, of Chicago.

Deceased was for several years a resident of Norristown, Pa., where she was a member of the family of her uncle, Ellwood Roberts. She was a member of Gwynedd Monthly Meeting of Friends, and was actively interested in the work of the Society, whose principles and testimonies she deeply loved. She seemed to carry sunshine wherever she went, and was greatly beloved by a wide circle of friends, who have been deeply shocked by her sad and untimely death, just on the threshold of motherhood.

The funeral was held at Plymouth Friends' Meeting House, in accordance with her wish often expressed in life, on the 13th. Brief testimonies were borne to her intense love of husband, parents, and other relatives, her self-control and self-sacrifice, which combined to make her life beautiful.

CARTER.—Suddenly, on First-day, Tenth month 2d, 1904, at his home, in Byberry, Pa., Elmer Carter, in the 67th year of his age; a member of the monthly meeting of that place.

While for the past few months ill-health prevented him from attending the meetings and various organizations in which he was interested, yet previously he had been a faithful attender, not only of his particular meeting and First-day school, but served on yearly meeting committees, having charge of the interests of philanthropic and First-day school work as well. Having recovered to a great extent from recent sickness, his death at this time came as a shock to his family and neighborhood, where he had been out riding the day before, so bright and cheery.

He is survived by his wife, Rebecca I., and two children, William Henry and Arabella.

The funeral, held on the 6th instant, from Byberry Meeting House, was largely attended. Margaret and Joel Borton, Lukens Webster and Elizabeth Lloyd spoke appropriately, bearing testimony to the worth of the life just closed. **

HAINES.—On Tenth month 20th, 1904, Mary W., widow of the late Henry Haines, formerly of Rancocas, N. J., aged 84 years.

JONES.—At Friends' Home in Germantown, on Tenth month 8th, 1904, Tacy Ann Jones, aged 86 years. Funeral and interment from Merion Friends' Meeting-house.

LIPPINCOTT.—At Riverside, N. J., on Tenth month 22d. 1904, Wallace Lippincott, in his 79th year. Interment from Westfield Friends' Meeting House, New Jersey.

SAUNDERS.—Mary F. Saunders, daughter of Peter and Hannah Saunders, departed this life Tenth month 7th, 1904, at the residence of her nephew, Charles Saunders, Bethayres, Pa., in her 81st year.

This beloved Friend was for many years the treasurer of the Women's Branch of Philadelphia Yearly Meeting. She was one of the organizers of the Friends' Boarding House, 1708 Race Street, originally on Filbert Street, and was connected with its

management until it was presented to the quarterly meeting for the benefit of the Friends' Home. She always felt that such an institution was needed near the heart of the city for young Friends, especially for those engaged in business, and whose homes were outside of Philadelphia. She was interested in the House of Industry for many years, and also in a sewing society that met at Fourth and Green Streets Meeting-house on Sixth-day afternoons, its object being to give employment and clothing to the worthy poor.

While not taking an active part in meeting work, she was always interested in the affairs of our Society, and was a regular attender of Fifteenth and Race Streets Meeting whenever able.

Her health became impaired about a year ago, but she was bright and cheerful, and interested in the life about her, and as a friend told her on her 80th birthday, she was "80 years young." She was particularly fond of riding and of nature, and only two days before her death enjoyed a long ride.

Her summons home came quickly and unexpectedly, and apparently without suffering she went to sleep and awakened into the life eternal.

Many will cherish the memory of the kindnesses received from her in life. Her simple life and her faithful performance of the duties of daughter and sister are an example and an encouragement to the younger women of to-day.

STACK.—Mary Ann Stack, aged 78 years, widow of John Stack, Eighth month 30th, 1904, at the home of her sister, Elizabeth E. Atkinson, Ridgely, with whom she was spending the summer. Her health had been failing for some time and she gradually grew weaker till the end came. She was a daughter of Jonah Kelly, a well-known minister of the Society of Friends, of Southern Quarter, and a sister of the late William T. Kelly, of Preston, Md. She was a lifelong member with Friends.

STACKHOUSE.—At Horsham, Pa., on Tenth month 21st, 1904, Elizabeth J., wife of Thomas Stackhouse. Interment from Horsham Friends' Meeting House.

TOWNSEND.—On Tenth month 22d, 1904, Tacy Ann, widow of the late Mahlon Townsend, aged 77 years. Interment from her son's residence, Byberry, Pa.

WEEKS.—Near Chappaqua, N. Y., Ninth month 20th, 1904, at the home of his nephew, Winfield Weeks, Sanford H. Weeks, in the 86th year of his age.

He was a member of the Society of Friends, and was a faithful attendant of the Mt. Kisco and Chappaqua Meetings.

Until within a few years he lived near Mt. Kisco, Westchester County, N. Y., the home of his birth. The infirmities of old age forced him to relinquish the cares of a home, and he found a welcome home with his nephew and niece, who tenderly cared for him in his last years.

He was a man of sterling integrity and lived a modest, unassuming life, and it might be well said of him:

"A life's race well run,
A life's work well done." M.

NOTES.

Ellwood Roberts, of Norristown, will address Horsham Young Friends' Association, Tenth month 30th, at 3 p.m., on "The Opportunities for Young People in Connection with the Future Work of the Society of Friends."

Those interested in trolley parties cannot select a more beautiful route than that from Philadelphia to Easton, via Doylestown and Willow Grove. The objective point should be the State Equal Suffrage Convention that convenes at Easton Eleventh month 3d and 4th, with an attractive program.

Next Second-day, Tenth month 31st, at 3.30 p.m., a lecture by Lucy L. Wilson, Ph.D., director of nature work in the Philadelphia School of Observation and Practice, will be given in the lecture room of Friends' Central School before the faculty meeting of the Friends' Monthly Meeting schools of Philadelphia. Subject, "Nature Study in Primary and Intermediate Grades." All interested are invited to be present. Louis B. Ambler.

The work of the little meeting and First-day school at York, Pa., has been strengthened by the addition of Charles Benson, wife and son, who have moved there from Fallston, Md. Another piece of good news from York is that Bertha Cleaver, who is so much interested in the Friendly activities there, but has been teaching in the country some distance from home, has now been appointed to a position in the public schools of York.

Dr. W. Evans Darby, of London, secretary of the English Peace Society, a delegate to the Peace Congress of Boston, will address the afternoon meeting at Flushing Meeting House on Seventh-day, the 29th of Tenth month, at 2.30 o'clock. The meeting will be held under the care of the Quarterly Meeting's Philanthropic Committee. Friends of New York city will remember Dr. Darby's address at Fifteenth Street and Rutherfurd Place Meeting House, when on his first visit to America in 1899.

The Friends' Association, for which Dr. Courtice acts as general secretary, and the peace movement for Canada, which the association is promoting, will have headquarters at 141 College Street, Toronto. The Thirteenth International Peace Congress has completed its session in Boston, and an extension meeting was held in Toronto, in the Normal School, on Third-day, Tenth month 18th. Dr. Trueblood, the secretary of the American Peace Society, and Dr. W. Evans Darby, the secretary of the English Peace Society, were the speakers, and explained the progress and principles of the modern peace movement throughout the world. The great idea for which the movement stands seems to be winning its way in many directions.—*Toronto Christian Guardian* (Methodist).

A meeting in behalf of Peace will be held under the care of the Universal Peace Union, Alfred H. Love, of Philadelphia, presiding, at Friends' Meeting House, Rutherfurd Place and Fifteenth Street, New York city, Eleventh month 3d, 7.30 p.m. Several foreign delegates to the International Peace Congress are expected, among them Dr. W. Evans Darby, of London. Among other speakers invited are Dr. Edward H. Magill, Robert Collyer, Hon. Stewart L. Woodford, ex-Minister to Spain; Rabbi J. Leonard Levy, of Pittsburg. It is hoped others will participate, and that there may be a large gathering. This will be a farewell meeting to the foreign delegates to the Peace Congress, who will sail on the 5th of Eleventh month.

Alfred H. Love, President.
Prof. Daniel Batchellor, Secretary.

A Friend in Chicago writes that the meeting there was recently visited by Frankie Evans Smith, of Victoria, B. C., and gives us some account of this earnest woman, who is doing what she can to advance our principles and testimonies. He says: "She is a bright and strong character, and spoke highly of the late Barclay J. Smith, of San Francisco. In her message in the meeting she said that when she left San Francisco for 'that distant point' (Victoria), his charge to her was, 'Do thy duty.' Her husband is a Methodist. She, with her little child, rented a room in Victoria and had Friends' meeting, till others of Friends gathered with her, and now not only have the meeting, but a prosperous mission school, in which she finds *Scattered Seeds* very helpful. After attending the Bible Class, she expressed a desire to use our lesson leaves in her work."

Friends' Almanac for 1905 is now out, and may be had from Friends' Book Store, Fifteenth and Race Streets, Philadelphia, for 12 cents in stamps, postpaid. Any Friend who wants to keep posted as to the times and places of holding our meetings will find the almanac indispensable. It is the only handbook of our denomination published. It gives in the running calendar of each month the time and place of holding all yearly, quarterly and half-yearly meetings. It contains a list of the names of correspondents of all the monthly, quarterly and half-yearly meetings, and of each of the seven yearly meetings; also the clerks of the yearly meetings. A complete scheme of the organization of the Society of Friends is given, including the times and places of holding all yearly, quarterly, half-yearly, monthly and preparative meetings, and all meetings for worship and First-day schools. There is a complete list of all meeting-houses of our branch of the Society in the United States, including those that have been disused. There is also the usual astronomical information of an almanac.

Martin K. Schermerhorn, for over thirty-five years a minister of the Unitarian faith, has so far returned to the convictions of his maternal ancestors, who for many generations were members of the Religious Society of Friends, as to desire to spend the remnant of his days in co-operating for the promulgation of these distinctive testimonies. For many years he has been an occasional speaker in the Friends meetings of his residential city of Poughkeepsie, N. Y., and has recently received a minute from the overseers of that meeting commending him to the Religious Society of Friends everywhere. He is prepared to give a series of six papers of an evangelistic, as well as scientific, nature, on "Spiritual Evolution and Reversion"

from the standpoint of the Friends' teachings of the Inner Light or of Divine Indwelling. These papers he will cheerfully give to such groups or meetings of Friends as may be able to arrange for the usual hospitalities of travel and entertainment. An entire week, with a paper to be given on each evening or afternoon, would be advisable. The gatherings may be in parlors of private houses if more convenient. Prompt correspondence is desirable. Address at No. 14 Garfield Place, Poughkeepsie, N. Y.

CONFERENCE REPORTS READY.

The reports of the Toronto Conference are now ready for distribution, with the exception of the bound volumes, which will be sent by mail to members of the Central Committee, persons who read papers at the Conference, libraries, etc. Of the pamphlets fifty will be held for sale at FRIENDS INTELLIGENCER office and Friends' Book Association, and will be mailed to any address on receipt of 25 cents. The remaining 4,700 copies will be sent to different yearly meetings, according to the Conference apportionment, which gives Philadelphia 2,209; New York and Baltimore, each 846; Indiana, 329; Illinois, 235; Genesee, 141; Ohio, 94. They will be shipped by freight or express as fast as directions are received for their shipment.

The pamphlets apportioned to Philadelphia will be distributed to the different meetings in the same proportion as the Extracts, and will be shipped this week, generally by freight, to the same persons to whom the Extracts were sent, with a few exceptions; these exceptions have been personally notified. The freight or expressage will not be prepaid. Members who desire to receive copies should at once make application to those receiving them in their respective monthly meetings.

PICTURES FOR FIRST-DAY SCHOOL CLASSES.

The press of work at Toronto was so great that there was no opportunity to present to the attention of First-day school workers the value of pictures similar to some exhibited near the book stand in Massey Hall.

New York First-day school has found great help in classes of little children from having the Bible story illustrated by a picture which the child pasted into a scrap book.

The scrap-books, the pictures and the pasters can be bought from the Sunday School Union, 21 University Place, New York, Wm. Walter Smith, manager. The books are 7 cents each, or more expensive ones can be bought if desired. The Old Testament pictures are of the ordinary size Perry pictures, at 120 for $1.00. In the New Testament there comes a series of smaller size, at less price. The pictures can be ordered by mail by telling what part of the Bible you wish the pictures to illustrate. Whatever the lessons, pictures can be found to illustrate them. All children love pictures, and the scrap-book work impresses the story upon the mind.

The pictures are not all from one firm, but are gathered from several, to form as nearly a complete series as possible. I believe all classes of little children would be benefited by some work with pictures, and this of keeping them in a scrap-book, which the children do themselves, seems a very practical sort.

ANNA M. JACKSON.

THE AMERICAN ANTI-SALOON LEAGUE CONVENTION.

The annual convention of the American Anti-saloon League is to be held in Columbus, O., Eleventh month 16th to 18th, inclusive. Delegates are being appointed by the church bodies throughout the entire country, and the indications are that this will be the greatest gathering ever assembled under the auspices of the Anti-Saloon League movement. The program for this meeting contains the names of a number of men of more than national reputation. The convention proper is to be preceded by a week's conference of leading temperance workers from all parts of the country.

The Anti-Saloon League does not seek membership in the unit of individuals, but in the unit of organizations. Its object is to bind together all the Christian and reform organizations now in existence for a united attack upon the saloon system. This conference is a "school of methods," in which the best plans of work are brought forth and discussed with a view to aggressive, united action. All persons engaged in the work of saloon suppression are invited to be present and participate in this conference. It opens on Fourth-day, Eleventh month 9th, and will continue up to the opening of the convention on the morning of Eleventh month 16th.

COMMUNICATIONS.

WOODBROOKE.

The description of Woodbrooke in the INTELLIGENCER of Ninth month 3d, is so inadequate to describe the work that is going on there under the personal supervision of various members of the Cadbury family that more should be written to cover each branch of the work.

Woodbrooke itself is an old English mansion house, with several acres of ground, beautifully shaded, with a brook flowing through it, large conservatories, fruit and vegetable gardens, a fine swimming pool, seven tennis courts, croquet grounds, etc.

The use of the house is given rent free for settlement work by George Cadbury and wife.

A delightful lecture hall has been erected nearby, seating about one hundred; also a dormitory, which, with the house, can accommodate about seventy-five guests. The furnishings are in exquisite taste and clean as a new pin. A large library of well-assorted books, and a drawing room, with piano, add to the social charm of the place. Nearby are the residences of George P. Wilson and George Cadbury, Jr., whose tennis courts are always open to use by the guests of Woodbrooke. Beyond this lies the village of Selly Oak. Upon the high hill here the Cadbury estate have erected 100 model brick cottages, with large grounds, wide and well-paved streets, planted with shade trees, which are rented out to employees of the chocolate mills at from $8 to $10 per month—a very reasonable rent for such lovely homes.

Some two miles further out the road from Birmingham is the Manor Farm, the new home of George Cadbury, Sr., an estate of over 100 acres of well-shaded lands, where the cows pasture, and their milk is used in the manufacture of the chocolate.

One of the large fields, about fifteen acres at least, is given over as a playground for the use of the poor children of Birmingham. The week we were there 10,000 of these children were taken out on canal boats and 'buses to the Manor Farm, where a free luncheon is served in a pavilion erected especially for this purpose; games are enjoyed; a large pool for swimming has been erected; it is about 20 feet by 50 feet, and varies in depth from 1 to 4 feet. About forty boys are allowed in at a time. Towels are provided. About 750 per day is the quota entertained.

In all the work of this one family on these lines comprise that transacted here by many of our charitable institutions, but it is unexcelled by any other family of which I have knowledge. Of course many have founded colleges, hospitals, etc., but so many branches of active practical philanthropic work in the hands of one family is well worthy of our study.

A word as to the five sisters Cadbury, who live in a delightful villa on the road out from Birmingham to Selly Oak. The entire time and lives of these five women are entirely given to their various homes and charitable enterprises.

The whole atmosphere of "Woodbrooke" is replete with the ripest religious thought and full of suggestions for practical work, one department of which is in charge of Tom Bryan, a man from the district of Southwark in London, who had charge there for many years of the Robert Browning Settlement, and only left his work there owing to his wife's health. He lectured one night on adult class work, and the men were up until after midnight that night discussing his theories. D. H. W.

FROM MARTHA SCHOFIELD.

Editors FRIENDS' INTELLIGENCER:

Our school is now in good running order, the new principal, Bertha S. Rick, of Wisconsin, relieving me of much care and responsibility in the school work and building.

The new business manager, Theodore F. Conard, of Dover, Del., is putting his "shoulder to the wheel" with an earnest purpose and ability that is most encouraging.

As friend, companion and helper in my own house, Phebe A. Taylor, of West Chester, is all I could desire.

The colored instructors in all departments are keeping my respect by conscientious work and loyalty to the institution. I speak of these things because many Friends have suspected that for some time my burdens were getting to be "greater than I could bear." With these co-workers and my summer at Buck Hill, my own health is now ready to meet the duties that belong to my position.

The most important one, raising money to be "just in the payment of my debts." We have been here nearly three weeks, and even with a large mail not a dollar has come for running expenses; but my treasury is in Higher Hands, and if I do my part faithfully there will soon be voiceless whisperings to

the individuals who desire to help do the work of our common Father.

This afternoon at the Colored Home, old Pompey "prayed" for Miss Schofield and her burdens," "and when she can't do no more, call, 'Martha, come up here, you're wanted here; there is a place repaired for you from the beginning.'"

The continual prayers of such trusting children of the Father have strengthened and bettered my life. I owe them more than they owe me. MARTHA SCHOFIELD.

Tenth month 16th.

FROM ABBY D. MUNRO.

To the FRIENDS' INTELLIGENCER:

Dear Friends:—It has been a matter of great disappointment to us that our Endowment Fund has grown so slowly up to the present time. It still remains as at last report, less than five thousand dollars. This is a great help, something to rely upon that we feel sure of, but the need of more help from a source like this is growing to be imperative.

As we enter upon another year of labor, our needs (not our wants) stare us in the face, needs that must be met if the work is to be successfully carried on; and then, as we realize how the dear friends who have been contributors for so many years are fast passing away, it seems very clear to us, as it must to others, that our hope for the future is in our Endowment Fund.

This moves us to make this earnest appeal to our friends, and to ask them as they are planning their benefactions for the coming year, to remember how much this school needs a liberal endowment fund. ABBY D. MUNRO.

Laing School, Mt. Pleasant, S. C.

A MAN OR A FRIEND?

In the INTELLIGENCER of Tenth month 22d, we quoted from the Chicago *Evening Post*, a comment on the action of a Philadelphia Friend who refused to sell goods to the War Department. The writer in the daily paper expresses the highest admiration for a man who holds his principles above his profit in his business life. Such noble examples are not seen every day, but even in the words of admiration there is implied the thought that, while admiring the man's strength in adhering to principle, the principle, being one belonging to the Society of Friends, is hardly binding on others.

Yet, do not we who are Friends believe that the truths by which we guide our lives are God's laws, and as such are binding on all men—binding from the very fact that we are men, not because we are Friends, or Presbyterians, or Baptists, but because we are men? If the Friend, in writing to those to whom the name of "Friend" is naught, had based his refusal on the foundation on which it truly rested, and said that because he is a man, and so is necessarily accountable to God, who has said that men must love their enemies and must not kill their fellow-men, because he is a man, he will not aid in disobeying God's requirements of man, and therefore will not sell what will assist in killing men, would not the noble deed have caused those who must acknowledge themselves to be men, even though not Friends, at least to question whether the principle on which the refusal was based is not also binding on them?

When Jesus was tempted to use God-given power to gratify his own desire or appetite, he did not even say, "because I am the Son of God, I need not yield to this temptation"; he based his ability to refuse on the fact that he was a man, and he said, "Man shall not live by bread alone." All of us are men, we are men first and before everything, and because we are men, God's laws are equally binding on every one of us.

George Fox, whom we as Friends hold in such deep respect, based not his life or teachings on the fact that he was a Friend, but that he was bound, as every man is bound, to obey the voice of God. Every prophet has had for the burden of his message, bringing the people to God, and to God only. Let us, in our renewed earnestness to advance Friends' principles because in our hearts we believe the principles by which we guide our lives to be God's laws—let us, I say, beware that we do not impede the progress of God's law, by too insistently proclaiming his laws to belong to us as Friends. Many men can never be persuaded to become Friends, but God's kingdom will come on earth, and it will come when all men realize that because we are men we are bound to obey God's laws. Let us, with all the earnestness we possess, endeavor to spread Friends' principles in so far as they are God's law, but let us beware that we aim not simply to add members to our Society. This last may or may not result from the accomplishing of the former, but if not, what matter? Need we distress ourselves if the Society does not grow, if only God's kingdom come?

ELEANOR S. SHARPLES.

OLD MEMORIES,—NEW CONSECRATION.

[Read at the Centenary of Little Britain Meeting, Lancaster County, Tenth month 22d, 1904.]

Sacred for us this day of memories old,
Sacred and sweet to gather in this calm,
Serene old meeting-house among the hills
By silver Conowingo's peaceful stream;
Sacred and dear this day to meditate
And muse upon the vanished hundred years.

Sacred for us are yon low mounds of green,
Where lies the dust of those we loved so well.
The ancient box-trees and the bright young flowers
Keep quiet watch; tenderly, fragrantly,
In holy solitude they watch the graves
Of those who perished in their youthful dawn,
And those who sought at last their mother earth
After long years, long honorable years,
Rich in good deeds and kindliness and love.
Surely they know,—those spirits heavenly free,—
They know the hidden things we may not know
Until we, too, must sleep beneath the grass
To wake in worlds undreamed of;—theirs to know
Of life and death and vast eternity.

All reverently we come, yet happily,
With quiet joy, to hail the hundred years,
The hundred golden autumns, radiant springs,
Summers and drowsy winters that have gone
Down to the dim and half-forgotten Past
Since those grave Quakers of that long-lost time
Founded this fellowship of worship here
And gave to Little Britain life and name.

O how the heart doth yearn this centuried day
For those loved forms and faces, those serene,
Old-fashioned Friends of that old-fashioned age!
I seem to see them in their quiet homes
'Mid these old dreamy Susquehanna hills,
Living their simple lives with simple faith:—
The sweet-faced mothers here among their flowers,
Their bee-hives and their bowering apple trees;
Home-loving women, skilled in household craft
And all the ways of hearty country cheer,
Making each home its own small, happy world,
And giving to all this countryside its fame
For comfort, peace and hospitality;—
The fathers, sterling-hearted, kindly men,
Rich in plain wisdom, rich in helpful deeds,
Noble and strong and pure,—no neighborhood
Had goodlier farmers, truer gentlemen;—
And, fair as young June roses after rain,
The children, soft-eyed girls and ruddy boys,
Making these old hills jocund with their song
And wholesome fun, and all unconsciously,
Through all the long, long golden years of youth,
Building foundations sure of character,
Of usefulness and home-bred honesty.

O tell me, are they perished then and gone,
Forever gone those simple days of yore?—
Nay, much survives;—and never do I come
To this old well-loved shire of Lancaster,
Sacred and rich in old ancestral ties,
Here, 'mid old Conowingo's dreamy hills,
But that the dear old-fashioned face of things,—
The old red houses, locust-shaded lanes,
Great, ample barns and old, gnarled cherry trees,
Soft meadows with their sunny little streams
That feed the lovely Susquehanna's tides,
The very bergamot and purple phlox
And every dear old-fashioned garden flower,—
Thrills me with wistful charm; and I can hear
Old voices calling from the misty years,
Old voices calling from beyond the grave,—
So faint, so sweet, I cannot choose but grieve.

Yet wandering among these boyhood haunts,
Where cheery welcomes wait and greetings warm,
And lingering in familiar garden paths,
Among dim orchard-boughs and grassy lanes,—
A long-lost world comes back! The dead still live,
The sire surviveth in the son; there breathe
From the sweet presences of blooming girls
The traits of mothers' mothers long ago

Gone to their heavenly homes. The Past lives on
And gives the present and the future years
Blessings unnumbered,—holy legacies!

So, on this centuried day, we well may pause
Beside these lowly graves, and in this calm,
Serene old meeting-house with reverent hearts
Gather to muse on those dear hundred years;
To-morrow to go forth with hope renewed,
With faith fresh-fortified, resolved to make,—
As those loved ones of yore would have it be, —
From these old memories and sacred ties,
New strengthening and consecration new!

JOHN RUSSELL HAYES.

SWARTHMORE COLLEGE NOTES.

Dr. Hull has again been elected chief examiner in history for the College Entrance Examination Board. More than 1,800 candidates for admission to colleges took the board's examinations last summer.

Caroline B. Kilgore, A.B. Swarthmore, 1903; A.M. 1904, has been awarded the university scholarship in history in the University of Pennsylvania.

On the evening of Sixth-day, Tenth month 21st, President Swain delivered his lecture on Egypt at Penn Hill, Lancaster County, Pa. On Seventh-day he, together with Dr. Holmes and Professor Hayes, took part in the exercises at the one hundredth anniversary of Little Britain Monthly Meeting. Professor Hayes read a poem prepared for the occasion.

A meeting of the Cercle Française took place on the evening of the 21st. On the same evening the Somerville and Eunomian Literary Societies held their fortnightly meetings.

President and Mrs. Swain entertained the Junior Class at their home on Seventh-day evening.

The College Bible Class on First-day morning was conducted by Dr. Stine. His informal discussion with the students on poetry and its relation to the Bible was much enjoyed.

At the opening of the meeting, following the students' texts, President Swain read an excellent paper, his subject being "Sabbath Observance." H. S. T.

METEOROLOGICAL SUMMARY FOR NINTH MONTH, 1904.

Mean barometer	30.125
Highest barometer during the month, 23d	30.616
Lowest barometer during the month, 30th	29.711
Mean temperature	67.4
Highest temperature during the month, 3d, 12th	87.
Lowest temperature during the month, 22d	38.
Mean of maximum temperatures	75.9
Mean of minimum temperatures	58.9
Greatest daily range of temperature, 12th	25.
Least daily range of temperature, 20th	7.
Mean daily range of temperature	17.
Mean temperature of the Dew Point	55.7
Mean relative humidity, per cent.	73.8
Total precipitation, rain, inches	6.98

Greatest precipitation in any 24 consecutive hours, 5.10 inches of rain, on the 14th and 15th.
Number of days on which .01 inch or more precipitation, 8.
Number of clear days 10, fair days 13, cloudy days 7.
Prevailing direction of the wind from southwest.
Thunder storms on 12th, 13th and 14th.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 70° on 3d.
Minimum of the wet bulb thermometer at 8 a.m., 37° on 22d.
Mean of the wet bulb thermometer at 8 a.m., 58.2°.
Maximum of the wet bulb thermometer at 8 p.m., 71.5° on 3d.
Minimum of the wet bulb thermometer at 8 p.m., 42.5° on 22d.
Mean of the wet bulb thermometer at 8 p.m., 60.9°.
Mean of wet bulb thermometer for this month, 59.6°.

NOTE.—The means of the daily maximum and minimum temperatures, 75.9° and 58.9°, respectively, give a monthly mean of 67.4°, which is 1.6° below the normal, and 0.4° less than during the corresponding month in 1903.

The total amount of precipitation for the month, 6.98 inches, is 3.33 inches more than the normal, and 3.49 inches more than fell during Ninth month, 1903.

Light frost on 22d and 23d.

In suburban districts a killing frost, ice, on 22d, and a heavy white frost on 23d. JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Ninth month 30th.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.; First-day School, 2.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 11.00 a.m.; First-day School, 9.45 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

10th mo. 29th (7th-day).—Westbury Quarterly Meeting, at Flushing, L. I., at 10.30 a.m.

10th mo. 29th (7th-day).—The Committee on Philanthropic Labor of Philadelphia Yearly Meeting will meet at Fifteenth and Race Streets, Philadelphia, at 1.30 o'clock p.m. The sub-committees as follows: The Indian, in Room No. 5, at 10.30 a.m.; Peace and Arbitration, in Room No. 3, at 10 a.m.; Colored People, in Race Street Meeting House, at 9.30 a.m.; Improper Publications, in Room No. 4, at 10 a.m.; Purity, in Room No. 2, at 9 a.m.; Women and Children, in Room No. 5, at 12.15 p.m.; Equal Rights for Women, in Room No. 6, at 10.45 a.m.; Temperance and Tobacco, in Room No. 1, at 11 a.m.; Educational and Publication Committee, in Room No. 1, at 9.30 a.m.; Legislation Committee, in Race Street parlor, at 10.30 a.m. James H. Atkinson (Room 521, 421 Chestnut Street), Eleanor K. Richards, clerks.

10th mo. 30th (1st-day).—Friends' Meeting (both branches) will be held at the Home for Aged and Infirm Colored Persons, Forty-fourth Street and Girard Avenue, at 3 p.m. Friends are cordially invited.

10th mo. 30th (1st-day).—Dr. W. Evans Darby, of London, secretary of the English Peace Society, will address a meeting at Flushing, L. I., at 2.30 p.m.

10th mo. 30th (1st-day).—Junior Conference at Girard Avenue, Philadelphia, each First-day, at 9.45. Subject for this meeting, "The Barbarian Tribes and Christianity, the Druids, Ulfilas and the Goths."

10th mo. 30th (1st-day).—Schuylkill Meeting, attended by quarterly meeting's Visiting Committee, at 10.30 a.m.

10th mo. 30th (1st-day).—Horsham Young Friends' Association, at 3.00 p.m. Ellwood Roberts, of Norristown, will speak on "The Opportunities for Young People in Connection with the Future Work of the Society of Friends."

10th mo. 30th (1st-day).—Conference under care of Philanthropic Committees of the yearly and quarterly meetings, in the meeting house at Solebury, Pa., at 2.30 p.m. Edward H. Magill, of New York, will address the meeting on the subject of peace.

10th mo. 30th (1st-day).—Horsham Young Friends' Association.

10th mo. 31st (2d-day).—Baltimore

(Continued on page 704.)

It is
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and Doughnut

BOOKS AND MAGAZINES.

The *Century* for Eleventh month might almost be called a "horse" number. Henry Fairfield Osborne, on "The Evolution of the Horse in America," gives the first complete account of the explorations of the American Museum of Natural History under the William C. Whitney Fund, and presents very striking results in the direction of solving many problems in the study of the fossil horse. The horse also figures in the frontispiece, a reproduction in color of St. Gaudens's Sherman Group at the entrance to Central Park, and in three drawings of the New York Horse Show. Andrew D. White, in his recollections and impressions of Russia, speaks of the Czar as a weak character, and puts on record his prophecy that the Romanoff dynasty will be punished for the Czar's policy toward Finland and for his indifference to the welfare of his people. "The Brain of the Nation," by Gustave Michaud, is of interest to students of heredity, and its influence.

McClure's Magazine for Eleventh month has the last word on the presidential candidates. Ex-President Cleveland contributes a vivid pen picture of Judge Parker, and Senator Lodge gives an interesting and searching glimpse of President Roosevelt. Of more value than either of these to the reader desiring information is Ray Stannard Baker's portrayal of the views of the two candidates on the labor question, which he has ascertained by studying the decisions of Judge Parker in labor cases, and the writings and speeches of President Roosevelt made before his nomination. In addition to its usual complement of readable stories, M. H. Carter has a humorous article on "The Parent," from the teacher's point of view, which will be of interest to both parents and teachers who enjoy the funny side of things.

An article in the current *Scribner's*, by Thomas Nelson Page, on "The Old-Time Negro," is an appreciation of the character of the old-time "uncles" and "mammies" of his boyhood, and the charming personal relations that once existed between the negro servants and their masters. "Some Family Letters of Thomas Jefferson" give an intimate and most agreeable view of the character of the writer and of a number of his personal and family interests. The second article by the secretary of the Royal Academy contains a number of interesting personal impressions and anecdotes bearing on the character of famous painters associated with the institution. The illustrations include some of the Academy's most valued possessions.

FRIENDS' ASSOCIATIONS.

PASADENA, CAL.—A regular meeting of the Young Friends' Association was held Eleventh month 2d at the home of John Griest. The clerk opened the meeting by reading the 3d chapter of Malachi. Articles on "Self-expression" and "Discontent" were read by Sara Griest and Alice Langstaff. A poem by Ella Wheeler Wilcox, sent to us by Ellis Passmore, was read. The minutes of the last meeting were read and approved. A committee consisting of Charles Lewis, Edward Taylor and Mary Howell, was appointed to meet a committee from the Universalist Church. Helen Taylor read a portion of the Friends' Discipline. Charles Lewis read an article from the FRIENDS' INTELLIGENCER concerning the "Advancement of Friends' Principles." It was decided that the Young Friends' Association should send in a contribution, and $7 were contributed. Sentiments were given, and, after a brief silence, the meeting adjourned. MARY S. HOWELL, Assistant Clerk.

WINTER RESORTS OF THE SOUTH REACHED BY SOUTHERN RAILWAY.

The Southern Railway announces the sale of round-trip winter excursion tickets, with stop-over privileges, to all the principal resorts of the South, beginning October 15th, 1904.

The winter resorts of North and South Carolina, Georgia and Florida are especially inviting to those in search of health or pleasure. In these States are such noted resorts as Pinehurst and Asheville, N. C.; Camden, Aiken, Summerville and Charleston, S. C.; Augusta, Savannah, Brunswick, Jekyl Island and Thomasville, Ga.; Jacksonville, St. Augustine, Ormond, Daytona, Palm Beach, Rockledge, Miami and Tampa, Fla.; also the resorts of Porto Rico and Cuba, are best reached via Southern Railway.

Tickets on sale up to and including April 30th, 1905, limited to return May 31st, 1905.

Winter tourist tickets are also on sale to the noted resorts of the Gulf Coast, Mobile, New Orleans, Texas, Mexico, New Mexico, Arizona and California.

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CALENDAR OF MEETINGS.

(Continued from page 703.)

Yearly Meeting at Park Avenue Meeting House, Baltimore, at 10 a.m. Ministers and elders, Seventh-day before, at 11 a.m. and 3 p.m.

10th mo. 31st (2d-day).—Nebraska Half-Yearly Meeting at Genoa, Neb., at 11 a.m. Ministers and elders, Seventh-day before, at 2 p.m. Youths' Meeting, First-day, at 3 p.m.

11th mo. 1st (3d-day).—At Norristown Friends' Meeting-house, 7.30 p.m., a meeting under care of the Universal Peace Union, to be addressed by Dr. W. Evans Darby, secretary of English Peace Society, London, England, and others. All interested are cordially invited to attend.

11th mo. 5th (7th-day).—Annual meeting of Philadelphia First-day School Association at Race Street at 10 a.m. "The Graded Course of Study," Mary H. Whitson; "Study of the Organization of the Society of Friends," by Edward B. Rawson; "Sociology as a First-day School Study," by Dr. J. Russell Smith.

11th mo. 5th (7th-day).—New York Monthly Meeting at Rutherfurd Place, Borough of Manhattan, at 2.30 p.m.

11th mo. 6th (1st-day).—Religious meeting at Friends' Home for Children, 4011 Aspen Street, Philadelphia, at 3 p.m. Ministering Friends are expected. A cordial invitation is extended to all interested in the Home.

11th mo. 6th (1st-day).—At Chichester Meeting-house, Delaware County, Pa., a circular meeting, under care of a committee of Concord Quarterly Meeting, at 3 p.m.

11th mo. 6th (1st-day).—Friends of White Plains will meet at home of William Moore, No. 78 Fisher Avenue, at 11 a.m.

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"The Kurkus of the Hoshangabad District," by Joseph Taylor.
"Pages from an Old Diary," V., (concluded.)
"Meetings on Ministry and Oversight," II., by W. H F. Alexander.
"American Penal Methods," by Alfred Webb.
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Obituary: Richard Henry Thomas, M.D.

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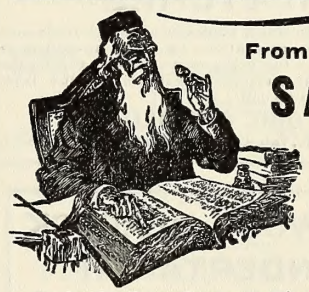
Periodicals	Price for Both
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Christian Register, ($2),	4.00
Scientific American, ($3),	4.70
Sunday School Times, ($1),	2.95
Journal of Education, ($2.50),	4.45
The New Voice, ($1), new subs.,	2.75
Renewals,	2.95
The Outlook, ($3),	5.00
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New Subscriptions,	3 45
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Table Talk, ($1),	2.95
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Persons wishing other periodicals than those named above should write to us and we will give prices.

Where several periodicals in the list are wanted, find the net price of each (if ordered through us), by subtracting $2.00 from the rate given under the heading "price for both."



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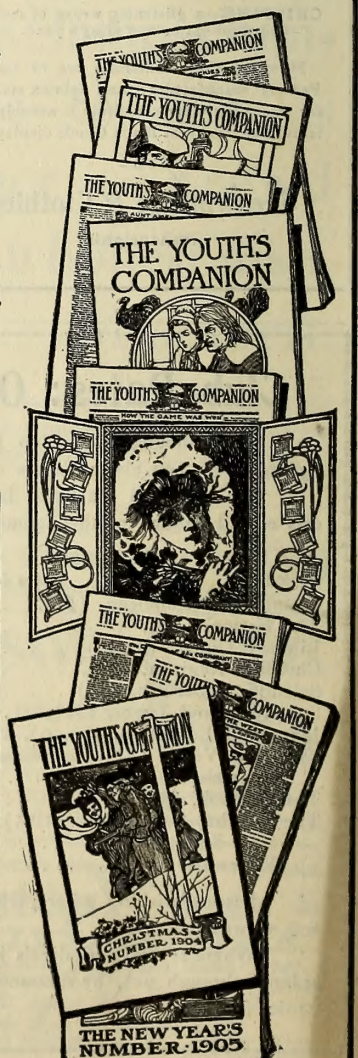
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A Religious and Family Journal

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XLVI., ... 721
BY THE FIRESIDE (Verse), ... 721
THE CHRISTIAN BASIS OF ADULT SCHOOL WORK, ... 721
BALTIMORE YEARLY MEETING (Con.), . 724
THE UNIVERSITIES BEFORE THE REFORMATION,
Christian History Lesson.—No. 41, . . . 727
EDITORIAL:
The Gambling Spirit, ... 728
CURRENT EVENTS, ... 728
BIRTHS, MARRIAGES, DEATHS, ... 730
NOTES, ... 730
THE CLASS IN PRACTICAL PHILANTHROPY, ... 731
ERRORS IN CONFERENCE REPORTS, . . 731
FIRST-DAY SCHOOL ASSOCIATION OF PHILADELPHIA YEARLY MEETING, . 731
A LOCAL CONFERENCE FOR THE ADVANCEMENT OF FRIENDS' PRINCIPLES, ... 732
A PRIMER OF PEACE, ... 732
A NEW MEETING-HOUSE, ... 733
PEACE MEETING AT SOLEBURY, ... 733
SWARTHMORE COLLEGE NOTES, . . 733
GEORGE SCHOOL NOTES 733
FRIENDS' CENTRAL SCHOOL NOTES, . . 734
FRIENDS' ASSOCIATIONS, ... 734
WOMEN WITH THE BALLOT, ... 735
BOOKS AND MAGAZINES, ... 735
CALENDAR OF MEETINGS, ... 736

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Philadelphia Yearly Meeting has appointed Louis B. Ambler, A.M. (University of Pennsylvania), Superintendent of Educational Interests. Committees having charge of Friends' Schools, wishing assistance in securing suitable teachers or in other school matters, are invited to communicate with him, and all Friends qualified as teachers and desiring positions are invited to register. The superintendent will be found in Room 3, Friends' meeting-house, at 15th and Race Streets, each Seventh day, from 10 a.m. to 12 m. Correspondence should be addressed to LOUIS B. AMBLER, 140 N. 15th Street, Philadelphia, Pa.

FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, ELEVENTH MONTH 12, 1904.

Volume LXI. Number 46.

GOOD WORDS.—XLVI.

The pressure towards righteousness and higher life acts upon the sense for righteousness as truly as the currents of magnetic influence, streaming from pole to pole, find and affect the suspended compass needle.

JESSE H. HOLMES.

At the Toronto Conference.

BY THE HOME FIRESIDE.

The night hath come and blotted out the world
With all its strife and struggle, all its pain,
But left one rosy spot where fame is naught,
Where only love is counted loss or gain.

Here all our little childish discontents,
The petty trials of a care-filled day,
Grow dim and distant 'neath the bright good cheer,
And, as the melting shadows, fade away.

A blessing be upon the dear home hearth,
A blessing on the evening fireside!
Its humble games, its simple tales oft told,
Its quiet joys let those who will deride.

The world's gay scenes grow dull, men's loud applause
Froths but a moment and is gone, as foam.
The sweetest hours of life are spent beneath
The calm and holy influence of home.

—*St. Nicholas.*

THE CHRISTIAN BASIS OF ADULT SCHOOL WORK.

[Part of an address by Edward Grubb, editor of the *British Friend*, to a gathering of adult school teachers at Woodbrooke, near Birmingham, England, in Seventh month, 1904. The address should be read in full as it will appear in the forthcoming issue of *Friends' Quarterly Examiner*. We very much regret that our limitations of space require us to mar it by omitting any part.]

. . . . . .

What, then, have been the chief conditions of the success that has been attained in our [adult school] work, where that success has not been merely temporary? . . .

Three conditions, at least, may be named:

(1) Freedom.—In our work we have been for the most part free to take whatever course commended itself to us as desirable. We have not been bound by formal creeds, by any church's title-deeds, or anybody's conventional expectations. The dread of what certain good folk would say has not, as a rule, hindered us from doing what needed doing. We have been largely pioneers in a new field, and the course has been open before us. Hence there has been a ready adaptation of means to ends, an elasticity and resource of method, to which most of our churches are strangers. . . . Our freedom must be jealously guarded.

(2) Brotherhood.—We all feel that this has been one of our chief sources of strength. We have been able to meet men simply as men and brothers, without asking them to put labels on their backs. The warm hand of love has been extended to all, without distinction of learned or ignorant, poor or well-to-do, Church or dissent.

The newness of our work has made this brotherly feeling easier to cultivate than it is in a congregation that has been long settled. The very fact that a certain set of people who meet week by week have got to know each other well, inevitably causes strangers to feel more or less "out of it." The members may not really be stand-off or snobbish in the least—they may, in fact, earnestly desire to make others feel at home among them; but the very fact that they have their own interests to talk over, and people to see on this matter and that, means that the outsider often gets overlooked. Still more is this the case where—as not infrequently happens—an exclusive or too "respectable" spirit rules, and there is no real welcome for the stranger. . . . The best remedy, in both church and school, will be such an active missionary spirit, such a warm sense of brotherhood, as draws the thoughts of the members constantly to those who are outside, and causes them to trample down the hedge before it has time to grow. A congregation or school where this spirit prevails will, as a rule, have enough new members coming over the border to prevent any hedge from growing up.

(3) Education. . . . We come together avowedly to educate one another in the best and broadest sense. It is not only the teaching of reading and writing—the need for which has largely gone; it is not only lectures or even Bible teaching: it is the awakening of men's minds to activity, and arousing them to real and lasting interests in life. It is the training of their powers by use, to make them more fit and capable citizens. From this point of view it appears of great importance that the democratic character of our schools shall be maintained and developed. The more the men can be placed in office and do things for themselves, and the less they feel the school is being run for them, the greater is its educative power.

But now, is this all? Freedom, Brotherhood, Training for mind and heart and will—all excellent things, all conditions of success—do these, after all, give us the inner secret of victory? Only, I think, if they are inspired and guided by something deeper still. The last and highest, the one essential condition I take to be a strong grasp of—

(4) Spiritual Christianity. . . . There is, I believe, in some schools a tendency to obscure or minimize the spiritual part of the work, and to trust for success to good fellowship and the inculcation of sound ideas of life. . . .

The tendency of which I have spoken may arise from the fact that the leader of the class is unable with full conviction to hold much that is often thought essential in Christianity, and cannot, therefore, in honesty pretend to teach it to others. Or it may arise rather from the desire to please and instruct the members, and to avoid subjects of controversy. I am not sure that the latter is a valid reason for yielding to it. It is no paradox to say that the one thing British workmen as a body are fundamentally interested in is religion; and, though many of our adult scholars greatly enjoy putting hard questions to the leader and to one another, they enjoy it still better when those questions are fairly answered. They respect a leader who knows where he is, who sees a bit deeper into things than they do, and who, while always ready to say, "I don't know," shows the courage of such convictions as he really has.

. . . . . .

What I wish to plead for is that a strong hold of spiritual Christianity is the only basis on which a really successful work can be built up. Nothing will meet the fundamental needs of men like close contact with Jesus Christ—not merely as a Teacher, but as a living and inspiring Personality. This is essentially what I mean by spiritual as distinguished from dogmatic or ecclesiastical Christianity.

Three of those fundamental needs I wish to touch upon: the need for a Philosophy of Life, the need for a Social Ideal, and the need for a transforming power in personal experience.

(1) A Philosophy of Life.—Perhaps this has a rather alarming sound. What I mean is that we all need, for repose of mind and therefore for effective life, a framework of ideas which is felt to cover and explain, in a general sense, the facts we know. This is just as true of those whose education has been imperfect as of others. There is such a framework in the minds of most of the men who join our classes. They have somehow come to hold a general scheme of things—a more or less definite set of ideas concerning the meaning and purpose of life, and about God, Christ and the Bible. To some of us their ideas may appear quaint and impossible. . . . This is because for us a flood of new knowledge has broken down the old bars, and made necessary a larger framework constructed on a broader pattern. . . .

Now, if Faith is to come back to these men and to many others who are in like case, they must be helped to form for themselves a new and larger framework within which Faith can once more move at liberty. Their own time for reading is as a rule so small, their previous grounding so imperfect, that they are not likely to get the help they need except by personal intercourse. Now, therefore, is the time when the Adult School "comes in." Now is our "psychological moment," if only we know how to seize it.

. . . . . .

These . . . are fields of thought . . . we shall perhaps rarely be called to enter; but an Adult School leader will be all the better qualified to help some at least of his class if in these fields he knows the ground. More important for him, however, than the metaphysics of Christianity is its ethics. He will more often be required to show how in Jesus Christ, as the goal and crown of nature, a practical answer is given to the great and ever-pressing question, What is your life? what is its meaning and its purpose? whither is it all tending? He will see that the process of Evolution, when it reaches the domain of human life, becomes evolution of character; that life is essentially an education; that its supreme purpose becomes the development of perfect manhood; and that this is achieved, as in no other way could it be achieved, by the manifestation of the divine perfection in a human life. . . .

. . . I venture strongly to recommend to those at least who have some power of philosophic thought, and who desire a grounding themselves that may help them in meeting the difficulties of others, the reading of such works as Fairbairn's "Philosophy of the Christian Religion," and John Caird's "Fundamental Ideas of Christianity."

(2) A Social Ideal.—The change in the "philosophy of life" which our age is experiencing is nowhere more clearly seen than in the prominence now given to "the Kingdom of God" as an ideal for society. In the traditional framework of ideas, within which many of us were ourselves brought up, the saving of our own souls from disaster beyond the grave was the main object of our existence here. At present this thought receives far less attention than is given to the development of an ideal society on this side the grave. And we are finding that this is simply a return to the Christianity of Christ and His apostles. The model prayer was for the coming of the Father's Kingdom, for the doing of His will on earth. . . .

I venture to think that one of the most valuable features of our Adult Schools is the opportunity they afford for the mutual training of one another in the direction of a social ideal. Those who form our classes are largely drawn from a section of society which, historically considered, has not been treated with justice. The old feudal constitution regarded this section as composed of inferior beings; the political revolutions of the seventeenth century largely ignored it; the industrial revolution of the eighteenth and early nineteenth centuries degraded it, by removing the conditions which formerly made it possible for the willing workman to set himself to work. With the era of large capital, that possibility, speaking broadly, disappeared. The introduction of machine industry, with so-called free competition for wages, delivered the landless workman, forbidden (as he then was) to combine with his fellows, into the hands of the employing class.

Dimly or clearly, the workman perceives that he belongs to the ranks of the disinherited. And he sees, too, that the organized churches for the most part steadily ignore this fact; and that, being maintained at the cost of the propertied classes, they are content to teach him submission, and to regard him, if in trouble, as an object of charity. This is one chief reason why he avoids the churches, but is disposed to welcome an organization where he can meet

his equals and speak his mind freely. To hear things from his point of view may be precisely the education which some of us who belong to the privileged classes need.

If an Adult School is to fulfill its function, it must help its members to a social ideal; that is, to the belief in a social order where justice rules, and every man and woman has an opportunity to develop the best that is in them. Now, the only social ideal that is really sound and not illusory is that which combines what is true in both individualism and socialism; that is, which is grounded on the thought of the supreme worth of the individual, and of a society in which that worth can show itself. . . .

This belief in the supreme worth of man as man, and therefore in the ideal equality of all men, is one that, apart from the revelation that has come through Christ, it is very hard to hold securely. It is by no means a self-evident truth, and it is wholly incapable of proof by logical process. If any one doubts this, let him apply it to the colored race in America, and argue the point, as I have had to do, with the average white man in the Southern States. . . . He will find that he makes little progress; if the belief in manhood, the sentiment of brotherhood, the sense of humanity (or whatever you prefer to call it) is absent, reason cannot yield it. It is essentially a faith, and a faith which it is by no means easy to hold securely or permanently apart from Christ. It is Christ who, by taking our nature upon Him, assures us of its inherent dignity; He who by life and word awakens us to the equal love of the Father who makes His sun to rise on the evil and on the good, and teaches us to regard as our neighbor the alien and the heretic; He who by dying for the whole human race brings home to us the inestimable worth of all men in the eyes of infinite love and justice.

I feel it important to dwell on this, because we too readily assume that this social ideal will of itself develop with the spread of intelligence. Facts do not warrant any such easy-going belief. The spread of race-hatred in America, even in the Northern States, is a very ominous sign; and there is every reason to believe that the materialism which is in South Africa is ready for the sake of gold to enslave Kaffirs or Chinamen, would have no hesitation, did opportunity offer, to treat white men in the same manner. And, further, the decay of the old political ideal of the growth of peaceable intercourse between nations by the free interchange of commodities is visibly giving place to a narrow and aggressive nationalism, based upon the idea that nations are necessarily rivals, that each plays for its own hand only, and must seek security in armed force. We cannot close our eyes to the fact that the revival of semi-slavery in Africa, and the development of "jingoistic imperialism" in Western Europe, synchronizes with decay of Christian faith among the educated classes. It is only where this faith in the worth of manhood, in the efficacy of love and justice, rules the lives of men that I see the conditions present of a peaceful social and international evolution. We may be sure, therefore, that in so far as our Adult School work fosters this as the true basis of a social ideal, we shall be meeting one of the profoundest needs of the society of to-day.

(3) Personal Transformation.—We shall all feel that the supreme object of our work is to help in the making of men. Sound ideas of life, glowing ideals for society, are of little value unless they serve to quicken and establish personal character. This also is the supreme purpose of Christianity, which calls it union with God through Christ. Nothing less than this suffices. Unless our work results in lives that are being lived after the pattern of Jesus Christ, it will count for little or nothing.

But does not the new philosophy of life—the doctrine of Evolution—teach us that this will take care of itself? That evil is only imperfection, a want of adaptation to environment, and that the processes of nature will in due time cure it all? If it does, then all we can say is that we must after all discard Christianity. For Christianity as a moral regenerator grounds itself on the fact of sin, for which this view of evolution finds no place.

It is obviously impossible now to treat this great question with any fullness, even were I competent to do so. All I can do is to ask you to observe once more that there is a profound difference between the physical evolution which perfects an organism in relation to its environment, and the moral evolution which means the perfection of personal or self-conscious beings. A sound philosophy does not, like that of Huxley and Herbert Spencer, ignore the facts of personality, the conditions of self-conscious life. It shows that the finite personality is only intelligible as an offshoot (so to say) or partial reproduction of the infinite personality or universal consciousness; that the very fact that it is self-conscious means that it can be an object to itself as other living beings (apparently) cannot; that it has the power of self-determination or "free-will," the power of choice whether to seek its good in a union with the infinite or in a false independence—whether to live for self or for God.

A sound philosophy, therefore, makes room for the possibility of sin; that is to say, of lawless self-seeking, of setting the will of the individual in opposition to the supreme law of its being, the true course of its evolution. . . . It is surely plain to all of us, whose eyes are not so blinded by the triumphs achieved by physical science in its own sphere that we try to extend its methods into a field where they are wholly out of place, that sin is here—that its disqualifying taint is over our life—that the lawless self-assertion of the individual has wrecked endless social schemes founded on a philosophy which ignored its possibility, and thus has "turned philanthropists into cynics and saddened the wisest." And, if our eyes are opened to perceive this which is the real trouble of humanity, we shall see how Christianity comes in as the supreme remedy for this supreme disease.

. . . . . .

"Following is not standing still. Clearly it is not staying just where you always were."

BALTIMORE YEARLY MEETING.

(Concluded from last week.)

The 233d session of Baltimore Yearly Meeting began on Second-day, Tenth month 31st, at Park Avenue Meeting House, Baltimore. At 9.15 a.m. Friends met in the large auditorium for a devotional half hour. These devotional meetings are held each morning during the week, and are felt to be times of refreshment.

At 10 o'clock, when the yearly meeting assembled for its first business session, representatives were present from the five quarterly meetings, Baltimore, including the four Friendly centers on the western shore of Maryland; Warrington, including one monthly meeting in western Maryland and one in the adjacent part of Pennsylvania; Fairfax, including the four monthly meetings in Virginia, with the particular meeting in Washington; Centre, including three monthly meetings in central Pennsylvaia; Nottingham, including two meetings in southeastern Pennsylvania, and one in the adjacent part of Maryland.

Ministers present with minutes were Joel Borton, of Pilesgrove Monthly Meeting, Woodstown, N. J., and Sarah T. Linvill, of Green Street Monthly Meeting, Philadelphia, who had a prospect also of visiting, with the concurrence of her meeting, some of the meetings in Virginia, within the limits of Fairfax Quarterly Meeting. Several Friends from other yearly meetings were present without minutes.

A new order in conducting yearly meeting was introduced at this time. Hereafter in Baltimore, instead of appointing nominating committees for each occasion, a general nominating committee is to be appointed to serve for the year and to whom all nominations are to be referred. It is to consist of two members from each monthly meeting and to be appointed by the representatives at the time of nominating clerks for the ensuing year. The plan seemed to work well throughout the yearly meeting, and contributed greatly to facilitate business.

The philanthropic committee in this as in other yearly meetings has consisted of a very large number of Friends, including nearly all the concerned Friends in the constituent meetings. This has proved to be very unwieldy, and has made it difficult to focus our energies in this field of labor. Baltimore's committee at this time requested that it be revised, and that not more than six be appointed from each monthly meeting, with more from the meeting in Baltimore city, these members to form a nucleus in each meeting of the local philanthropic committee. This plan was adopted.

Edward Stabler, who had served the yearly meeting as clerk for the past twenty years, announced that he felt the time had now come for him to withdraw from the service. There was much feeling expressed of appreciation of this Friend's faithful service, and of his great ability and devotion to the interests of the Society. At the afternoon session the representatives reported that they had selected Elizabeth Koser, of Menallen, Pennsylvania, as clerk; Joseph J. Janney, of Baltimore, as assistant clerk, and Rebecca J. Broomell as reading clerk. Elizabeth Koser had been clerk of the women's yearly meeting, and assistant clerk since the yearly meeting had met in joint sessions.

The report of the Indian committee, of which Joseph J. Janney is clerk, was of especial interest. The committee has found much work to do among the California Indians, who have been deprived of their lands and not provided for, and among New York Indians, who also have not yet been paid money that is lying in the United States treasury for them. In this connection the situation in regard to the admission of Indian Territory with Oklahoma as a State came up. A solemn pledge was made by our Government to the Indians that intoxicants should never be sold among them. Now the Statehood bill is about to go before Congress without any prohibitory clause. At a later session the following petition was presented and ordered to be sent to Congress on behalf of the yearly meeting:

We, the undersigned, officially representing Baltimore Yearly Meeting of the Religious Society of Friends, composed of congregations in Maryland and the adjacent parts of Pennsylvania and Virginia, hereby respectfully and earnestly appeal to the Congress of the United States on behalf of the Indians living in the Indian Territory in connection with its admission into the federation of States.

Many years ago the Government, in treaties made with the Indians, gave its solemn pledge that "as long as grass grew and water ran" intoxicating liquors should be prohibited from being introduced, sold, bartered or given away within the limits of that Territory. The Indians understood this solemn pledge to mean that they should be forever protected from the degrading influence of strong drink, and now the leading men of all the tribes in that Territory, together with the law-abiding and more progressive element of the entire population, earnestly petition that the Statehood bill pending in Congress shall recognize this pledge and make provision for its faithful performance in the Constitution of the new State.

It is well known to all, and especially do the Indians themselves know, the degradation and ruin that will inevitably follow the establishment of the saloon among those people. It will mean their utter destruction, morally and physically.

Recognizing that the obligations imposed upon us when acting individually, are equally binding upon the Government in any compact it may make with the people, and fully believing that the question is one of vital importance to those Indians, we, as well as other present and future citizens, unite in their appeal and earnestly desire that the Congress will, by appropriate legislation, provide for the prohibition of the introduction, sale, bartering, or giving away of intoxicating liquors in the proposed new State.

On Third-day morning the Friends' Press Association made its report. This association of women is doing excellent practical work in behalf of good literature and toward the suppression of what is objectionable. We shall hope to be able later to give more as to the details and methods of this work, and possibly to publish the report in full. About $70 a year is appropriated by the yearly meeting for the use of this association.

The report of the Representative Committee, in the form of the minutes of their meetings, showed that in this yearly meeting this committee has lost all of the characteristics of the "meeting for sufferings" from which it developed and has become nothing more nor less than a business executive committee. Its duties have to do almost wholly with the investment and care of the yearly meeting funds. The

"sufferings" are now looked after by other committees, as that on Philanthropic Labor, the Press Association, and others. Is the present plan the best? Are we less effective in our work toward alleviating and forestalling the "sufferings" of ourselves and humanity in general than we might be if the activities of our yearly meetings could all be focused when necessary in a central executive committee holding frequent meetings, and that could be brought together at any time?

A concern arose as to the investment of some of the funds. Friends did not feel easy to have any of the funds of the meeting invested, for instance, in the stock of a street railway company that is interested in certain suburban parks and resorts where intoxicants are sold, and where the Sabbath is broken to the profit of these companies.

Through the yearly meeting's members of the Central Committee of the General Conference, the attention of the yearly meeting was called to the prospects and plans of the Conference Committee on the Advancement of Friends' Principles in a report (which through an error was prematurely published in last week's issue of the INTELLIGENCER). To quote the words of this report:

With an earnest desire for the extension of our principles, and for the building up of our smaller meetings, and for the establishment of new centers of Friendly interest, the Conference has appointed a special committee of eighteen persons to carry out these high aims. This is known as the Committee for the Advancement of Friends' Principles.

In the pursuit of its work this committee has planned to locate at some central point a bureau of information and direction. It will be necessary to put in charge a discreet and competent Friend, who will be able to give his time and service to the work, and will require to be compensated therefor.

The duty of this bureau will be to ascertain the needs of different localities, and to make it easy for those to go into the field who feel a call to personal service.

It was the judgment of the Committee on Advancement that a report of its work be submitted to each yearly meeting for its sanction and co-operation.

It was thought best to refer the matter to a future session, so that Friends might have time to inform themselves fully as to the real purposes and tendencies of this new movement by reading the references to it in the conference proceedings, and by conversation with members of the committee present at the yearly meeting. At the afternoon session the subject was again introduced. During the very earnest consideration which followed it appeared that Friends generally had fully informed themselves as to the character and scope of the committee's proposed course of procedure. Unity was expressed and also a willingness to endorse the concern of the Friends who are entering upon the work. It was explained that the members of the committee, in thus laying their plans before the yearly meeting through the yearly meeting's members of the Central Committee of the Conference had done so in the same spirit that an individual lays his concern for some special service before his monthly and quarterly meetings, and asks for sympathy and counsel in going forward. Without a single dissenting or warning voice the meeting expressed itself in the following minute:

The communication from the Baltimore Branch of the Central Committee of the General Conference presented during the morning session and referred to this, was taken up for further consideration. There were expressions of sympathy and unity with the labors in this new movement and a caution extended that they move forward only under the guidance of infinite wisdom.

During this session a petition was agreed on in which an appeal was made to Congress in behalf of the women of the Territories whose admission as States is now under consideration. The petition was as follows:

Paragraphs 5, of Section 3, and 21, of the bill now pending in the Senate Committee on Territories, proposing to unite Oklahoma and Indian Territories into a State, under the name of Oklahoma, and Arizona and New Mexico into a State under the name of Arizona, reads as follows:

That said State shall never enact any law restricting or abridging the right of suffrage on account of "race, color, or previous condition of servitude, or on account of any other conditions or qualifications, save and except, on account of illiteracy, minority, sex, conviction of felony, mental condition, or residence; provided, however, that any such restriction shall be made uniform and applicable alike to all citizens."

We plead that the word "sex" be stricken from the paragraph, that this injustice to the women of those new States be averted.

The pioneer women of the West, who have labored and suffered by their husbands' sides to advance civilization, ought not to be so unjustly classed with felons, lunatics and children, while their own husbands' equals, in other respects, are enfranchised.

A third petition to Congress was as follows:

Believing that it is wrong for the revenues of the government to be derived from a tax upon alcohol and tobacco, [we] earnestly appeal to the Congress of the United States to repeal the laws by which such revenue is obtained.

The report of the Philanthropic Committe showed the usual activities of Friends in the various departments of this work. It was mentioned that many individuals were working for arbitration, but that no organized work for peace was being done. In temperance it was reported that not much had been done in the way of local conferences for study and discussion of this problem. Successful efforts had been made to keep saloons out of certain neighborhoods. Co-operation with effective temperance organizations was mentioned as an important feature of the work. Besides other work against demoralizing publications the establishment of libraries, one among colored people was mentioned; also the distribution of magazines and other good literature. An earnest concern arose in regard to the increasing addiction to gambling, especially among the children of the cities. In prevention of cruelty to animals the most effective way to work had been found to be to keep one or more members on the board of direction of the society for this purpose and to help support its work. About $350 was used by the committee during the year, and a similar appropriation was made for the coming year.

The report of the Committee on Education and the Distribution of the Fair Hill Fund showed that there are four schools under the care of meetings. The Baltimore school has 221 pupils (20 more than last year), 103 of these being boys, 118 girls, 19 members of meeting, 11 having one parent a member. There are 22 teachers, 11 of these being members of meeting. A regret being expressed that there are not more teachers who were members, it was mentioned that three of the teachers who were non-Friends had recently joined meeting. The debt on the school is being rapidly paid off with the interest of the fund

left by John Jewett, which amounts to $1,500 a year. In three years the debt will be cleared. The endowment fund of the school now is $31,500. The Goose Creek School has run 11 months a year, had 15 pupils, 4 of whom were members, and 5 with one parent a member. It is now about to be merged with the public school. Sherwood Academy, at Sandy Spring, Md., reported 3 teachers and 48 pupils, 25 being members. Menallen School, in Western Pennsylvania, reported having one teacher and six pupils, all Friends. There is an important school in Washington, managed and taught by Friends and located on meeting property, but not under the care of any meeting.

The afternoon of Fourth-day was devoted to a meeting of the First-day school organization. The mid-week public meeting for worship was held in the evening of Fourth-day. The principal exercise on this occasion was that of John J. Cornell, who powerfully and convincingly answered the questions, What is religion? How may it be obtained? Why is it to be regarded as so priceless? The appeal toward the close was more particularly to the younger Friends, and in its evangelical earnestness and quickening power must have touched the hearts of all.

On Fifth-day morning, in the business session, when the sixth query on the maintenance of a free gospel ministry was under consideration, John J. Cornell expressed satisfaction that this had been so well maintained, and, by way of indicating what this maintenance costs those who are faithful in it, asked indulgence in making a personal statement. He said that in the last fifteen years he had visited under divine call every meeting of our seven yearly meetings except two. He had attended each of the yearly meetings at least three times. This had meant 50,000 miles of travel, the expenses of which, except about one-fifth, had been borne by himself from an income not over large.

The ninth query in the recently-revised discipline of this yearly meeting is refreshingly applicable to present-day conditions. Its answer gives information as to the number of Young Friends' Associations, First-day schools, philanthropic committees and other activities. It appeared that all the monthly meetings have First-day schools. Only one quarter reported no Young Friends' Associations. One reported that where there were no such association in any of its meetings the Friends were not satisfied with their situation.

The statistical query showed an unusual number of deaths and only eleven births in the whole yearly meeting. The net loss for the yearly meeting was 24. Two quarters showed a small gain, Baltimore being one and Fairfax the other. No new meetings were reported, but one was reported as having been moved into town, where most of its members lived. Several reports showed a change in the time of holding business meetings to the first day of the week.

Two fraternal delegates were appointed to attend the approaching national meeting of the Women's Christian Union, and two to serve on the directorate of the State Anti-Saloon League.

The executive Visiting Committee of the Yearly Meeting had used during the year $200, and had distributed 3,000 copies of Edward B. Rawson's tract, "Christianity as Friends See It." They had sent out to every member of the yearly meeting a copy of the following letter:

To each member of Baltimore Yearly Meeting:

Dear Friend: The welfare and continued usefulness of the Society of Friends should be a matter of deep concern to every member of our body, and therefore this message is sent by the Executive Visiting Committee of the yearly meeting charged with the duty of encouraging and strengthening our smaller meetings.

It being impossible at present for us to visit every family, we send this letter so that each member may feel the renewing of strength that comes from the assurance that every other member holds him in remembrance and Christian fellowship.

The Religious Society of Friends has a right to the loyalty and service of every member. It has done a great work in the past through the consecrated service of its members; it has a greater work in the future, if its members are as faithful as in the past.

A moment's thought will convince one of the value of the unfinished work of Friends. In theology, the establishment of a simple and reasonable faith, based on the life and teachings of Jesus. In politics, economy and honesty of administration, a government based on justice to all men at home and abroad, the abolition of warfare and incitements thereto. In social life, purity, the advocacy of an equal standard of morals for men and women, the application of the golden rule in the relations of capital and labor, the spirit of brotherhood between classes and races and the equal sharing of burdens. In business, honesty, truth and prudence, and the discouragement of unsound financiering.

In philanthropy, there is great work to be done in educating the people to abstain from alcohol and tobacco, in mission work, in child saving and establishing of juvenile courts, in the prevention of gambling, in prison reform and the abolition of the death penalty and in the removal of all hindrances to the advancement of women.

In education, the symmetrical development of the young, physically, mentally, and morally, that they may be prepared to live lives of purity, simplicity and usefulness. Never, perhaps, has there been so great a need as now for people to live the simple life which has always been the Quaker ideal.

While some of this work is being done by special organizations still much of it is not, nor can we get away from the conviction that we should strenuously do our part.

But in order to do so we must keep up the organization of our Society, and therefore we especially wish to impress our members with the necessity for each one to attend all meetings for worship and for business. It will not do to leave the work of the Society to a few; the work will be done, perhaps, but not so well done, and each member should take his or her part in the business of the meeting, shape its policy and share the responsibility of its acts.

Many of you are doing your full duty; it is to those who are not that we make this appeal. It should not be forgotten that each one of us needs what the attendance of meetings confers—a renewal of strength. One may be a Christian and not attend meeting, but it is believed that he will be a much better Christian if he attends all his religious duties. In the midst of constant temptations, every safeguard should be availed of, and fellowship not neglected.

And so we, who are simply members like yourselves, vitally interested in the welfare of our religious Society, and believing it to be an instrument in God's hand for the teaching of His truth to the children of men, make this appeal to each member to bear his and her part in this great work, not allowing daily cares nor personal feelings or the want of time to interfere with the higher duty of the development of the religious part of our nature.

The business of the yearly meeting was finished Fifth-day afternoon.

During the week meetings were held in the interest of education on Second-day evening, J. Eugene Baker and Dr. Joseph Walton being the speakers; on Third-day evening, under the care of the Philanthropic Committee, on "Equal Rights," Dean Eliza-

beth Powell Bond being the speaker; and on the "Outlook for Peace," Dr. Jesse H. Holmes being the speaker; and on Fourth-day afternoon, the subject being "The Graded Course," and the speaker Dr. Jesse H. Holmes.

R. Barclay Spicer.

THE UNIVERSITIES BEFORE THE REFORMATION.

FRIENDS' CHRISTIAN HISTORY LESSON, NO. 41.

Read Proverbs, i., 1-7; i., 20-33.

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining thereof is better than the gaining of silver,
And the profit thereof than fine gold.—Proverbs, iii., 13.

In an earlier lesson we have seen how the incursions of the Germans and the overthrow of the empire had lost to the Western world the literature and learning of the East. Also, we have noted how the acute minds of the Western scholars were turned to questions of theology, whose answers were predetermined by the authoritative Church. The object of study and thought was not to find out the truth, for the truth in so far as it was important had been revealed and embodied in the creeds of the Church. Yet that pressure which is always upon man, tending ever to make of him a seeker for new truth, could not be destroyed, though it was ignored. The materialistic theory of the eucharist—that the sacramental bread and wine are actually transformed "in substance," though not in appearance, into the flesh and blood of Christ, was challenged again and again by a more spiritual view; and the challenge was answered by persecutions for heresy. The doctrine of predestination—to be one of the vital questions of the Reformation—was discussed pro and con in spite of the authoritative word of Augustine, backed by the Church. "Manichean" doctrines such as those adopted by the Albigenses appeared in various forms, and would not down. The nature of the Church was another subject of controversy. The clerical body held that it was a divine institution, having a real existence apart from and above all human members; the opposing party asserted that it was merely a combination of all men of like faith.

The discussion of these various questions raised up noble champions on both sides, and scholars gathered around them. These gatherings were the origin of the mediæval university. It marked the beginning of the emancipation of learning from the monasteries. Often a large group of scholars would gather about a learned man; other teachers would be attracted, and so other scholars, until a considerable intellectual centre was formed. The University of Paris was one of the great institutions formed in this way. Its special subject was theology and those forms of logical dialectics by which men undertook to prove the truth of dogma. But the very effort to prove implied a reference to a sense for truth, higher than any temporary statement of truth. The University of Paris, and indeed all the mediæval universities, acknowledged the authority of the Church and accepted its creeds. Some of them became great authorities on disputed questions. Their teachers were almost of necessity clerical—but they were priests and monks withdrawn from their mummeries, and became thinkers—thinkers within narrow lines, indeed, but thinkers nevertheless. And occasionally one among them, like Abélard, or Duns Scotus, showed original power and became a center of intellectual growth.

The universities existed thus as groups of teachers and students before they were formally organized. Each student selected his instructor, and paid him for his services. They had no endowments, no buildings, no distinct existence. The regulation of them was often a matter of some difficulty in the cities where they were found, and the government usually fell into the hands of an organization of the university itself. Sometimes this was made up of the teachers, sometimes of teachers and students. Some were governed by an elected board of managers, some were more centralized with a single rector at the head, usually elected for a short term. Paris and Oxford instructed in arithmetic, geometry, astronomy and music, as well as theology and logic. Bologna was a law school, and Salerno a medical school. Others were formed with various special lines of instruction. After a time they came to hold authority from both State and Church, together with various special privileges, granted according to circumstances. The students pursued their courses for indefinite periods, traveling from one university to another as fancy or the reputation of popular teachers led them. Often they begged their way, and no disgrace attached to this method. They learned much of life and of nature in these journeys, and from among them grew up the wider thought which displayed itself in the humanistic movement. More license was given to these wandering scholars than to others, and with freedom of life, freedom of thought, too, came into being. It is not by accident that we find many of those associated with the movements of advance preceding and during the Reformation, to be men of the universities. Undoubtedly they played a considerable part in breaking down the bondage of scholasticism.

Topics.—The Mediæval University, The Wandering Students, Alchemy and Chemistry, Astrology and Astronomy, Medicine in the Middle Age.

References.—Emerton's "Mediæval Europe," Milman's "Latin Christianity," Hallam's "Middle Ages," Bryce's "Holy Roman Empire."

If we could all see, and always see, the essential force which is in every good act, however slight it is, and in every true belief, however meager it is, how different our lives would be!—*Phillips Brooks.*

* *

"When we find life harder than we can bear with struggle, opposition, human enmity or sore trial, it will help us to remember that our Master wants and needs us just where we are, or He would not leave us there."

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, ELEVENTH MONTH 12, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE GAMBLING SPIRIT.

IN the Book of Discipline of Philadelphia Yearly Meeting the ninth query reads: "Do you maintain a faithful testimony in favor of peace and arbitration and against war and the preparations for and excitements to it, fraudulent or clandestine trade, oaths, and all forms of lotteries and gambling?" Much emphasis has been laid upon the first clause of this query, but in most of our meetings in recent years the latter part has generally been treated in a perfunctory manner, as though it were something about which we need not be disturbed. Frequently, after the reading of the answers to this query in our yearly meeting, some member expresses a concern that Friends shall not gamble in stocks or play games of chance for prizes, and there the matter has been allowed to rest. We are glad to note that the philanthropic committee of Baltimore Yearly Meeting has taken hold of this subject in a definite way, and is endeavoring to impress upon the membership at large that the Society of Friends is in a measure responsible for the spread of the gambling spirit outside of its own borders.

The Baltimore committee called attention to the prevalence of gambling among the children of the city streets and the laxness of the city authorities in the suppression of this evil. The same state of affairs exists in Philadelphia, New York and other large cities. In the tenement house districts the candy shops around the school houses contain slot machines and other gambling devices; gambling games of the simpler kinds are played openly on the streets by quite young children, while the older boys are enticed into gambling dens in cellars or back rooms, where other evils exist in connection with the gambling.

In order to put a stop to these evils, or at least to lessen them, somebody must take the initiative—first, in investigating existing conditions; secondly, in securing a better enforcement of the laws against gambling; and thirdly, in improving the environment, opening playgrounds and school gardens, and providing opportunities for innocent and healthful amusements instead of gambling games. There is every reason why the Society of Friends, small as it is, should take an active part in this work, especially in the three cities already referred to. Its members should co-operate with law and order societies, boards of organized charities, workers of other churches, if they are already engaged in this work; if nothing worth while in this direction is being done, then our workers should make a beginning; the field is quite broad enough to engage the activities of all young Friends in the cities who are hungering for practical missionary work.

Unfortunately the gambling spirit is not confined to the poor and ignorant, but is on the increase among those who are rich enough to devote a large share of their time to amusements. From these it is spreading to others who come more or less in touch with them. One of the strongest arguments against school and college athletics, as they now exist, is the betting that accompanies the games. Friends who believe in and encourage athletic contests should do all in their power to strengthen the moral fiber of our young people, so that they will resolutely refuse to make a bet or a wager under any circumstances.

The gambling spirit is but one of many manifestations of the all too prevalent desire to get something for nothing, or to receive large pay for small service. Let us all ask ourselves whether we are individually free from this desire, and whether, by word and example, we are leading the young people around us to want to do their full share of the world's work and to feel that whoever does less than his share is a thief.

CURRENT EVENTS.

President Roosevelt has issued the customary Thanksgiving Day proclamation, setting aside Fifth-day, Eleventh month 24th, "to be observed as a day of festival and thanksgiving by all the people of the United States, at home and abroad."—There was an enormous attendance at the meeting of the National Aid Society in Tokio on the fourth, and one of the resolutions declared the country's determination to fight to the end until Russia is forced to withdraw.—Beginning on the 3d inst. three days' festivities were held throughout the Isthmus of Panama to celebrate the first anniversary of the little republic.—Early next year literary and official Spain will celebrate the completion of the third century since the appearance of "Don Quixote." Popular and school editions of this immortal romance will be issued.—In a German province a thirteen-year-old Polish boy has been sentenced to three months' imprisonment because in conversation with

other boys he condemned the neutrality of Germany in the present war and made derogatory remarks about the Kaiser.—Several anti-war riots have occurred in Russia. One circular widely distributed reads as follows: "No one getting to the war returns. It is better to defend our rights than to shed blood unnecessarily. We workmen cannot look on with indifference while our comrades perish."—A dispatch from Ottawa, on the third, states that the election returns indicate a Liberal gain of 15, and the re-election of the Laurier government with a majority of between 60 and 70 in the House of Commons.—At Lancaster, S. C., the circuit court adjourned upon being informed of the death of Isom C. Clinton, bishop of the African Methodist Church. Judge Watts, in ordering the adjournment, expressed his high appreciation of the character and services of the bishop.—The Board of Education of Washington, D. C., having discovered that school girls as well as school boys were smoking cigarettes, has filed notice on tobacco dealers of the town that if caught selling any more cigarettes to minors they will be prosecuted.

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An arbitration treaty between France and the United States was signed in Washington on the 1st, and now awaits the approval of the United States Senate. The press of both countries has received this news with words of hearty commendation. The treaty is regarded as strengthening the bond between the two republics, and also as an important extension of Foreign Minister Delcasse's series of peace treaties. Immediately following this good news comes the announcement that negotiations have been initiated for a treaty of arbitration between Germany and the United States. Some days ago President Roosevelt suggested to Baron von Speck-Sternburg, the German Ambassador, that in his opinion such a treaty would be desirable. After communicating with the home government the Ambassador informed the President that he had been directed to open formal negotiations.

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The following resolution was adopted at the annual convention of the Pennsylvania Woman Suffrage Association, held in Easton last week: "Resolved, That we protest against the clause in the proposed Statehood bill for Arizona, Oklahoma, Indian Territory and New Mexico, by which sex is classed as a political disability, ranking with infancy, illiteracy, imbecility and crime; and we ask Congress to strike out the word sex from this clause." It was reported to the convention that a thorough canvass had been made of the fifteenth ward of Philadelphia, and that over one-half of the women of the ward had expressed themselves in favor of woman suffrage.

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Great Britain and Russia have reached an agreement concerning the investigation of the North Sea incident, which is in accord with articles 9 to 15 of The Hague Peace Convention. The commission is to consist of five members, namely, officers of Great Britain, Russia, the United States and France, these four to select a fifth. The commission is to meet in Paris as soon as possible after the signature, which it is hoped will be within a fortnight. At the Russian Foreign Office the firm hope is expressed that the American Admiral to be selected by the United States will prove an impartial judge of the facts submitted.

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The Cuban Congress opened on the 7th, with promise of a harmonious session. Nationalist leaders declare that it is not their intention to pursue their former obstructive tactics. President Palma, in his message, asked for sufficient appropriation to maintain the excellent sanitary condition of the island. He said there was only one case of yellow fever during the year, and that had not originated in Cuba. The number of schools has reached 3,600, with 120,000 pupils, an increase of 10,000 during the year. The agricultural station, under the management of United States agricultural experts, is developing a high degree of usefulness.

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During a stormy discussion in the French Chamber of Deputies, on the 4th inst., a Nationalist slapped the Minister of War, General Andre, in the face. The effect of this misconduct was to increase the vote in favor of the Government, as a declaration of confidence was immediately carried by 100 majority. The disturber was removed by a military guard, and the speaker notified the judicial authority that an assault had been committed within the precincts of the Chamber.

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The following story, told in the *Public Ledger*, Philadelphia, is full of significance to all those interested in prison reform: "A thirteen-year-old boy was arrested in Vineland, N. J., for truancy, and while awaiting trial was placed in the Cumberland County jail, where he remained for sixteen days. During this time he shared the cell of an alleged murderer, and was allowed to associate with two women of loose character. He was released by the action of the Children's Aid Society of Vineland and restored to his home."

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The St. Louis Fair is generally pronounced one of the most attractive and satisfying of world expositions, but notwithstanding the delightful fall weather the attendance last month was 3,700,000 against 7,945,000 at the Chicago Fair during the corresponding month. This indicates that great fairs should not be held oftener than once in twenty years, so that a new generation of visitors may appear upon the scene.

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While the chemists and bacteriologists are debating over the value of copper as a germicide the electricians have perfected processes for the electrical purification of water which seem to be commercially successful, and are operating a small plant at Cleveland, Ohio, which is doing wonders with water of

Lake Erie, purifying it at the rate of five hundred gallons an hour. No data as to the cost of the process are yet obtainable.

BIRTHS.

EAVENSON.—Near Christiana, Lancaster County, Pa., Ninth month 10th, 1904, to D. Gilbert and Elsie Jackson Eavenson, a son, who is named Elwood Cooper Eavenson.

HENDERSON.—At Winfield, Ia., Tenth month 13th, 1904, to Frank and Hettie Russell Henderson, a daughter, who is named Frances Esther.

SHRIGLEY.—At Lansdowne, Pa., Eleventh month 7th, 1904, to Arthur and Rebecca White Shrigley, a daughter, who is named Margaret Shrigley.

MARRIAGES.

BROWN—WOODMAN.—On Tenth month 12th, 1904, at the home of the bride, near Mozart, Bucks County, Pa., under the care of Wrightstown Monthly Meeting of Friends, Robert Garfield Brown, formerly of Loudoun County, Va., and Mary Grace Woodman, daughter of Comly and the late Martha S. Woodman.

CAIN—TRACEY.—At Petosky, Ninth month 31st, Walter L. Cain, son of Thornton L. and Caroline Winder Cain, to Eunice Tracey, of Newcastle, Ind.

HOPPER—FRENCH.—In Philadelphia, Tenth month 11th, 1904, under the care of Race Street Monthly Meeting, at the meeting house, Seventeenth Street and Girard Avenue, Charles Simler Hopper and Sara Baynes, daughter of Richard and Mary Baynes French, all of Philadelphia.

LUFFBARRY—WILSON.—On Ninth month 12th, 1904, at 8 p.m., under the care of Philadelphia Monthly Meeting of Friends, in Girard Avenue Meeting House, George Simons Luffbarry, son of Charles and Rebecca Luffbarry, and Ida Mary Wilson, daughter of Edwin and Louisa R. Hough Wilson, all of Philadelphia.

WHITE—GILLAM.—At the residence of the bride's parents, in Langhorne, Pa., on Tenth month 11th, 1904, under the care of Middletown Monthly Meeting of Friends, Malachi White and Caroline M. Gillam, both of Langhorne, Pa.

WORRALL—FLOWERS.—At the home of the bride's parents, near Wayne, Pa., on Tenth month 26th, 1904, under the care of Radnor Monthly Meeeting of Friends, Nathan Sharpless Worrall, son of the late Thomas and Rebecca G. Worrall, and Sarah, daughter of Joseph and Hannah R. Flowers, all of Wayne, Delaware County, Pa.

DEATHS.

BROWN.—Elizabeth T. Brown, wife of Thomas Brown, at the home of her son, Yardley T. Brown, at Valley Forge, Pa., on Tenth month 27th, 1904, in the 83d year of her age. She was an elder and minister of Goose Creek Monthly Meeting, at Lincoln, Loudoun County, Va., at which place her funeral took place on the 31st. For several months she had been confined to her room, and most of the time to her bed, gradually, almost imperceptibly. descending to the brink of the river, where she waited willingly, anxiously, for the "angel boatman." Thus ended a long and very useful life, a consecrated follower of the Master, who "went about doing good." Her children do (and others may) call her blessed.

GIEZE.—At the home of her son-in-law, William H. Johnson, Granville, O., Tenth month 24th, 1904, Sarah N. Gieze, aged 86 years, daughter of Joseph L. and Mary Schoefield, of Washington, D. C.

IREDELL.—On Second-day, Tenth month 24th, 1904, at Friends' Boarding Home, Norristown, Pa., Robert Iredell, aged 95 years.

LEWIS.—Suddenly, in Media, Pa., on Eleventh month 2d, 1904, George M., son of the late J. Reese and Mary Miller Lewis, in the 57th year of his age; a member of Chester Monthly Meeting of Friends.

MOORE.—John Tyler Moore, only son of Sarah T. and the late Jehiel F. Moore, of Richmond, Ind., was killed on a grade railroad crossing Eighth month 19th, 1904, aged 32 years. He was a member of Whitewater Monthly Meeting, and of the Young Friends' Association, and was honorable, upright and faithful in every duty to which he was called.

SHIVERY.—At her home in Bellefonte, Center County, Pa., on Second-day, Tenth month 31st, 1904, Jane Wilson Shivery, in the 77th year of her age.

She was the fifth child in a family of seven daughters and one son, children of the late Thomas and Hannah Downing Wilson, members of Centre Monthly Meeting.

Although not an active participant in the affairs of the Society, she and her family always maintained a lively interest in Friends, her life being a consistent and worthy example to all who came under her influence. She is survived by two sons and two daughters, her husband having passed to the other shore several years ago.

Her remains were interred in the family lot in Union Cemetery of this place, Fifth-day p.m., Eleventh month 3d, 1904.

A meeting for friends and neighbors was held at the house, in which loving testimonies were borne by Reuben P. Kester, Lucretia M. Way and William Laurie, D.D. (Presbyterian).

NOTES.

On Seventh-day, the 11th, at 8 p.m., Dr. Joseph Swain, of Swarthmore College, will deliver an illustrated lecture on "Egypt" before the annual meeting of Friends' Library Association at Fifteenth and Race Streets, Philadelphia. A general invitation is cordially extended.

The Fifth-day morning lecture at Swarthmore on Eleventh month 17th will be by Dr. Edward H. Magill, who will speak on "Graduates of Swarthmore of the First Twenty Classes, from 1873 to 1892," giving the results of an extended and very interesting investigation. The lecture will be in Parrish Hall, at 11.45 a.m.

One of our subscribers who has had twenty years' experience on a daily newspaper, writes us as follows:

"I wish to say that the INTELLIGENCER is read with avidity each week; that I consider it most ably edited; that it is the only consistent religious paper I ever studied. It is good to know that, in this 'sad-mad-glad' world of ours, some few are trying to set the crooked straight."

The Philadelphia Young Friends' Association Bible Course will begin next First-day evening, at 7.30 p.m., in Race Street Meeting House, with an introductory address by Dr. Jesse H. Holmes, of Swarthmore College. Announcement will be made at that time of the devotional meetings to follow and of those to be addressed one First-day each month by an invited speaker. There is, of course, no charge for admission to these meetings, and it is hoped that notice will be given as widely as possible.

In the auditorium of Young Friends' Association, Fifteenth and Cherry Streets, Philadelphia, on Third-day, Eleventh month 15th, at 8 p.m., our friend, Charles F. Underhill, of Brooklyn, will give a rendering of "The Rivals" before the Society of King's Daughters, of which Margaret Eaves is president, and in which many of our Friends of Girard Avenue Meeting are interested. The charge for admission, 35 cents; for the benefit of the work of the King's Daughters.

A meeting of the Woman Suffrage Association of Woodstown, N. J., was held on the evening of Tenth month 22d, at the home of Dr. L. A. D. Allen. Elizabeth Lloyd, of Philadelphia, was in attendance and added much to the life of the meeting. She gave a very interesting talk relative to the different means to be employed to arouse sentiment in favor of equal suffrage. She also attended First-day School and meeting on the twenty-third, giving a talk to the children, the one principal thought being that we go through life clean and honest and wear the glasses of thoughtfulness. In the meeting her words of precept and encouragement were much appreciated.

At 2 p.m. a conference under the care of the Philanthropic Committee of Salem Quarterly Meeting was held in the meeting house. After a Scripture reading and a recitation, "The Walls of the City," by a young friend, Elizabeth Lloyd gave an address on temperance. She said, as temperance workers, that each individual should do her share in helping to weaken the enemy. Meeting closed with another recitation, "The Factory Chimney."

S. B. P.

Young Friends' Association of Philadelphia will hold its regular meeting on Second-day evening, Eleventh month 14th, at 8 p.m., in the Y. F. A. Building. Dr. Joseph S. Walton, of George School, who spent the summer in England, will give an illustrated lecture, "Friendly Activities in England."

CAROLINE F. COMLY, Secretary.

THE CLASS IN PRACTICAL PHILANTHROPY.

Owing to the desire for full attendance the first lecture date in the normal course in Practical Philanthropy in Philadelphia (Y. F. A. Building, 140 North Fifteenth Street) has been postponed until Seventh-day, Eleventh month 26th.

Inasmuch as the hour of 2.30 p.m. promises to accommodate a greater number of people, that hour is substituted for 3.30, as previously announced.

As stated in the last issue of the INTELLIGENCER, the class is to be made up of delegates from First-day Schools or Philanthropic Committees, paying $5.00 per delegation, or of individuals paying the fee of $2.50.

Every person attending as the representative of a school or committee should be named in the list of delegates. There is no limit to the number of delegates per school or meeting. The question of regularity of attendance of delegates is left to the individuals themselves. It is, of course, much to be desired that the attendance be as regular as possible. It is better, however, to get a part than none.

It will simplify matters if lists of delegates are presented as follows:

"List of Delegates from ..... First-day School to Normal Class in Practical Philanthropy.

(Here follows list of names.)

[Signed] ....

Superintendent.

It is earnestly requested that Friends attend to these details by mail, including payment by check to undersigned. The first meeting should not be confused by business arrangements which can easily be completed at least five days in advance.

J. RUSSELL SMITH,
Chairman Committee on Philanthropic Labor, Phila. Y. F. A.

ERRORS IN CONFERENCE REPORT.

In order to issue the report of the Toronto Conference as soon as possible proof sheets were not sent to those who participated in the discussions, and some errors that crept into the stenographer's notes have been overlooked. Anna M. Jackson calls our attention to one of these errors. On page 107 she is reported to have said: "I would like [Florence Kelly] to explain that those garments that bear the label [of the Consumers' League] are not always *responsible* goods." She says she is an interested member of the Consumers' League, and knows its label to be a guarantee that all should respect. The point she wished to make was that goods bearing this label are not always *high-priced* goods. She asks that Friends generally will make this correction.

PUBLICATION COMMITTEE.

FIRST-DAY SCHOOL ASSOCIATION OF PHILADELPHIA YEARLY MEETING.

The annual meeting of Philadelphia First-day School Association was held at Fifteenth and Race Streets, on Eleventh month 5th, with sessions in the morning and afternoon. The morning session opened at 10 o'clock, with silence, followed by the reading of Scripture. Sarah B. Flitcraft appeared in supplication.

Reports were received from the constituent unions of Abington, Bucks, Burlington, Concord, Haddonfield, Salem and Western; from the Organization of Philadelphia; and from the schools at Millville and Sadsbury. Each report brought to the meeting some thought or suggestive material for discussion. There was mention of losses by death in more than one report. Concord has been deprived of the valued services of Allen Flitcraft and Mordecai T. Bartram. The bodily presence of Isaac H. Hillborn has gone from the activities of Philadelphia. The death of these beloved Friends is a loss not confined to one locality, but extending throughout the Society.

Western Union reported the cessation of four schools within a few years. Efforts are being made, however, and advantage will be taken of the first opportunity to reopen any of them. The remaining schools of the union are in a flourishing condition. The time of meeting in Western Union has been changed from the third to the fourth Seventh-day in Fourth and Tenth months. The plan of making round-table conferences a part of the program was tried with success at the autumn meeting.

Philadelphia Organization has held a round-table conference for primary teachers since last report. The central body has held no recent meeting, but the individual schools are in a thoroughly live condition.

A report from "Scattered Seeds" showed that the paper is appreciated much more highly in the literary than in the financial way. For several years it has been dispensed to its subscribers at a rate less than the cost of production. The meeting received the report with many expressions of appreciation for the work of the editor, Lydia H. Hall. It was the sense of the meeting that the editor and the committee in charge of the paper should be supported in any reasonable plan to put the paper on a self-supporting basis. Later in the day the committee, through its chairman, William W. Birdsall, recommended that the club rate of subscription be raised from twenty-five to thirty-five cents per copy, an increase sufficient, if the present subscription lists are maintained, to prevent an increase of the present deficit.

During the noon recess the Philadelphia Organization entertained at luncheon those in attendance at the meeting.

The afternoon session began at two o'clock. The delegates reported, through William C. Coles, that they were united in suggesting the names of Louis B. Ambler and Anna R. Waln, as clerk and assistant clerk, respectively. The report was approved and the appointments made.

The auditing committee reported a balance of $36.19 in the treasury, suggested that $725 be raised for the ensuing year, and nominated Horace L. Dilworth as treasurer. The report was accepted and the recommendations approved.

The remainder of the afternoon session was devoted to a consideration of the new graded course of study, a matter of vital importance and significant as a decided step in advance. Mary H. Whitson spoke on "Suggestions for its Practical Application." The cardinal points of her paper may be set down as follows: 1. Grade the classes carefully, considering the interests and needs of each individual as far as possible, and avoiding any attempt to carry out such parts of the course as may be obviously unsuited to the particular school. 2. Encourage a real study of some part of the course. Better is a very little done well than much done merely on the surface. 3. Use

pictures, maps and books of reference. 4. Let the pupils do some actual work. The lesson must always be permanently valuable to them largely in proportion to the real effort that is put upon it. 5. Remember that the study of the Bible as history and literature is nothing unless we make the spirit the essential thing, and grow in soul while we grow in intellectual knowledge of ancient times and peoples. 6. Keep a courageous heart, believeing in the success of whatever work you undertake.

Edward B. Rawson, of New York, explained the proposed course of lessons on the organization of the Society. His method would be to begin by taking the class to one of the business meetings, ultimately to all the different kinds of business meetings. With the practical knowledge from observation as a basis the class work will consist of discussions upon the methods now in use in the Society, the history of their development, the principles back of them, and a consideration of essentials and non-essentials. It is believed that such a course will have no small influence in making our young people more active, intelligent and efficient workers in the business meetings. It is to be noted that much of the history of the Society of Friends will be brought into this course as a natural background for the study of present-day methods.

Dr. J. Russell Smith spoke upon another very practical feature of the new course, namely, the proposed study of Practical Philanthropy. He pointed out a few of the evils resulting from misplaced charity, and from lack of intelligent co-operation in philanthropic work, and then suggested some of the ways in which the proposed course will be helpful to First-day schools, philanthropic committees and individuals. In conclusion, he explained the course of lessons to be given at Race Street meeting-house the coming winter by Prof. Carl Kelsey, of the University of Pennsylvania.

Three-quarters of an hour was spent in earnest discussion of the papers. Altogether the meeting was one of unusual interest and value.

John L. Carver.

A LOCAL CONFERENCE FOR THE ADVANCEMENT OF FRIENDS' PRINCIPLES.

SERIES OF MEETINGS AT DUNNING'S CREEK, FISHERTOWN, PA.

A very impressive and satisfactory series of meetings, under the care of the committee for the advancement of Friends' principles, was held at Dunning's Creek meeting-house, at Fishertown, Pa., on Seventh-day and First-day the 22d and 23d of last month. In response to an invitation from Friends here, Dr. Jesse H. Holmes, of Swarthmore, and Joel Borton, of Woodstown, representing said committee, came to Bedford on Sixth-day evening, and held a parlor meeting at the home of E. Howard Blackburn, with a little company of neighbors who had assembled, some of whom had never before sat in Friends' meeting, nor heard an explanation of their principles. The meeting, as well as the social conversation of the evening, were pleasant and satisfactory. "The Needs of Quakerism" was the subject dwelt upon at the meeting on Seventh-day morning, and "The Aim of the First-day School" the subject on Seventh-day afternoon. Appropriate literary exercises constituted an interesting part of the program of both these sessions. On Seventh-day evening, Dr. Holmes gave his illustrated lecture on "The Land of Judea" to a very appreciative audience, while Joel Borton and a few other Friends held a religious meeting at Pleasantville, five miles distant, where a large congregation assembled in the Lutheran Church. It has never been the writer's privilege to witness a more attentive audience than this one, the subject of "Life" being presented so plainly and interestingly as to elicit most respectful attention and feeling of approval. The first-day school, on the following morning, was larger than usual and full of life and interest.

The meeting for worship followed, in which both visiting Friends were greatly favored in the ministry, and considering that at least two other congregations met in the village at the same hour, the attendance was large. At this meeting Dr. Holmes seemed especially gifted on the theme, "What is Truth as Taught by Jesus?" Meetings on First-day afternoon and evening were held with unabating interest. The large attendance of young people on First-day evening, and the interest manifested by them, were greatly inspiring to the ministerial laborers, and a seemingly profitable time was the result. A few Friends expressed their gratification in the spiritual uplifting experience of this little series of meetings, and nothing seemed wanting in the complete success thereof, but a more general expression of such feeling. Results like these from the early efforts of this newly-created committee give most encouraging evidence of its possibilities for usefulness to our Society, and Dunning's Creek Friends feel not only to express their sense of gratitude to those who have so cheerfully and earnestly labored with them, but to encourage all other meetings in a similar need of spiritual education, to avail themselves of the opportunities this committee afford them.

E. H. B.

Bedford, 11th mo. 6th, 1904.

A PRIMER OF PEACE.

Lucia Ames Mead prepared for the American Peace Society, to exhibit in the educational department of the St. Louis Exposition, a series of about twenty-five large cards on which, under distinct headings and illustrated by many striking pictures, were packed in condensed statement the most telling arraignments of the war system and the history of the rapid growth of the peace and arbitration movement. The text of this valuable summary is just published in a large and handsome pamphlet by the American Peace Society, Boston, as "A Primer of the Peace Movement"—sold for 25 cents. Nowhere have the important facts about war and peace been more succinctly and sharply presented. It is a veritable armory of arguments for the wagers of war against war.

The American Peace Society also furnishes for 25

cents copies of the beautiful Memorial of the Pilgrimage to Mount Auburn of the European delegates to the Boston Peace Congress. The delegates laid wreaths upon the graves of the seven great apostles of peace—Worcester, Longfellow, Holmes, Lowell, Channing, Sumner and Phillips Brooks—buried at Mount Auburn; and this memorial contains portraits of all these, with powerful passages from their writings condemning war.

A NEW MEETING HOUSE.

THE OPENING MEETING AT NORTHWEST FORK, MD.

On First-day, the 16th inst., the Friends of Northwest Fork Monthly Meeting, located at Preston, Md., formally opened their new meeting house, having extended a general invitation to the public to attend the morning and afternoon sessions.

The day was ideal, and the morning meeting was so large that benches had to be placed in the center aisle. These were obtained from the old building in the same yard, which is now abandoned. A number of visiting Friends from Third Haven were present, and in the gallery sat John J. Cornell and wife and Martin W. Meloney and wife. After the meeting had settled into comfortable silence, John J. Cornell arose and took for his theme the principles of the Society of Friends and their adaptation to the needs of the Christian life. He dwelt most forcibly upon the doctrine of direct revelation, as taught and believed by Friends. The speaker was beautifully favored with expression, and enjoyed a very sympathetic audience, composed for the most part of members of other denominations, many of whom had never attended a Friends' meeting.

The visiting Friends were entertained at dinner at the home of the late William T. Kelly, beautifully situated among the stately oaks, where many squirrels are wont to frolic unmolested about the premises.

In the afternoon a historical meeting was held in the meeting house, in which several Friends participated. Wilson M. Tylor opened with the reading from the Scripture on the building of Solomon's Temple, followed with extracts from the Sermon on the Mount, and in a few remarks dwelt upon the difference in these passages and upon the reasons why Friends adhere to simplicity. Julia M. Kelly read from FRIENDS' INTELLIGENCER a history of Northwest Fork Monthly Meeting, which had been prepared by her father some years before. Rachel B. Satterthwaite read an original poem of reminiscences of fifty years ago on those grounds, and Annie Woodall read "Recollections of Childhood," also appropriate to the occasion. Several impromptu addresses followed from those in the audience.

The Methodist Episcopal Church of the village was opened to John J. Cornell in the evening, and it is said by some of the members of that congregation there had never been such a liberal outpouring of the Holy Spirit in that church. Many were moved to tears, and scores waited after adjournment for an opportunity to shake hands with the speaker. The subject of the discourse was, "Take up Thy Cross and Follow Me."

The Preston Friends are earnest, and have shown good taste in the neat brick structure and its furnishings. There seems to be considerable life there, and the community outside the small meeting is one which extends the warmest welcome to those who visit them in the spirit of love, such as the ministering Friend brings.

PEACE MEETING AT SOLEBURY.

A meeting to further peace principles, under the care of Philadelphia Yearly and Bucks Quarterly Meetings, was held at Solebury Meeting House on First-day, Tenth month 30th.

The session was presided over by Martha B. White.

Agnes B. Williams read the Scripture lesson for the day. An excellent reading was given by Hugh Michener, showing how the teacher can inculcate many ideas that tend toward a peaceful, upright life.

Edward H. Magill delivered an interesting discourse, telling of the Thirteenth Annual Peace Convention at Boston, with one thousand delegates from all parts of the world, with many visitors.

Able discussions and addresses combined to prove that the idea of settling national and State differences by arbitration is steadily gaining ground. When the Supreme Court was first established, for two and a half years it had not a case, yet it has proved its usefulness, and the day will yet come when a National Peace Court will be a necessity. Dr. Magill believes that some day all nations will be united in friendly governmental relations, and agrees with Longfellow that "Were half the money spent on camps and courts used in redeeming the human mind from error, there would be small need for arsenals and forts."

Sarah Gardner Magill spoke of the many messages received at the Peace Congress from different ministerial denominations all over the world. The sentiments expressed were very gratifying to the advocates of peace principles.

John S. Williams said that no great reform can be made possible and permanent unless the people are educated to the belief of what is right. To-day the law of the land does not oblige a man to bear arms if he is conscientiously opposed to it.

The matter was further discussed by Martha B. White and Eastburn Reeder.

A beautiful recitation, "Christ and the Children," was given by Philene Marshall.—*Doylestown Intelligencer.*

SWARTHMORE COLLEGE NOTES.

On Fifth-day morning, the 3d instant, Dr. R. C. Brooks gave an illustrated lecture on "A Metropolitan City as a Farmer; Berlin's Sewage Estates."

Dr. Swain has spent most of the past week in a trip to Des Moines, Ia., where he attended a meeting of the National Association of State Universities, at which at least forty States were represented.

At the College Bible Class on First-day morning, Dr. Holmes took a firm stand against race prejudice.

Professor Barton, of Bryn Mawr, attended meeting and delivered a powerful sermon, which was closely followed and much appreciated by those present. His text was "Jesus Christ is the same yesterday, to-day, yea and forever."

He made very emphatic the love of God as more powerfully shown by the spirit of Jesus Christ within man through all the ages, rather than the manifestation of himself in the outward universe.

At First-day School Dr. Cummings addressed the boys on "The Evils of Tobacco."

On First-day evening, Eleventh month 13th, the first meeting of the session of the Young Friends' Association will be held in the College parlor. H. S. T.

GEORGE SCHOOL NOTES.

On Tenth month 22d there was a regular meeting of the Whittier Literary Society. The following program was given: Recitation, "When Thomas Takes His Pen," Miriam Knowles; piano solo, Medora Leedom; oration, "Looking Backward," Arthur Eastburn; Whittier Greenleaf, Thornton Conrow; reci-

tation, "Tommy Brown," Richard Murfit; reading, "The Great American Pie Company," Anna Metler. After a short intermission there was a tennis drill by eight Whittiers.

Clara C. Adams, George H. Nutt and Anna B. Roberts represented George School at the First-day School Association meeting held at Race Street, Philadelphia, Eleventh month 5th.

A Hallowe'en reception was given Eleventh month 5th. The members of the three upper classes were entertained in the parlors, and those of the lower classes were entertained in the gymnasium. Hallowe'en games were indulged in for a time, and then Hallowe'en refreshments, apples and gingersnaps, were served. The occasion was enjoyed by all and caused much regret that a masquerade reception came but once a year.

FRIENDS' CENTRAL SCHOOL NOTES.

GIRLS' DEPARTMENT.

About three years ago, as a matter of interest to our faculty, we made out the following statement: "During the decade beginning Sixth month, 1892, and ending Sixth month, 1901, there have matriculated in the various colleges sixty-eight of our graduates, as follows: Swarthmore, 28; Bryn Mawr, 20; Vassar, 5; Smith, 2; Wells, 2; Woman's College, Baltimore, 1; Cornell University, 1; University of Michigan, 2; University of Pennsylvania, 1.

"Of these thirty have already received the Bachelor's Degree, and two have received the degree of A.M. at Bryn Mawr."

Since 1901 eight have entered Bryn Mawr College, one has entered Smith College, one has entered Cornell University, twenty-four have entered Swarthmore College. At least four of our graduates are studying art; some are devoting their time and ability to music; others to the very useful study of domestic science; some have studied medicine and are physicians in excellent standing, while still others have entered upon the very high womanly function of home-making.

The Bryn Mawr catalogue shows that four honorary scholarships and four fellowships have been awarded to students prepared at Friends' Central School. To one of our girls were awarded three different prizes by the University of Pennsylvania for the best work in the biological laboratory.

From the colleges and our patrons we have received both oral and written communications concerning the excellent scholarship of our graduates.

BOYS' DEPARTMENT.

In the Boys' Department an increasingly large proportion of each succeeding graduating class continue their studies in higher institutions. During the last four years boys prepared at Friends' Central School have matriculated at ten different colleges and universities: Harvard, Princeton, Cornell, Amherst, Lehigh, Lafayette, University of Pennsylvania, Haverford, Ann Arbor and Swarthmore, besides schools of medicine and dentistry. That these young men were well prepared to take up work in the higher institutions is abundantly proved by their records, by the testimony of college authorities, and by the prominent places they have occupied among their new classmates. So far as known, all of those who enter Swarthmore College complete the course there in three years, while most graduates of other Friends' Schools require four years. President Harris, of Amherst, writes that our graduates "have been leading men in the college." The graduating class at the University of Pennsylvania in Sixth month, 1904, contained at least 12 Friends' Central School alumni. The president of the class in the College Department, as well as the president of the seniors in the Dental School, were our graduates. Two of the six men who received senior honors in the arts course, and one of the four recipients of similar distinctions in the Wharton School were Friends' Central graduates. Of the eight seniors who as a recognition of distinguished scholarship were elected to the Phi Beta Kappa Honorary Fraternity, two were prepared at Fifteenth and Race Sts. In the sophomore class, honors were awarded to two men, one of whom is a graduate of our school, as is also the only member of the same class who received honors in chemistry. Honors for the best English essay, as well as for the best Latin essay, were won by Friends' Central graduates. Also the award for best class standing and for the best essay on an economic subject were won by boys prepared at Friends' Central School. To the recipient of this last-mentioned honor is given a graduate scholarship for the present year.

Of the sixteen boys who were graduated at Friends' Central School last Sixth month, all but three have gone to college—one each to Lafayette, Amherst and University of Pennsylvania, two to Haverford and eight to Swarthmore.

The principal of the Boys' Department has received from business firms numerous applications for our graduates to accept positions in their employ. Though not able to meet all these requests, he has been helpful in securing desirable places for all our graduates who wish to go directly from school to business.

FRIENDS' ASSOCIATIONS.

NEWTOWN, PA.—The regular meeting of the Friends' Association met at the home of Thaddeus S. and Elizabeth H. Kenderdine on Fourth-day evening, 2d of Eleventh month.

The Association was called to order by the president, Robert Kenderdine, who read a portion of the 14th chapter of St. John. A paper, "The Life of the Wife of George Fox," by Charles Frances Saunders, was read by Sarah W. Hicks. The many instances in the life of this most interesting woman, "whose heart seemed always right," called forth full and free expression.

Professor George L. Maris responded to the call of "Echoes from the Toronto Conference." As all had the book containing the full report, he gave expression to impressions outside of the printed work, but especially called attention to the reading of the two papers, one on "Parental Responsibility," by Elizabeth Stover, and "The Opportunity of Young Friends of the Present Day," by Bertha L. Broomall. He had been impressed that the Conference had been held too far from the Quaker center, yet felt quite sure that it had not been without its influence upon the home people. The missionary work done by the people of Toronto in reclaiming of outcast children was of much interest to the Association.

Thomas W. Staples represented the Discipline Committee by reading the editorial on "The Queries," from the FRIENDS' INTELLIGENCER. An interesting interchange of sentiment followed the reading of the article.

Lydretta Rice read the opening paper at the peace meeting of the Toronto Conference, by Dr. Jesse H. Holmes.

Franklin Packer, for current topic, gave a report of the Indian Conference held at Lake Mohonk, and the expression of satisfaction on the work being done in rescuing the Indian from their dependency.

After the report of the Executive Committee and the giving of voluntary sentiments by a few, the Association adjourned, the general feeling being that we had had a meeting of unusual interest. S. J. R.

HORSHAM, PA.—The Young Friends' Association was called to order by the president, Tenth month 30th, 1904. After the reading of the 19th Psalm by Florence Moore, Sarah Jarrett read a very interesting account of Benjamin Hallowell, the noted teacher. William Penrose read the portion of discipline relating to war. Emma Comly recited "The Organist."

Elizabeth E. Hallowell ably discussed the question, "'Why is it that young Friends do not feel comfortable in attending church, while they are willing to neglect their meetings, and both are alike contrary to discipline?" She said she was not certain that young Friends were not comfortable in attending church, but she thought that there was more effort made to impress the child against religious forms than there was to induce him to attend meeting regularly, and that in many cases the parents themselves were not particular about attending the meetings. She spoke of the necessity of having live meetings, even though they be silent ones, and pointed out in many ways the reasons that Friends' meetings are not as attractive as they should be. Her talk was full of good points, and was particularly interesting as coming from one of the younger members of the association.

Lukens Webster and Susan H. Jarrett gave their views. They thought it was principally the paid ministry which made it uncomfortable for Friends to attend church.

Ellwood Roberts addressed the meeting on "The Future Work of the Young Friends for the Society." He urged the young people to take up the burden of the Society's work, and pointed out the ways in which this might be done. He thought every one had moments of inspiration, and if all would give voice to their inspired thoughts, great good would ensue. He spoke of the young people's religious meeting at Toronto, and how beautifully they had given expression to their thoughts.

Margaret Morris said she thought the younger members did not get much chance sometimes to express their thoughts as so much time was taken up by the older members.

The next meeting of the Association will be Eleventh month 27th, to convene at 2.30 p.m. in the meeting house.

CORNWALL, N. Y.—Friends' Association met at the Seaman Homestead Tenth month 16th. Charles F. Seaman called the meeting to order, as the president was unavoidably absent.

The exercises of the meeting were opened with a paper written by Edmund Cocks, and read by him, entitled "Science and Religion," stating in the beginning of the paper that "Every individual looks upon the same question from a different standpoint." The writer gives his own views on this subject. "The Bible tells us that in the beginning God created the heaven and the earth, and gives by days the various works which he accomplished. The space allotted for the fulfilment of all this creation is comparatively infinitesimal, for we are told that on the seventh day the Lord rested and sanctified it."

Drawing from various sources the apparent discrepancies between this statement and the facts observed to-day as to "the length of time required for the full development of a plant, and the millions and millions of years that the geologist finds were required to form and fashion the earth into its present state," with other illustrations clearly drawn, he says: "It would be possible to go on and cite many other instances of the unchanging forces of nature, but these are sufficient to show there is working continually a power higher than that of man. Every discovery in science goes only to prove the presence of a wise and omnipotent Creator, and the unchanging, but ever active forces are proofs and not contradictions to the reconciliation of science and religion."

Marianna Seaman read a paper by Nellie M. Shaw from the report of the Asbury Park Conference, on "Little Ways of Bettering the World."

Jessie Ketcham read an extract from "The Simple Life." After discussing the different subjects as they came before us, sentiments were given, and a program arranged for the next meeting, to be held at the home of Theodore Ketcham, Eleventh month 20th. After the usual silence, the meeting adjourned.

E. K. S., Correspondent.

MOORESTOWN, N. J.—The last meeting of Moorestown Young Friends' Association had for the program of the evening "Glimpses of the Conference," by those who attended, and papers were read on the following subjects: "The Conference; Its Reception," Samuel C. Decou; "The Young Friends' Association of Toronto," Caroline B. Zelley; "Toronto, the City," William C. Coles; "John William Graham and His Messages," Clayton Conrow; "The Work of the Conference"—(1) "First-day School," Anna B. Dudley; (2) "Philanthropic," James H. Atkinson; (3) "Educational," Sarah R. Sullivan; (4) Young Friends' Association," Mary W. Coles; "The Most Impressive Features of the Conference," Ezra Lippincott.

This was followed by discussion of many new ideas and points gained, and especially those contained in the paper of Rufus Jones.

The Association decided to send $5 to the Committee on Advancement of Friends' Principles.

The Executive Committee plan to study the coming meetings the religious leaders of mediæval times, which, we hope, will ably supplement the First-day School lessons which four classes in our First-day School are now studying.

Dr. J. Russell Smith, of the University of Pennsylvania, will address our next meeting on "An Introduction to the Study of Church History." CAROLINE B. ZELLEY, Secretary.

MANSFIELD, N. J.—The Young Friends' Association met Tenth month 22d, 1904, at the home of I. Biddle Black, with twenty-five members and a number of visitors in attendance. The president opened the meeting by reading the 4th chapter of John. S. Anna Biddle was appointed to serve on the Executive Committee of the General Conference.

Mary L. Bowne read from the Discipline the portion on "Queries for Meetings of Ministers and Elders."

"What does plainness of apparel mean to Friends?" was the question assigned to Peter E. Harvey. He said he thought the ideas of individuals differ as much on this subject as any other. This topic brought out some discussion, as several had some incident of olden times to relate.

"The Song of the Syrian Guest" was read by Mabelle E. Harvey. Hannah W. Black gave some interesting current topics, after which Dorothy Deacon recited. Eliza B. Deacon read a selection entitled "The Unhappy Habit of Fault-finding."

ANNA COLLINS SCOTT, Secretary.

PASADENA, CAL.—On Tenth month 16th, a regular meeting of the Young Friends' Association was held at the home of Harry Lewis. The meeting was opened by the reading of the 10th chapter of Proverbs. William Taylor read an article on "Property." Helen Taylor began John J. Cornell's "Why am I a Friend?" Edith Hopkins read a poem by Debora S. Pennel, "Our Meeting." Susan Hazard read from the FRIENDS' INTELLIGENCER an address on "Christianity and War." Martha Wilson, a member of the Illinois Yearly Meeting, gave an interesting account of the Conference at Toronto. Friend Langstaff spoke on "Peace." The minutes of the last meeting were read and approved. Sentiments were given, and, after a brief silence, the meeting adjourned to meet again Tenth month 30th, at the home of Charles Lewis.

MARY S. HOWELL, Assistant Clerk.

HOPEWELL, VA.—The Young Friends' Association met on Tenth month 23d, 1904. The vice-president opened the meeting with a portion of the 14th chapter of St. John. The names of Grace Clevenger and Vangie Pueston were proposed for membership and heartily united with. Instead of the regular program, there were memorial services for the late Edward L. Irish. Hattie Clevenger read "Hymn of Comfort." A beautiful original tribute had been prepared and was read by Susan T. Pidgeon. "Not Changed, but Glorified," was then read by Edna B. Huyett. Tacy B. Doing read "He Giveth His Beloved Sleep."

There were also some beautiful personal tributes paid to the young life, so suddenly taken from our midst.

E. B. HUYETT, Secretary.

WOMEN WITH THE BALLOT.

The woman voter will play quite a part in the coming election. The campaigners are actively bidding for her support in Colorado, Utah, Wyoming and Idaho. "We are looking after the women of these four States," says a member of the Republican National Executive Committee, "as carefully as we are the men in some of the doubtful States."

That, indeed, is a fact significant of the future. Amid national and municipal corruption the advent of the woman voter should be full of healthful promise. It is a long step forward. The condition of woman influences the morals, manners and character of the peoples of all countries. So this great gift to her, only in the beginning of its beneficence, will bring a mutual benefit.

If woman shapes the character of a nation she should be trusted to lend her rectifying influence to that which needs character most.

Some persons there are that deplore the fact that woman should be connected with politics, however remotely. A woman's sense of right and wrong is more acute than that of a man's, despite what sophists may say. She is safe to decide any question wherein integrity and moral worth are concerned.

The woman voter is apt to be treated with levity in quarters where she does not possess the franchise. As a voter she is a serious fact, which will be demonstrated during November. The period of debate over this question has passed. She is an actuality, and it is not difficult to foresee the day when this privilege of citizenship will be the right of every American woman.

The suffrage idea has been slow of success. It has been either savagely assailed, bitterly travestied or grossly misrepresented. But the men and women who believed in right persisted.

And, being sure she is right, she will still go ahead!—*New York Telegram.*

BOOKS AND MAGAZINES.

In *Lippincott's Magazine* Maud Lyttleton's paper on "Mr. Gladstone's Friendship with Lord Acton" contains interesting letters written by the latter to the "Grand Old Man's" daughter, Mary Gladstone Drew. William Roscoe Thayer's "Legends and Pageants of Venice" will call up pleasant memories in those who have seen this fascinating city, and makes its charm felt by those who have not seen it.

The *Youth's Companion*, the oldest and most popular periodical for the young, promises for 1905 articles by Americans in public life, prominent educators, well-known authors and distinguished foreigners. These will write papers dealing with the market, farm and home, problems of government, far-away lands, the harvest of enterprise, and the experiences of successful men and women, in addition to short stories and serial stories. Each number will contain something of interest to every member of the family, from the grandparent down to the baby. The young in spirit in all ages read the *Youth's Companion*, and find much in its columns that is instructive as well as enjoyable.

The *Atlantic* for this month opens with an interesting article by Alleyne Ireland on "The United States in the Philippines." The writer has spent over two years in the Far East in the especial study of the colonization question, and his article contains the ripe fruitage of his investigations. He holds, among other things, that the United States was compelled to acquire the islands (could not possibly have done otherwise), but that it has badly managed them since their acquisition, largely from a failure to profit by the experience already gained by other nations in dealing with Oriental races. Lafcadio Hearn, who died while his paper was passing through the press, sends an instructive "Letter from Japan" (pathetically interesting as the writer's last words), which shows how the present war affects the Japanese at home in their business and family relations. The unpublished papers of Ralph Waldo Emerson furnish a delightful article on "Country Life." One of the literary papers is entitled "On Improving the Style of the Bible." In addition to the serial story, "Isidro," there are four short stories, with attractive titles.

The *Review of Reviews* for this month has several sketches of men of the hour, including a character study of the late Senator Hoar, by Talcott Williams; briefer articles on John Morley and James Bryce, who are now visiting the United States; on Commander Booth Tucker of the Salvation Army, whose work in America is just closing; on the late F. A. Bartholdi, the designer of the statue of "Liberty" in New York harbor, and on the late Lafcadio Hearn, the interpreter of Japan to the Western world. Herman Rosenthal writes on "Prince Mirsky, Russia's New Minister of the Interior," and W. T. Stead contributes an interesting character sketch of Lord Grey, the new Governor-General of Canada. This is followed by two other Canadian papers of exceptional interest. "Iowa's Campaign for Better Corn," by Professor P. G. Holden, is a suggestive account of the work performed last spring by the so-called "Corn Gospel" trains. Edward A. Moseley, secretary of the Interstate Commerce Commission, contributes an authoritative article on American railroad accidents, their causes and the means of securing greater safety in travel.

This month's *North American Review* has an enticing list of contents. Baron Kentaro Kaneko explains why "The Yellow Peril is Japan's Golden Opportunity." Yves Guyot discusses the question, "Where is Russia to Get Her Next Loan?" Sir Robert Finlay, Attorney-General of Great Britain, outlines the history of "International Arbitration." Congressman John J. Esch indicates "What Must be Done to Secure Safety on Railroads." W. H. Lawton traces a connection between the recent increase in "Suicide and Life Insurance" as now administered. Professor O. F. Lewis gives some interesting information about "The Self-supporting Student in American Colleges." In an article entitled "Alien Colonies and the Children's Court," Ernest K. Coulter brings out some startling facts regarding the character of our present immigration and the habits of immigrants which have been revealed by the experience of the New York Children's Court. Hugh H. Lusk tells of the origin and methods of operation of "The Australian Telegraph System." There are also interesting articles concerning national and international politics.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS, PHILADELPHIA.

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.; First-day School, 2.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 11.00 a.m.; First-day School, 9.45 a.m.

Merion Meeting convenes at 10.30 o'clock. Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line. All Friends and attenders of Friends' meetings are cordially welcomed.

11th mo. 11th (6th-day).—Illustrated lecture by President Joseph Swain, on "Egypt" before the annual meeting of Friends' Library Association at Fifteenth and Race Streets, at 8 p.m. General invitation cordially extended to all.

11th mo. 12th (7th-day).—Miami Quarterly Meeting at Waynesville, O., at 10 a.m. Ministers and elders day before, at 2 p.m.; all standard time.

11th mo. 12th (7th-day).—Salem Quarterly Meeting at West (near Alliance), O., at 11 a.m. Ministers and elders same day, at 10 a.m.

11th mo. 13th (1st-day).—Valley Meeting, Pa., attended by quarterly meeting's Visiting Committee, at 10 a.m.

11th mo. 13th (1st-day).—At 3 p.m., the Abington Friends' Association and the Philanthropic Committee of Abington Quarter will hold a joint meeting at Abington Meeting-house. Joseph S. Walton, of the George School, will address the meeting on the subject of "Peace and Arbitration."

11th mo. 13th (1st-day).—Junior Conference at Girard Avenue, Philadelphia, at 9.45. Subject: "Life of Charlemagne and his influence. The aggresive policy of Charlemagne and what it accomplished. The growth of Frankish power."

11th mo. 14th (2d-day).—Baltimore Quarterly Meeting at Little Falls (near Fallston), Md., at 10 a.m. Ministers and elders Seventh-day before, at 3 p.m.

11th mo. 16th (4th-day).—Philadelphia Monthly Meeting at Race Street at 7.30 p.m.

11th mo. 17th (5th-day).—Green Street Monthly Meeting at Fourth and Green Streets at 7.30 p.m.

11th mo. 17th (5th-day).—Shrewsbury and Plainfield Half-Yearly Meeting, at Plainfield, N. J., 10.30 a.m.; ministers and elders, day after, at 9.30 a.m.

11th mo. 17th (5th-day).—Quakertown, Pa., Young Friends' Association, at the home of Edward Shaw.

11th mo. 18th 6th-day).—Mansfield, N. J., Young Friends' Association, at the home of J. Herbert Deacon.

11th mo. 19th (7th-day).—Short Creek Quarterly Meeting, at Short Creek (Emerson P. O.), near Mt. Pleasant, O. Ministers and elders, day before, at 2 p.m.

11th mo. 20th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Swarthmore, at 2.30 p.m. Subject: "Better Methods of Philanthropic Work." Speakers: Mary L. Walsh and Helen Foss, of the Organ-

(Continued on page iii.)

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CALENDAR OF MEETINGS.

(Continued from page 736.)

ized Charity Work in Philadelphia; Naomi Gaskill, R. Barclay Spicer and Elizabeth Lloyd.

11th mo. 20th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 84 Brookfield Street, at 11 a.m.

11th mo. 20th (1st-day).—Cornwall, N. Y., Friends' Association, at home of Theodore Ketchum, at 3 p.m.

11th bo. 20th (1st-day).—Merion Meeting, Pa., attended by the Quarterly Meeting's Visiting Committee, at 10.30 a.m.

11th mo. 21st (2d-day).—Fairfax Quarterly Meeting, at Washington, D. C., at 10 a.m. Ministers and elders Seventh-day before, at 3 p.m.

11th mo. 21st (2d-day).—Centre Quarterly Meeting, at Grampian, Pa., at 10 a.m. Ministers and elders 7th-day before, at 3 p.m.

11th mo. 27th (1st-day).—Horsham, Pa., Young Friends' Association.

11th mo. 27th (1st-day).—Hopewell, Va., Young Friends' Association.

Women are wasteful enough in some respects. When the late Emile Zola, during his visit to England, accused us of sowing our hairpins broadcast in the city streets, we resented the imputation of extravagance and carelessness therein implied, but, according to the *Westminster Gazette*, the impeachment has been amply proven by the discovery of a birds' nest composed entirely of hairpins, in front of a West End bank. Perhaps it is only fair that, considering how the "fowls of the air" minister to our vanity, our cast-off hairpins should thus supply their necessity! It sounds poetic justice!—*Alicia*, in the *London Daily News*.

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Winter tourist tickets are now on sale to all the principal resorts in the Carolinas, Georgia, Florida, Cuba and the Gulf Coast resorts.

Mr. Charles L. Hopkins, District Passenger Agent, Southern Railway, No. 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

"Have you felt slippers, sir?" she said. The shopman blushed and scratched his head. Then, smiling back, he found his tongue: "I felt 'em often when I was young."

WORLD'S FAIR EXCURSIONS.

Via Pennsylvania Railroad. Last Month of the World's Greatest Show.

The low-rate ten-day coach excursions of the Pennsylvania Railroad afford a fine opportunity for those who have not yet seen it to visit the greatest exposition ever held in this counrty. Wednesdays, November 16th, and 23d, are the dates during the last month the Fair is open. Rate, $18.50 from Philadelphia, Pa. Special train leaves at 11.30 a.m.; arrives at St. Louis 4.15 p.m. next day.

A little girl, who was one of seven children, went to take tea with a maiden aunt, whose house was always in immaculate order. The next morning, at breakfast, she said, in an awed tone, "Mamma, I saw a fly in Aunt Maria's house, but (thoughtfully) it was washing itself."—*Indianapolis Journal.*

"Good morning, Mrs. Jones," said the editor. "I have called to get some of the details of the wedding."

"Goodness!" replied Mrs. Jones, in dismay. "They're all gone. You ought to have come last night. They ate every scrap."—*San Francisco Bulletin.*

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XLVII., ... 737
SHORTEST DAYS (Verse), ... 737
FRIENDS IN CANADA AND NEW YORK, . 737
AN AMERICAN STUDENT AT WOODBROOKE.—III., THE ADULT SCHOOLS, 738
NEED OF SOCIAL SETTLEMENT WORK FOR THE CITY NEGRO, ... 739
WHEN TO STOP DISCUSSION, ... 742
WHERE THE POWER LIES IN A MINISTRY THAT CONVINCES, ... 742
WICLIF—HUSS,
Christian History Lesson.—No. 42, . . . 743
EDITORIAL:
Unity Rule, ... 744
Note, ... 744
CURRENT EVENTS, ... 745
BIRTHS, DEATHS, ... 746
NOTES, ... 747
THE BIBLE STUDY MEETINGS AT RACE STREET, ... 747
EDUCATIONAL CONFERENCE, ... 747
THE CLASS IN PRACTICAL PHILANTHROPY, ... 747
COMMUNICATIONS:
Maternity Hospital; Progress in the Advancement of Friends' Principles, . 747
A GOLDEN WEDDING, ... 748
FRIENDS' BOARDING HOME, ... 749
REPORT OF EDUCATIONAL COMMITTEE, BALTIMORE YEARLY MEETING, . . . 749
SWARTHMORE COLLEGE NOTES, . . . 750
FRIENDS' ASSOCIATIONS, ... 750
METEOROLOGICAL SUMMARY FOR TENTH MONTH, 1904, ... 750
CALENDAR OF MEETINGS, ... 750

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FRIENDS' INTELLIGENCER

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PHILADELPHIA, ELEVENTH MONTH 19, 1904.

Volume LXI. Number 47.

GOOD WORDS.—XLVII.

It is among men that one learns what he can be. To withdraw into an isolated life to nourish one's noble dreams is to lose the one chance of finding a real ideal which will construct a life.

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SHORTEST DAYS.

The tardy dawn comes in upon the world
As if it were ashamed of being late!
The faint blush scarcely warms its eastern face,
And the chill wind sighs the accompaniment
Of its apology. It creeps along
Bare fields and rifled woods and sodden lanes,
And over cities waking from their sleep,
And pale, unwilling men who go to work
Shivering, because it is so dark and chill,
And shrinking from the old kiss of the fog!

But it is day at last, a short, swift day,
With only light enough to hasten with;
And I, whose time must pass so rapidly,
Must needs be quick, nor any moment lose,
But take what tasks the wintry day shall bring,
And, putting all my heart and thought to them,
Work in the Master's sight as one who knows
That night comes soon in which no man can work.

—*Marianne Farningham*, in the *Christian World*.

FRIENDS IN CANADA AND NEW YORK.

[By John William Graham, in the London *Friend* for Tenth month 28th, 1904.]

The three yearly meetings which claim each to represent the Society of Friends in Canada number altogether about as many members as one of our larger quarterly meetings; they are scattered over an area as large as England; they have hardly any leisured or highly-educated Friends among them; and the lines of separation, which are still rigidly drawn, result in a tendency to narrow the type in each. The separation of 1877 is now regretted and pronounced to have been needless by the better informed members of the Friends' Church; but the spirit which produced it lives still. "You ought to have a separation in England, to sift the tares from the wheat," said one of their pastors to me. He knows only what he has been told about English Friends; and we may hope that all wise men may be on their guard against such a spirit arising even in any obscure corner among us. It has been found that in times of controversy extreme men drag the rest.

None of the three bodies is increasing; probably two at least are diminishing. All look forward with anxiety to the future. In one united meeting in one of these old Quaker centers, there might have arisen a rich corporate life. The weighty Quakerism of the conservative, tenderly conscious of the right spring of ministry, might have been modified in its insistence upon minor outward points by the more easy talkative temperaments with their emotional susceptibility, who form the Friends' Church; and the teaching of both might have been redeemed from narrowness and spiritually deepened by aid of the open minds and inquiring thought of the Friends called "Hicksite," who in their turn might have gained more glow of enthusiasm than they have always manifested by contact with the others, and possessed a fuller ministry. All these working together might have done much for certain parts of the province of Ontario.

But now the steps of division are, and will for many years remain, irretraceable. Far more knowledge of the Bible, and a fresh growth of theological thought, combined with strong spiritual life and service among some choice spirits, must come to pass before all these Christians will recognize one another. My own service only aspired to be very preliminary to all this. I was glad to be able, as I did constantly, to sit with the pastor of the Friends' Church on one side of me, and Hicksite Friends on the other, and to have both taking part in a meeting composed of members of both meetings, and held in perfect harmony. My message was that which unites—the simple spiritual life common to all, the love and service of our Lord Jesus, and Biblical exposition of ancient cruxes in the light of modern teaching. Everywhere Friends of the different bodies came; and I left only cordial friendliness behind me. One pastor only avoided my meeting, at a conservative meeting house, and I was not able to meet him personally.

The pastors in Canada, whom I met, who lead the meetings with which London Yearly Meeting corresponds, are, I believe, humble-minded Christian men. They do not assume at present to take the whole service, as Western pastors now usually do. The defence for their existence is that the unpaid ministry was so poor and unedifying, of which instances were given me. Whilst entering into their case sympathetically, I cannot but feel that their solution of it is only an alternative form of the death of Quakerism. Their meetings, with their official leader, their regular Bible reading, and their Sankey's hymns, cannot be said to differ much from the broad type of evangelical Nonconformity which is the favorite form of religion all over America. But we cannot, on the other hand, rest content, either with no ministry at all as a chronic situation, or with a ministry with little contents, even if it be given with large vocal effort and pronounced intonation.

On the spot one can see the difficulty. We pass from one hardworking farmer's house to another; labor is scarce, work imperative, means and leisure and books scant; and one can see that Quakerism can only be maintained by faithful self-education, and lifelong application of both heart and intellect to the Society's service. The wayfaring man though a fool need not err in the way of holiness; but a religious organization, a co-operation for mutual helpfulness and teaching, cannot be run wholly by wayfaring men, however foolish. It must be made to be interesting, stimulating and progressively instructive. A certain level of both spiritual and intellectual life is required before a Friends' meeting can retain its young members and attract others. Such, at least, appears to me to be the lesson of the Pastoral Yearly Meetings generally.

Of the two forms of failure—to die out, or to be changed to Methodism—I, personally, prefer the former, because true Quakerism will always be wanted and found among men; and it is better not to block the way for others by a changed cult under the old name. Others, in other forms, would surely arise to maintain what is now our testimony. But Quakerism has wonderful vitality, and I for one regard its chance of dying out as extremely remote, even in its weak places.

I hope that other Friends from England who can go with open-hearted sympathy to all three of the Canadian divisions, may be drawn to do so. The need is great, and the welcome of the kindest. I myself regret more every time I go to America the action of our yearly meeting in supporting one party alone.

The situation remains wholly wrong, officially, today.

The conference at Toronto of the "Hicksite" Friends from all their seven yearly meetings, was my most public sphere of service. Besides the addresses arranged for me, I felt a concern to appoint Fellowship meetings each morning before the conference opened. These were cordially approved of by the conference committee, and largely attended; all the two hundred seats provided were occupied by the younger Friends of the conference; and we were not left without the divine blessing. The conference discussed for a week the religious, educational and philanthropic interests of the Society.

On my way from Canada to the neighborhood of New York I stayed a few days at Buck Hill Falls, the beautiful summer colony of Friends of the Hicksite body, in the Pocono Mountains—a range of wooded hills easily reached from New York and Philadelphia. Howard M. Jenkins and his son Charles have led this annual pilgrimage into the wilderness. There is a comfortable inn, which holds three hundred Friends; and forty Quaker cottages dot the square mile of land, with its gorge, its lake, and its waterfalls. One can meet more Friends there in summer than at most places, and I had a busy day of service there, and many old friends to greet.

I had a week left, which was spent in the neighborhood of New York. Here one entered a delightful atmosphere of hearty friendliness between the "Orthodox" and "Hicksite" bodies. Both have to look back upon generations of decline, as everywhere else in the old settled Quaker districts. They have still, however, much strength and ability. But the demands of city life, the restless, seething, unquiet city of cosmopolitan aliens, are telling against the Society in many ways; and Friends have not yet grasped the nettle, and turned their unsympathetic environment into a fruitful field, by some aggressive missionary effort, which might do for them what the adult schools have done for us. I held meetings at Fifteenth Street, at Flushing, Westbury, Jericho, Purchase, Chappaqua and Brooklyn, sometimes more than one at each, using sometimes one meeting house and sometimes the other, and was privileged to meet many delightful Friends and to receive uniform kindness from all. Sometimes it was a lecture or Bible class, sometimes a meeting for worship. I addressed considerably more than one meeting per day on the average while in America. To have attempted such a task in my own strength or purpose would have indeed been a vain folly and failure. But the Christian minister in the line of duty, I have found once more, does not fail; but finds that strength not his own is made perfect in weakness.

AN AMERICAN STUDENT AT WOODBROOKE.—III.

THE ADULT SCHOOLS.

The life at Woodbrooke Settlement affords much that is of particular interest to American Friends at the present time, because of the effort that is now being made to arouse greater interest and activity among younger members, especially in social and philanthropic work of a practical character. And in this forward movement there is many a lesson that may be learned from the Friends here. It is a veritable revelation to one from America, where a comparatively insignificant work is being done by Friends in the broad fields of sociology and politics to see what an extensive and valuable work Friends, and especially the young people, in England are doing in both of these fields.

The special interest of students at Woodbrooke is the adult schools. As a few American Friends are aware, Birmingham is the principal center for a great Christianizing movement among the working men and women throughout England and a part of Ireland. Joseph Sturge, a distinguished philanthropist and public benefactor, and a Friend, started the first school about fifty years ago in the hope of uplifting that class of men who were not being reached by the church. This original adult school was composed of a few men from a disreputable section of the city, who met with Joseph Sturge early on First-day morning for a heart-to-heart discussion of their condition in life and to study the Bible. There was also a saving fund in connection with the class, which served to attract the men. Every help was given that a true brotherly love might inspire and that re-

sources at hand might make possible. The good to be accomplished was apparent immediately, and men joined the class in surprisingly large numbers. Interest in the new work spread so rapidly, and so much good seemed to be accomplished, that very soon schools were established in other parts of the town, and many Friends joined Joseph Sturge in the movement. Gradually but steadily it has grown until now there are adult schools by the hundreds, and this work is to British Friends only second in importance to the meeting itself. So great is the influence upon the working class, especially in urban districts, that some economists and sociologists expect the movement to figure in national politics in the not distant future as a great force for good.

In the city of Birmingham and vicinity alone there are sixty schools under the general supervision of the Severn Street and Priory Union. Of this number thirty-two are men's early morning schools, with an average attendance in Ninth mo. of 3,775. The individual schools are superintended and the study directed almost without exception by Friends. And these are all devoted, self-sacrificing and practical men, who see in this movement a long step toward the practical Christian life. Although in the classes for Bible study the illiterate laborer does rub elbows and shake hands with the ex-Lord Mayor, the wealthy manufacturer, the sociologist or the lecturer, he is made to feel just as much at his ease as though he were talking to his fellow laborer on the street corner. Freedom of thought and expression and the general feeling of equality and brotherhood would at first glance seem to be the chief virtues of the schools. It is, indeed, an inspiration to attend these classes and witness the Christian fellowship that seems invariably to prevail. There are features of the schools that would, no doubt, be hard for many American Friends to sanction. Although intelligent study of the Bible and of social questions vitally affecting men's lives are perhaps the primary object, there are many auxiliary interests, such as coal club, sick benefit club, social club, and committees to look after every possible need of the men.

A remarkable feature of it all is that many of the schools are held at 7.30 o'clock in the morning, the men leaving their homes without breakfast, and at this time of year before sunrise. And they are just as careful to be punctual and go about the work of the class with quite as much order as might be found in a well-conducted class of children. In the Selly Oak School, which is near Woodbrooke, reward cards are given for early arrival. The morning I was there 273 men were in attendance. Occasionally there is a thorough canvass made of the homes in the neighborhood of the schools, and on any First-day morning members of the classes may be seen going up and down the streets and roads waking men who have overslept themselves, or trying to find a new pupil.

If the question is asked, "What is the justification for these schools?" the answer is, "They are bringing men and women by thousands to a more intimate and vital knowledge of God; as a consequence they are coming to realize the meaning of true brotherly love, and the condition of their lives is being generally improved."

As yet no definite effort toward teaching the meaning of Quakerism has been made in the schools; but the question has been raised, it is said, as to whether this should not be attempted.

Arthur M. Dewees.

Woodbrooke, Selly Oak, near Birmingham, Eng.,
Tenth month 31st, 1904.

NEED OF SOCIAL SETTLEMENT WORK FOR THE CITY NEGRO.

[A paper read at the Hampton Negro Conference by Fannie Barrier Williams, and published in the *Southern Workman* for Ninth month, 1904.]

The most stirring social phenomenon of our day is the enormous interest we have begun to feel in human life. Quoting from the subtle philosopher of Hull House, Miss Jane Addams, "We are learning that a standard of social ethics is not attained by traveling a sequestered pathway, but by mingling on the thronged and common road where all must turn out for one another, and at least see the size of one another's burdens." Who is my neighbor? There is a more kindly anxiety in this question than there used to be. The difference between the answer given to this question to-day and that which would have been given one hundred years ago, measures the whole range of man's progress in social consciousness. Our anxieties have become less selfish, and we are gradually approaching that ideal state of which Emerson speaks when he says, "No one can be perfectly free until all are free; no one can be perfectly happy until all are happy."

Meanwhile we are beginning to feel more and more distinctly that man or woman who loves merely his or her own family and immediate associates, does not express the highest type of the social virtues. In the realm of social ethics to-day the supremest virtue is that deeper and more spiritual impulse to helpfulness that will enable us to find delight in working with, rather than for, the unfortunate all about us.

"There goes an honest man." Why? Because he meets all his personal obligations. But does he as honestly meet all of his social obligations? He gives to the poor, but does he ever give himself in any personal service to the redemptive work of the social order? Questions and answers like these might be extended and would lead us into the wider and larger interest in human life out of which has grown the statement already made that "we have begun to feel an enormous interest in human life."

A large American city of the commercial and manufacturing sort, like New York or Philadelphia or Chicago, is a tremendous aggregation of human problems. In such a community all the extremes meet in a more or less frantic struggle for adjustment. In the midst of enormous wealth there are thousands who are on the edge of starvation; with hospitals in large numbers, and a more or less perfect

system of sanitation, thousands of infants and adults are threatened every moment with disease and death. With hundreds of schools, colleges and academies, thousands of children grow up in ignorance and viciousness. Though an army of police or guardians of peace and good order are to be found everywhere, yet defenceless men, women and children are robbed, murdered and defrauded nearly every hour of the day. When human life is so full of perils as well as opportunities, how great is the need for organized kindness to save men, women and children from the effects of man's inhumanity to man! Those who are more or less responsible for the law, order and decency in human life, have begun to find out that a large proportion of the people who flock to our large cities are utterly incapable of adapting themselves to the complex conditions of city life. Fancy yourself standing at the gateway of Chicago, through which a steady stream of colored people comes from the South, seeking freedom, liberty, opportunity, protection of the law, and education for their children. How various the throng of seekers for better conditions of life and living! How high their hopes and how ignorant they are of the disappointments that await them within the gates! They come for more liberty, and alas, many of them find it all too soon and to their lasting sorrow. They come for better homes, only to find unsanitary tenements in the black belts of the city. Some of the more competent come with high hopes of easily securing employment in some of the higher class of occupations, but they find themselves shut out by a relentless prejudice, drifting at last into the easy path of immoral living. Hundreds of young women who have been trained for something better than menial service, failing to find such employment, fall easy victims to the flattering inducements of a well-dressed idleness, the handmaid of shame.

This failure of thousands of our people to adjust themselves to the higher economic and industrial conditions of city life has given rise to a growing need for some form of organized kindness or effort to check the evil consequences of their failure. The colored people alone cannot adequately meet these requirements. Even the better part of our people are too poor in resources and experience to organize, sustain and carry on the agencies needed to save those of their own kith and kin who cannot save themselves. Our churches, in many instances, have made some halting efforts to become centers of influence, but they have not been successful because they could not bring to the work an undivided and unselfish motive. A study of these conditions has led to a plan of relief that seems to reach the heart of all our social needs, and that plan is the social settlement.

I certainly need not, in this presence, take time to define what a social settlement is. To define the meaning and influence of Hull House, the Chicago Commons, and the University Settlement in Chicago, would be to show how there is being worked out a friendlier adjustment of the relations between capital and labor, the rich and the poor, the fortunate and the unfortunate everywhere. In these centers of kindly and helpful influences the most important corrective forces of modern city life are being applied with an untrammeled sympathy and exactness of justice that can be found nowhere else. They are planted right in the midst of the people who are farthest removed from everything that is bright, beautiful and uplifting. Where people are the poorest and most neglected, where the saloons are the thickest, sanitary conditions the meanest, and where there are the fewest churches, there you will find Hull House. I speak of Hull House in particular because it is regarded as the finest, the most typical, and most complete example of socialized kindness to be found in the world. When you enter this home-like refuge from the open evidence of the degradation that environs it, you will be filled with an exalted sense of the beauty of human kindness. Here shines the gentle spirit of Jane Addams, that apostle of this newest gospel of "good deeds in a naughty world." Serene, with philosophic penetration into the cause of our social disorders, beautifully sensitive to every form of human suffering about her, and always sisterly, motherly or friendly as the case demands, Jane Addams has taught the world a new conception of the divine element in humanity, which neither rags, dirt nor immoralities can entirely obscure.

The number of activities and interests to be found in this ample enclosure creates a feeling impossible to describe. There are reading rooms, library, club rooms for girls and boys, club rooms for men and women, kindergartens, day nurseries, gymnasiums, theater, music rooms, facilities for the learning of every kind of trade or industry, provision for night schools, and, in fact, every kind of agency to meet every sort of need of humanity. . . .

Such being the spirit and practical helpfulness of settlement work, can it be made to serve the needs of colored people in our large cities? As a general rule these settlement institutions are located in districts where the foreign element predominates. Russians, Italians, Greeks, Jews, Hungarians, Poles, and other nationalities constitute the strange admixture of life that surrounds these settlements. It is these people of foreign tongue and foreign customs who are seeking to adjust themselves to the freer and more responsible life of democracy in America that have the helpful agencies of Hull House and the Chicago Commons. What this class of newly-made citizens need in the way of protection, guidance and sympathy is needed even in a greater degree by the throngs of native-born colored people who are swarming into our larger cities. The possibilities of good from such work is quite beyond estimation.

But the poor colored people who come to these cities of the North are the only people for whom no directing agencies to save and protect have been arranged. Those who belong to the churches find their way to them, but the churches can do but little for them in the way of economic and industrial benefits. Those without such membership are more than apt to drift to the wide open welcome of the saloon, the gambling table, and other forms of vice. The thousands of young and unmarried men who work for small wages

and at night have no sort of home to go to, are more than apt to be found in places whose business it is to make beasts of men. How different is the fortune of the white mechanic, laborer or clerk, for whom there is somewhere awaiting him a comfortable home, or a bright and warm reading room, a gymnasium, a place for innocent games, free lectures, soul-stiring music, or a rendezvous, at once delightful, refining and educative. Thousands of noble white men and women continually pray and plan for the moral well-being of somebody's child who is being tempted to go astray in these big cities. Save our young men, protect our girls, is the burdened heart cry of German, Jew, Greek, Swede, Hungarian, Russian and American, but not so with us; the way to crime, to demoralization and to ruin is easy and unobstructed, almost, by a single great effort in our large cities.

The young colored man, who is a waiter down in the heart of the city, has one hour of leisure in the afternoon. Where can he go for recreation, rest and association? Home? He has none. To his room? That, such as it is, is from two to five miles away. Go to the Young Men's Christian Association? That exists only for the benefit of white young men. He very soon finds that he is not wanted there. He is not married because he cannot afford a wife; that is, a wife with the extravagant notions of dress and style that many of our colored girls have. The only place, then, where he really finds welcome to its warm enclosure in the winter, and to its cooling cheer in the summer, is the saloon, and here he easily finds his way or is piloted by some vigilant runner for the place. The all-important thing, my friends, is that society, in order to save the best of our generation to itself, is doing everything that heart and brain can devise to save white young men and white young women, while practically nothing is being done for the colored young men and women, except to prosecute and punish them for crimes for which society itself is largely responsible.

One of the most important needs of the hour in our large cities, is a successful settlement institution located right in the midst of the blackest of the black belts of our city's population. The spirit of human fellowship once understood will carry us far across the bars that separate the strong and the good from the weak and the bad elements in our human society. In spite of the separating forces of race prejudice, there can be found a common ground where white and black can meet, plan and work for those who so sadly need the services of the best. There are thousands of willing helpers in the white race, but thus far we have failed to use their power. The all-important thing is that they are waiting to respond to our call. These settlements for colored people must not be narrow, or merely a negro charity clearing house—a place to encourage complaints; not a negro settlement as such, but a settlement in which the best men and women of both races shall unite their strength to extend the law of brotherhood, helpfulness and good will to the colored race as well as to the foreigners for whom so much is being done. It is not alone the race problem that is to be solved, "but the ever-recurring human problem, in which every class of suffering and ill-used humanity is concerned."

Another effort to build a settlement on the broadest and kindest possible lines of helpfulness has just been started in Chicago. It is to be known as the "Frederick Douglass Center." This movement has grown out of that ever-deepening social consciousness that is now fairly upon us. Some of the things for which it stands are as follows:

To promote just and amicable relations between the white and colored people.

To help to remove the difficulties from which the latter suffer in their civil, political and industrial life.

To encourage equal opportunity, irrespective of race, color or other artificial distinctions.

To establish a center of friendly helpfulness and influence in which to gather needful information and for mutual co-operation to the ends of right living and a higher citizenship.

To inquire into the value of all legal and business disabilities from which men and women now suffer by reason of race or color.

This platform of principles and purposes is not to be interpreted in any narrow sense, such as protecting black people simply because they are black, but rather as an effort to discover individual worth and fitness, that shall apply to all classes of people, and to help in the creation of newer ideals of citizenship.

The most encouraging thing about this proposed center is the number and character of the people who have become interested in it. Fully two hundred people have joined the association. In this list of membership may be found the names of the best representatives in almost every walk of Chicago life. Judges, educators, physicians, club women, business men, ministers, and the most exclusive society people —all giving their names and money with a spontaneous eagerness that is at once both surprising and delightful. Nothing has ever been attempted in Chicago, since my residence there, that has had back of it such splendid support as this effort to establish a black Hull House under the illustrious name of our own great man—Frederick Douglass. The coming together in this center of the best white and colored people for carrying out the purposes outlined is both interesting and important in possible results.

Can the young colored man, well-equipped with trade or profession, obtain employment? Is there any way to check the increase of crime among the colored people in the cities? Is it possible to teach those who need teaching, how they can more effectively use the ballot? Can anything be done to make the city more interested in improving the sanitary condition of the districts where colored people segregate in their home life? Can we increase the interest of colored people in the means of education? Can the best that there is in the race be in some way enlarged upon and emphasized to the extent of arousing as much popular interest in the best of our people as there is now in our worst elements? The settlement method of answering these questions is sure to be productive of far-reaching results. If the Chicago experiment succeed, as I am sure it must, similar

movements will be made in every great center of negro life. Outside of the educational enterprises, I believe this movement for social settlements for colored people gives promise of a wider range of social betterment than anything that has yet been attempted for the race.

By making this race problem a part of the human problem, in which all classes and races are vitally concerned; in trying to help the community by helping the negro; in creating as much interest in the young colored man or woman, after they are educated and trained for life service, as before they were trained; in the broadening and deepening of human problems, this race question of ours can be lifted above the low plane of passion and partisanship, to the higher plane of the beatitudes of human brotherhood.

WHEN TO STOP DISCUSSION.

Discussion of truth is one thing; argument is another and very different thing. The discussion of a question by two persons whose common and only purpose is to get at the truth ought to be a profitable exercise, and the truth is likely to be revealed in richer measure than it can be when studied by an individual alone. But the moment the discussion degenerates into an argument, the usefulness of the conversation is pretty sure to be lost, for the chief purpose of an argument is to prove that my side is the right side, and two persons on opposite sides of an argument are never likely to get together. It matters little whether I am right or wrong in a discussion; it matters a great deal that I should see the truth, and all the more so if the truth proves that I have been in the wrong. Moreover, the moment it appears that what one is saying is antagonizing, rather than helping, the other person in a discussion, that moment is a good time to change the subject; for no good ever comes of a collision between friends.—*S. S. Times.*

WHERE THE POWER LIES IN A MINISTRY THAT CONVINCES.

Let us set ourselves sternly against the artificial sermon, the minister who is elaborate in the mere pride of his intellect, ornate in the mere vain-glory of an oratorical gift. For such utterance let there never be a place, but for all ministry that is in life, whether it be the broken articulation of an overflowing soul or the molten torrent of the prophet's flaming speech, or the ordered sequence of the teacher setting forth the ways of God to man, let there be room. And do not let us talk too much of 'the relative place of the ministry." The ministry of power has a larger place than we are likely to fill. In those strenuous days when the Quaker was persecuted for his faith, his preaching stirred all England. If a great Quaker preacher arose to-day, who will define the limits of his service? We need to be watchful lest we make of Quakerism a cult, convert the love of simplicity into an æstheticism, and thus destroy the life we would preserve.

On every side we meet the steady competition of the business life, the life of the everyday world clamoring for the output of our energy, and often monopolizing it to exhaustion. The roar of the traffic of Babylon is in our ears, for not one stone is left of the high wall of social exclusion which deadened the sound and shut us off from so much of outward activity and intercourse. The affairs of our little church, once the stock topic of conversation, seem strangely remote to a generation that has all the world to engage and interest it. The temptation was never so strong to be satisfied in meeting for worship with that which costs little, to treat the ministry as a leisure pursuit, an exercise for such poor energy as we may chance to spare. Even the briefest spontaneous utterance that is quick with the life of the Spirit, if it is the benediction of worship, is also the fruit of labor. Whatever be the range of the ministry, and it is wide, there can be no power without the strenuousness born of conviction and a sympathy that is touched with passion. Tempted to sin, tasting sorrow and knowing death, men can never be sustained on mere anecdotal titbits, or interesting thoughts picked up by chance, and garnished for presentment with a pleasing decoration of words. The sure guide of experience teaches us that no religious community can permanently flourish without the stimulation of strong, thoughtful, penetrating ministry, baptized in the power of the Holy Spirit.—*John Wilhelm Rowntree, in "Friends' Quarterly Examiner."*

"Strive to realize a state of inward happiness independent of circumstances."

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As for our religious meditation, much of it is mere idle dreaming—vacancy of mind, not thought.—*Hugh Black, in "Practice of Self-Culture."*

✤ ✤

Simplicity and lowly station, plain dress, a modest dwelling, slender means, poverty—these things seem to go together. Nevertheless, this is not the case. —*Charles Wagner.*

✤ ✤

In this God's-world, with its wild-whirling eddies and mad foam-oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee again, there is nothing else but justice. One strong thing I find here below: the just thing, the true thing. My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee to blaze centuries long for thy victory on behalf of it, I would advise thee to call halt, to fling down thy baton and say, "In God's name, No!" —*Thomas Carlyle, "Past and Present,"* 1843.

WICLIF—HUSS.

FRIENDS' CHRISTIAN HISTORY LESSONS. No. 42.

Read Matthew, x., 5-23.

There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light.—John, i., 6, 7.

Before the Reformation, with its total break with Rome, there were numerous attempts to reform the Church from within. But the church machine had grown too strong. All, or nearly all, of the offices of power, the machinery of election, the prestige of "regularity" were on the side of the formal organization. In some cases the pressure for reform was sufficient to force the election to the papacy or to important bishopric of some honest, high-souled individual; but the effect of this was usually to make him a part of the machine, in spite of himself. Even if such a one succeeded in introducing some improvements, they were merely on the surface, and disappeared with his death. The disease was too deep-seated for surface treatment. Yet the reformers in the Church made the way for those who went further. For each of them gathered about him a group with higher ideals and with nobler resolves. These groups grew, and their power increased with the continuing iniquity of the church machine. And they were ready to join in the great movement destined to purify the Roman Church within, as well as to create the freer Protestant Churches without.

One of the great men, sometimes called "the morning star of the Reformation," was John Wiclif. He was born in Yorkshire, England, about 1320. He entered Oxford University at the age of fifteen, and went through with the usual course of study. He made a good record, became a fellow of Merton College, master of Baliol, and received the degree of doctor of theology about 1365. Like most men of importance in the Church, he held several "livings," thus having the income, and hiring inferior men to do the work. So even noble men fall into the evil ways of their times.

Wiclif was a politician as well as a scholar and teacher. He took a prominent part in opposing the usurpations by the papacy of the rights of the national government, by which enormous sums of money were drained from the country and into the papal coffers. Wiclif was a scholastic also, and contributed his share to the dreary dialectics concerning the relations of the persons of the trinity, free will and predestination, etc.

But Wiclif's real service to the Church and the world was as a preacher and teacher of righteousness, speaking manfully and courageously against the crying evils of the clergy and the Church. His greatest contribution was his translation of the Bible into English. He was soon in conflict with the papacy on matters of theology as well as on matters of conduct, but he was so strongly supported in England that he died without having been excommunicated. Later his books were condemned and his bones removed from "sacred ground." Wiclif had instituted a preaching order of "Poor Priests," not widely different from the Salvationists of to-day. They not only taught righteousness in the personal sense, but they adopted and proclaimed Wiclif's freer ideals of government as well. Their followers were called Lollards. They contributed valuable material to the literature of the time, as the political poems of Petro Plowman, etc. They also took part in revolutionary movements, such as that led by Sir John Oldcastle, and that of John Ball. They were persecuted as heretics, and many were executed.

One of the disciples of Wiclif was a Bohemian priest, John Huss. He was born of a peasant family about 1369. The University of Prague had been founded in Bohemia not long before; he became a student at Prague, and in time won his degree and became a lecturer and teacher. In 1402 he was rector, or chief executive of the University for a brief term. About the same time he entered the priesthood, and soon became known as a great popular preacher. Like his exemplar, Wiclif, he claimed that the true Church was made up of those who were obedient to the law of Christ, and that those, even in high positions, forfeited their authority if they lived evil lives. It was not long before he came into antagonism with the church machine, and eventually he was excommunicated by the archbishop of his district for sharing in the heretical views of Wiclif. But the people supported him, and the death of the archbishop, with the appointment of a friend of Huss to succeed him, brought temporary peace. Soon after, the appearance of an agent of the pope selling indulgences, or forgiveness of sins, called Huss to arms. Others joined him in denunciation of this evil, and the great mass of people supported them. The pope's written orders were publicly burned. An attempt was made to suppress the preaching of Huss, but it failed. Huss was now invited to appear before the Council of Constance to defend himself, and, though warned by his friends, he went under the safe conduct of the emperor himself. But the safe conduct was violated; Huss was imprisoned, tried, condemned and burned at the stake. The charges against him were technical matters concerning the sacrament and church government. His real "crime" was his attack on the iniquities of the church machine. His execution led to terrible wars in Bohemia, with the slaughter of thousands.

Topics.—John Wiclif, Wiclif's Bible, The Lollards, John Ball's Rebellion, John Huss and the Hussites.

References.—Locke's "Age of the Great Schism," Van Dyke's "Age of the Renaissance," Bryce's "Holy Roman Empire," Histories of England, especially Green's.

The force of gravitation makes us wonder whether there be not, somewhere, Someone whose will it is that every atom should seek every other atom.—*Phillips Brooks.*

FRIENDS' INTELLIGENCER.

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THE UNITY RULE.

PERHAPS no form in the Society of Friends is the subject of more criticism and misunderstanding than our rule of unity in the transaction of business. It is often characterized as minority rule and pronounced a long since worn-out servant. But, seriously, is it not as important that the body should move unitedly as it ever was? Does it not need the strength which comes with unity of purpose, quite as much as in the days when its founder was converting many to "mind the light"?

If we consider that the majority method of business would help us, we must concede that majorities are more likely to be right, and the philosophy of history tends away from this conclusion. The Jews who enacted the tragedy on Calvary were a majority, the mob who sacrificed Savonarola, the bigots who tortured Galileo, the oppressors of every age and nation, represented popular majorities.

Does this seem to give negative acquiescence to the proposition that minorities are right? By no means. We believe in the absolute ability of good to overcome evil, by becoming the stronger force of the two. We believe in the power of majorities under many conditions. Our rule of unity is concerned neither with majorities nor minorites. It stands for the principle that the individual conscience shall not be coerced by numbers either small or great. It is for the protection of our members in that absolute freedom to be guided by their own light, which is a fundamental testimony with us.

In its application to the body, it means that whatever we undertake, we will move forward in with one purpose and accord, and that the body is not ready for action until all of its members are ready. The axiomatic truth that "in unity there is strength," is not of Friendly origin, but our organization may fitly stand as a materialization of its truth. When a meeting concludes upon a course of action, it needs the support of all, rather than a majority of its members.

This ideal feeling of unity does not always exist. In every meeting there will be from time to time diverse views on many questions that come before it. Here, after all sides are heard, the spirit of liberal tolerance urges that members yield to the general judgment unless a matter of conscience is involved. Opposition due to this cause ought never to be overruled by numbers great or small. The decision reached by mutual forbearance is more likely to bear the seal of truth, than a measure passed by popular vote. If a few Friends feel unwilling to accept a generally-approved proposition, it is eminently suitable that the meeting shall not proceed against the conscientious judgment of any of its constituents. Otherwise we are trying to coerce what may prove to be a saving remnant of the meeting. The disappointed advocates of a measure ruled out of a meeting by a few voices often misunderstand their position. They may regret that others are not ready to help them do the thing they see so clearly the need of doing, but they have been subject to no coercion. They are absolutely free to go on with any project outside the meeting which the body as a whole will not undertake, whether it be supporting schools, petitioning Congress, or putting in motion any other excellent working agency which organized Quakerism may not see fit to sanction.

The strength of unanimous action is everywhere recognized. In the arena of heated political rivalry, it is usual to make nominations unanimous to add to their strength. We treat the wisdom of the rule more fundamentally, and give it original jurisdiction in our meetings, while in the instance cited unity is only a final result of coercion. If there are any amongst us who feel hampered by our method of proceeding in the unity, we hope they may without delay come into the full appreciation of the absolute individual freedom which we enjoy, and recognize how much more potential unanimity is than majority when a right time for action arrives. Or if no action by the meeting results as a result of some members' efforts to secure it, let us bear in mind that coercion of the few by the many is opposed to the law of guidance which we hold to be of supreme importance.

As the philanthropic committees of our various yearly meetings are aiding in the effort to secure equal rights for women, our readers will be interested in the protest against a clause in the bill to admit two new States—Oklahoma and Arizona. The bill has

passed the Lower House of Congress, has been read twice in the Senate, and is now before the Senate Committee on Territories, of which Senator Albert J. Beveridge is chairman. The time to amend the bill is while it is in committee. The objectionable clause reads:

"Fifth—That said State shall never enact any law restricting or abridging the right of suffrage on account of race, color or previous condition of servitude, or on account of any other conditions or qualifications, save and except on account of illiteracy, minority, *sex*, conviction of felony, mental condition or residence; provided, however, that any such restrictions shall be made uniform and applicable alike to all citizens."

This is the first time, in any State or national legislation that women have been specifically classed with ignoramuses, minors, felons, lunatics and idiots. Men and women who object to such a classification may enter their protest by writing at once to Senator Beveridge, and to the two Senators from their own State, asking that the word "sex" be stricken out.

CURRENT EVENTS.

It is not necessary at this late date to give much space to election returns, but there are several things that it is worth while to call attention to. There are some encouraging things and some not so much so; there are a great many things in connection with the vote of the small conscience parties that have tremendous significance for those who are studying conditions with a view to the future. Missouri, by way of repudiating an unbearably corrupt government went Republican overwhelmingly; at the same time the Democrat, Folk, who had courageously fought corruption was elected Governor. Garvin, the Democratic Governor of Rhode Island, who has stood for clean politics in a corrupt Republican State, was defeated for re-election. In Delaware Republican national politics has made it difficult to fight fairly and squarely the corrupt State Republicanism, and even yet it is not certain that Addicks may not go to the United States Senate. In Philadelphia the newspapers do not hesitate to say that 50,000 fraudulent votes were cast; but it looks as if at last the citizenship of Philadelphia is about to rise in its might and put an end to its contented corruptness. In Colorado the administration that sent soldiers to shoot down striking miners, and instituted military rule in time of peace, has been repudiated, the opposite party being put in power. The Socialist vote has shown greatest increase in Chicago, where large numbers of workmen became discouraged with our present form of civilization when they found themselves so hopelessly unable to get their grievances considered at the time of the recent butchers' strike. This vote has increased generally throughout the country, but hardly enough, perhaps, to warrant us in fearing that our civilization will immediately "topple over into socialism." The Prohibition vote shows an increase in many States. It is claimed to be over 300,000. Several Prohibitionists have been elected to State legislatures.

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Under orders from Premier Combes, the officials of the French Government in the various departments have so strictly enforced the law in regard to religious association that only six congregations of monks now remain in France, and these are daily expecting expulsion.

The Trappists and the Cistercians will probably not be disturbed; neither will the Brothers of St. John of God, whose principal occupation is to nurse the sick in the hospitals; but the White Fathers, a missionary order established by the late Cardinal Lavigerie, will soon be dispersed.

All the members of the teaching orders who refused to disband or to wear secular dress have been obliged to leave France, and many have established houses near the border so as to be able to continue in the work of educating their pupils. Especially is this the case near the Spanish frontier, where the Valley d'Aran is now dotted with the new establishments of several teaching orders. Some of these orders the law of suppression has only added to their prosperity. The Italian Riviera, from Monte Carlo to Genoa, is also dotted with French religious establishments, which were originally elegant villas on the Mediterranean shore, and have now been acquired by the religious orders expelled from France.

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Now that the Presidential election is over, and civic conditions can be discussed as a separate issue, a movement in the direction of clean municipal politics has been started by a number of independent citizens of Philadelphia. A preliminary conference was held in the Trades League's rooms in the Bourse on the afternoon of the 14th. More than two hundred persons identified with the commercial, financial and professional interests of the city participated in the discussion, and publicly declared the necessity for a widespread campaign for independent Councilmen. Among those present were well-known ministers of various religious denominations, and several prominent members of the two branches of the Society of Friends.

The conference was called by the Municipal League, invitations being sent to leading citizens interested in the political betterment of Philadelphia who have not been prominent in the league or other reform organizations, to consider whether the cause of good government can best be served by the continuance and support of the Municipal League or by the formation of a new organization. A committee of seven was appointed to report on the advisability of forming a new organization and to outline plans for the campaign for clean Councilmen. At the next

city election 77 Councilmen are to be elected; if the independents can control 29 of these they can prevent the passage of objectionable loan bills.

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Since the death of Plehve and the appointment of Prince Mirsky as Minister of the Interior, a movement for internal reforms is gaining momentum daily. The Russian policy in Finland has been reversed; the oppressive activity of the police throughout the empire has been largely relaxed; banishment by administrative order has been abolished; hundreds of political prisoners exiled to Siberia have been recalled; the Jews have received assurances of the dawning of a brighter day; the doors have been thrown open at two of the biggest trials proceeding in Russia; the press has been allowed even to advocate the speedy ending of the war; and now Emperor Nicholas has consented that the presidents of the 38 Zemstvos (local legislative assemblies) shall meet in conference on the 19th, to consider whether the representatives of the Zemstvos in the bureau of the Department of the Interior shall not hereafter be appointed by the Zemstvos themselves instead of being appointed by the Minister. The supporters of Prince Mirsky are the great mass of conservative, liberal-minded, loyal Russians who believe that the salvation and progress of the empire lie in larger liberties, but who have not a particle of sympathy with violence or revolution.

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Secretary Hay has received assurances, not official, but sufficient, from Great Britain and Mexico, that they stand prepared to negotiate arbitration treaties with America on the lines of that recently concluded between France and America. Consequently the State Department will proceed at once to complete the whole fabric of treaties so as to have them ready for submission to the Senate Twelfth month 5th. The Italian and Swiss treaties are almost complete. It is known that a number of countries of Central and South America stand ready to enter into similar arrangements, but as a preliminary it is desirable that they adhere to The Hague Peace Convention, and they cannot do this in the absence of a special authorization from the Powers that originally framed The Hague treaty, and this cannot be had until the second Conference is assembled in conformity with the call issued by President Roosevelt.

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In the French House of Deputies, on the 10th, Premier Combes announced that he brought, in the name of the president of the republic, a bill for the separation of Church and State. While the bill will follow the usual course of legislation, it is probable that the Premier will urge that it reach the Chamber as soon as possible, recent events having indicated that the present time offers fair promise of prompt passage. A heated debate will no doubt occur, but the large vote by which the Chamber endorsed the Premier's policy with the Vatican suggests that his latest and most radical project is sure of success.

Baron d'Estournelles de Constant, heretofore a member of the French Chamber of Deputies, was on the 13th elected a Senator for Sarthe to succeed M. Legueduc, deceased. Americans in Paris are pleased with the election of the Baron, owing to his prominence in the movement for strengthening the ties between the United States and France. Baron d'Estournelles de Constant, in thanking the electors, declared that his election was a striking approbation of the new policy of union and peace promoted by mutual concession between European nations.

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In reply to the rumors of intervention to end the war in the East, Count Cassini, the Russian Ambassador at Washington, made the following emphatic statement: "Russia will pursue the war to the bitter end—that is, until Russia has conquered." Japan, on the other hand, has drafted a war tax measure proposing an increase in import duties of $750,000. The Russians do not now expect to conquer the Japanese soldiers, but hope by prolonging the war to exhaust the financial resources of the island empire.

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Reports from the four States where women vote show an unusually large attendance of women at the polls. In Colorado it is said that nine-tenths of the women voted for Roosevelt and Fairbanks, but in Idaho and Utah they divided on Mormon and anti-Mormon lines. In Salt Lake City a new party, called the American party, composed of Gentiles, polled more than 10,000 votes in Salt Lake County, the larger proportion of these being cast by women.

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Emperor William of Germany has directed the Ministry of Justice to deal liberally with all persons convicted of an insult to his Majesty who petition for pardon and show penitence. Heretofore many slight offenders have been convicted every year through over-officious State's Attorneys and Judges.

BIRTHS.

KERNS.—At New Brunswick, N. J., Eleventh month 4th, 1904, to Eli T. and Elizabeth B. Kerns, a daughter, who is named Anna Vernon Kerns.

DEATHS.

BUTTERWORTH.—At his home in Columbus, O., Tenth month 31st, 1904, Isaac W., son of Henry Thomas and Nancy (Wales) Butterworth, of Hamilton Township, Warren County, O., in his 69th year. His wife, Edith Potts Butterworth, two sons and a daughter survive him.

FRAME.—At Waynesville, O., Ninth month, 12th, 1904, Elizabeth S., widow of Thomas L. Frame, aged 83 years, 3 months and 15 days. She was a daughter of William and Rebecca O. Thomas, and was formerly a member of Stillwater Monthly Meeting, a branch of Ohio Yearly Meeting.

Truly a mother in Israel has been removed from our midst.

E.

WILLETS.—At her home, Jericho, L. I., Eleventh month 2d, 1904, Lydia Moore, widow of Daniel Willets, in the 73d year of her age; an elder of Jericho Monthly Meeting.

"Blessed are the dead who die in the Lord, for their works do follow them."

NOTES.

The teachers of the Kindergarten and Primary School of Fifteenth and Race Streets, Philadelphia, held a "Mothers' Meeting" in the Kindergarten on the afternoon of Eleventh month 11th, 1904. A paper on "The Ethical Training of the Young," read by Dean Bond, of Swarthmore College, was much appreciated by the "mothers." Members of the Philadelphia Monthly Meeting School Committee, associate teachers and other interested Friends were present.

A meeting under the care of the Philanthropic Committee of Concord Quarter will be held in Swarthmore Meeting House, at 2.30 p.m., for the presentation and discussion of better methods of philanthropic work. Helen Foss and Mary L. Walsh, of the Philadelphia Association of Organized Charities, will speak upon some phases of their work. Naomi Gaskill, of the Starr Center work, will speak upon the stamp saving system. R. Barclay Spicer and Elizabeth Lloyd will open the general discussion, in which Dr. Hull, Dr. Brooks, Dr. Holmes and Dr. Cummins, of Swarthmore, have been invited to participate.

The autumn meeting of the General Conference of Friends' Associations will be held at Trenton, N. J., Seventh-day, Twelfth month 10th, 1904, with the following program: Morning session, 10.30 to 12—Subject, "The Relation of a Religious Society to the Social Conditions of Its Neighborhood," Professor Carl Kelsey, Department of Sociology in University of Pennsylvania, followed by discussion. Afternoon, 2 to 4—Subject, "How May Associations Go about the Work?" showing a model meeting on social conditions conducted by J. Russell Smith, professor in University of Pennsylvania, assisted by members of Trenton Association. Extra coaches for the accommodation of delegates and visitors will be attached to train leaving Broad Street Station at 9.06 a.m., and return attached to train leaving Trenton at 5.25 p.m., arriving at Broad Street at 6.33 p.m. Fare for the round trip, $1.25. Each association is requested to send at least five delegates to the meeting, and a general invitation is extended to all interested. Names of delegates should be forwarded in advance of the meeting to the secretary of the Executive Committee.

The committee also suggests that in appointing representatives those be chosen who are so situated as to be able to attend the meetings.

ARABELLA CARTER,
Secretary Executive Committee.

THE BIBLE STUDY MEETINGS AT RACE STREET.

The First-day evening meetings in the Race Street Meeting-house under the care of the Young Friends' Association began last First-day. The evening was very stormy, but, in spite of the weather, about forty-five Friends assembled, and the meeting was felt to be a good one. Dr. Jesse H. Holmes was present by invitation. His address was introductory to the Bible studies to be taken up in this series of meetings. With a view to the best methods of taking up such studies, the tests for truth were dwelt upon. The ways in which men have decided questions in more primitive times and among the more primitive of our own time were pointed out, among these being decision by lot, by battle, by miracle. The part that reason and human judgment and the divine in-pourings may have in our search for the right was clearly and convincingly set forth.

The next address by an invited speaker will be on Twelfth month 11th by Professor George W. Gilmore, of Meadville, Pa., on "Messianic Prophecy." Professor Gilmore is one of the Council of Seventy, which includes the leading Old Testament scholars of this country, whose concern has been for a revival of intelligent interest in the Bible as a religious text-book and the improvement of religious education. It was the members of this body that began the Religious Education Association movement, whose work was brought prominently before Philadelphians at the time of the great religious education convention held in Philadelphia last Third month.

The three First-day evenings preceding the address on "Messianic Prophecy" (Eleventh month 20th, 27th, and Twelfth month 4th) will be devoted to a consideration of the Hebrew prophets and their messages, more particularly that part of Hebrew literature that looks forward to the Redeemer of Israel. There will be no special speakers at these meetings. They will be for an interchange of thought among any who may be present. A few will be asked beforehand to give particular attention to phases of the subject for the evening.

These evenings with the prophets will look forward to the subject to be taken up in the later meetings, the Gospel and the Life of Christ, about which announcements will be made.

Books suggested:—No book about the Bible is half so good a text-book as the Bible itself.—*Christian Register.*

Sanders and Kent, "Messages of the Earlier Prophets" (Scribners).

Sanders and Kent, "Messages of the Later Prophets" (Scribners).

Wood, "Hope of Israel" (Scribners).

C. G. Findlay, "Books of the Prophets" (London, Kelly). Especially recommended for young people.

Skinner, "Isaiah" (Cambridge Bible, Macmillan).

Driver, "Daniel" (Cambridge Bible, Macmillan).

"Hastings's Dictionary of the Bible" and "Encyclopœdia Biblica"; articles on Prophecy, Prophets and individual Prophets.

There is no good book on Messianic prophecy, judged by the best historical standards.

EDUCATIONAL CONFERENCE.

The Association of Teachers of Friends' Schools and the Committee on Education will hold a conference in the meeting house at Fifteenth and Race Streets, Philadelphia, on Seventh-day, Eleventh month 19th, at 10 a.m. The conference will be addressed by George Morris Phillips, Ph.D., principal of State Normal School, West Chester, Pa., on the subject, "Discipline in the School and the Home." Joseph Swain, Joseph S. Walton, A. Davis Jackson, E. Clarkson Wilson and other prominent educators will be present and take part in the conference.

Teachers and parents who may desire to have special phases of the general subject discussed will kindly prepare questions. These will be collected early in the meeting and referred to some one to answer.

It is earnestly hoped that not only all teachers but all who are interested in Friends' schools, will attend this meeting.

The entire body of teachers in Friends' schools, as well as members of school committees and others interested in education among Friends, make up the membership of this association. No dues were collected during the year 1903-1904, as the amount on hand was sufficient to meet the expenses of the year. In order to carry out the plans proposed by the Executive Committee for this year it is highly important that each one eligible to membership in the association promptly forward the annual dues of one dollar ($1.00) to the treasurer, Louis B. Ambler, No. 140 North Fifteenth Street, Philadelphia.

On behalf of the Executive Committee, J. Eugene Baker, president; Herschel A. Norris, vice-president; Elizabeth M. Roberts, secretary; Louis B. Ambler, treasurer; Jennie M. Davis, Abigail T. Jackson, George M. Downing.

CLASS IN PRACTICAL PHILANTHROPY.

The first lecture in the normal course in Practical Philanthropy in Philadelphia (Young Friends' Association Building, 140 North Fifteenth Street) will be given Seventh-day, Eleventh month 26th, at 2.30 p.m. As to change of date and time, also for full particulars as to the course, see announcement in this column last week.

Any First-day School, philanthropic committee, Friends' Association or other Friendly organization can join the class, paying $5.00 for the entire course, and having the privilege of sending any number of delegates desired. Individuals not connected with any organization thus subscribing may join the class by the payment of $2.50 for the whole course. Every one attending as a delegate of an organization, whether expecting to attend part or all the time, should be named in a list sent to J. Russell Smith, University of Pennsylvania. It is earnestly requested that these matters of business detail be attended to by mail beforehand that the first meeting may not be confused and the time taken up unnecessarily.

Y. F. A. COMMITTEE OF PRACTICAL PHILANTHROPY.

COMMUNICATIONS.

MATERNITY HOSPITAL.

Editors FRIENDS INTELLIGENCER:

May one of your readers use your columns to ask the attention of Friends who are interested in the charities of this city, to the intelligent, efficient and discriminating work of the small Maternity Hospital situated at 333-335 Washington Avenue, in the heart of a very populous district, where it ministers to

the most destitute patients in the time of their sorest need. Starting several years ago in limited quarters, it now has an out practice of about four hundred cases per year, while the facilities for the reception of patients in the house have been enlarged and improved with excellent results, not only from the professional point of view, but as a saving and uplifting influence upon many poor creatures who had never before known the graces of cleanliness and kindness. This hospital was established by Dr. Anna T. Broomall several years ago in connection with her work as professor in the Woman's Medical College of Pennsylvania, and its capacity and operations have been materially increased under the direction of her successor, Dr. Edith Warner Cadwallader. Both these women are descendants of members of the Society of Friends, and they have manifested in the inception and execution of this modest, but noble, charity those qualities which we like to trace to a heritage of "Friends' principles."

The institution is a part of the educational equipment of the Woman's Medical College, but its maintenance is largely dependent upon the contributions of generous and interested friends, most of the patients treated being wholly unable to pay anything for their care, often having to be supplied with clothing for themselves and their babies upon leaving the hospital. There is urgent need of money, clothing, bed linen, blankets and supplies of every kind to carry on the work.

A number of its friends visited the hospital on Donation Day, the 5th instant, but contributions will still be gladly received. Money may be sent directly to Dr. Edith Warner Cadwallader. Visitors are cordially welcomed.

The Fourth Street cars take the visitor through a quaint, foreign quarter of the town to Washington Avenue, where the hospital, at 333 and 335, is admirably placed on the north side.

A FRIEND.

PROGRESS IN THE ADVANCEMENT OF FRIENDS' PRINCIPLES.

There are many indications of an awakening in the Society of Friends in this country that are very encouraging. The biennial conferences and the establishment of activities that enlist the attention of younger members are having a wholesome effect upon the Society, which it is impossible to overlook in glancing at its condition, and comparing the present era with that of a decade ago.

There is more and more enthusiasm in behalf of the special work in which Friends are engaged. Meetings of different kinds develop much larger numbers in attendance than was anticipated. A few instances may be mentioned. The meeting of the First-day School Association at Race Street Meeting-house on the 5th instant was nearly twice as large as on previous occasions; Abington Quarterly Meeting at Byberry on the tenth instant was decidedly larger than usual, and developed unexpected interest. At our own First-day School on the 6th instant there was the largest attendance ever known without any special effort having been made, and with several prominent workers absent in other fields of labor. In each case the forward movement appeared to be spontaneous. There was no accounting for it.

The action of Baltimore Yearly Meeting of Friends on the report of the Committee for the Advancement of Friends' Principles is a distinct gain for one of our most promising activities, having in view the encouragement and maintenance of the smaller meetings. It may be readily believed that all the other yearly meetings will take similar friendly action in this important matter, with similar unanimity.

Looking over the entire field, there is much to cheer and delight us in the outlook for Quakerism. There was never more need for the spread of its testimonies, and there was never, perhaps, so large or so intelligent a body of workers in all of them as there is at the present time. In addition, the means for properly equipping the workers in these wholesome Society activities are constantly being improved. I trust that there will be a generous response to the formation of the class in practical philanthropy, whose first session will be held at Race Street Meeting-house on the 26th instant.

There is no doubt of the indefinite perpetuation of Quakerism if it shall succeed in establishing its claim upon the sympathy and the support of the coming generations. It is doing this very effectively, all things considered. There will be progress, year by year, that will count. Our younger members, full of zeal and energy, need only to be initiated into Society work, and they will make effective workers. The only caution necessary is that we go no faster than the Divine Leading shall warrant, and I believe this is receiving proper attention.

ELLWOOD ROBERTS.

Norristown, Eleventh month 12th.

A GOLDEN WEDDING.

Eleventh month 2d, 1904, was an ideal autumnal day, with the blue haze of Indian summer hanging over and enveloping hill and vale, when even nature seemed in a restful mood, as though meditating on the splendor of her garb, and loathe to put it aside for the white mantle of winter. In harmony with the serenity of nature, with kindly smile of welcome, Abel M. and Amy Griffith Walker greeted, at their beautiful and hospitable home, Crestlawn, Emerson, Ohio, nearly one hundred of their near relatives and friends, who came with hearts filled with love and good cheer, to congratulate and rejoice with them on their golden wedding day.

Fifty years these dear friends have passed together, and as they journey toward the sunset of life the love that was young in those far-away years has grown more beautiful as the days passed.

Fifty years of sowing kindly deeds and friendship, and of the reapings which come from the rich experiences of half a century. Now, at this golden milestone of life they acknowledge with thankful hearts the goodness of their heavenly Father, who has enriched their lives with many blessings, among which is the watchful and devoted love of a daughter who cheerfully lightens their burdens, and increases their happiness by her helpful ministrations.

These years have brought many times of rejoicing, and, alas! also of deep sorrow, as when an only and beloved son was taken from their circle.

A pleasing incident of the day was their attendance of midweek meeting at Short Creek, the trip thereto being made in an automobile principally built by their only grandson, in which his parents and sister accompanied him from Columbus, Ohio, a mode of conveyance not dreamed of on the marriage day.

The home was beautifully decorated with autumn leaves, ferns and flowers, chief among them the golden chrysanthemums emblematic of the occasion. The tokens of loving remembrance from friends were beautiful.

A picture of the bride and groom with their guests was taken. All then returned to parlors and listened to the reading of a copy of the marriage certificate, the original being lost when the home was destroyed by fire several years ago. When the signatures of those present in 1854 were read, ten responded to their names.

Many letters were received from distant friends. Extracts from some were read; also an article penned and read by an only sister of the bride, commemorative of those fifty years.

Amy Griffith, daughter of Samuel and Hannah Griffith, was born on the farm where they now reside, and which has always been her home. During her parents' lifetime, as well as since her marriage, its doors have ever been opened to receive their friends.

Many Friends of other yearly meetings can join with those of their own yearly meeting in acknowledging the cordial welcome and home-like feeling they realized while inmates of this home.

When the glory of the afternoon faded into the

golden light of evening their friends bade them adieu, hoping for them many returns of the anniversary day, and the wish and thought for them was:

"As one by one of quiet years
Is added to your sun,
May peace, good will, your portion fill
Till the beckoning angels come.

"And in the home of endless day,
That home, which God, His own shall give,
Bound by the bonds of love, may you
Together thus in heaven live." M. H.

FRIENDS' BOARDING HOME.

[The following is the thirteenth annual report of the committee in charge of Friends' Boarding Home of Concord Quarterly Meeting, located in West Chester, Pa., read in quarterly meeting, at Darby, Eleventh month 1st, 1904.]

Another year has passed away since our customary report to this quarterly meeting. Taken as a whole, our history during that time has been much the same as in past years, nothing of an unusual nature having transpired.

Your committee has met regularly, and the interest of its members continues to be unabated in its activity and earnestness.

The household, averaging thirty members, has been managed with the same degree of faithfulness and economy as in former years, and notwithstanding the increased price of certain articles of food, the comfort of the family has been maintained without any material increase in expense.

The matron and her assistants display a noteworthy spirit of helpfulness, rendering loving service to every member of the family, and the expression of quiet contentment in the faces of those gathered around the family table gives evidence of the happiness enjoyed by all.

We have been the recipient of many favors from interested Friends, and wish to express our appreciation of their kindness. We have had donations of fruit, vegetables, ice cream, furniture, books, clothing, etc., all of which have added materially to the comfort of the aged Friends.

A legacy from the estate of Mary C. M. Beck has helped to increase our endowment fund.

The query as to why we do not give to the quarterly meeting a detailed account of our finances has been asked of us. Our reply is that as the quarterly meeting does not assume any financial responsibility for the maintenance of our home we do not feel it necessary to burden the meeting with this detail in our report, especially as we make such a statement annually to the yearly meeting's committee in charge of the Joseph Jeanes Fund, from whence comes a valuable part of the income that sustains the home. There is, however, a very important fund, and one for which we are most grateful, that comes from the voluntary contributions of our members, that we call our coal fund, which we are glad to report.

The supply of coal and wood for the three heaters and the cooking ranges causes us a large outlay. Toward the payment of these bills we received during last year from our annual contributors, $296.50. To these donors we extend our grateful acknowledgment for their interest and aid in helping us meet an expense which must necessarily be heavy, as aged people, many of them confined to their rooms, require much heat to make them comfortable.

On the evening of Second month twelfth the home was favored to have a visit from Isaac Wilson and wife, whose company was most acceptable. The family assembled and were much comforted by the loving message handed forth by our valued friend.

During the year three Friends have been called to the "higher life"—Tamar Conner, on First month seventh, in her eighty-fourth year. She was one of the most happy and contented of boarders, many times waiting on herself rather than trouble others to assist her. On Second mo. 27, 1904, Leah Megilligan was released from suffering, in her eighty-sixth year. On Sixth month twenty-fourth, after a long and serious illness, Anna M. Sharpless, for many years a boarder in the home, departed this life. She felt a deep appreciation of the kindness shown her through her long illness.

During the year several Friends availed themselves of the accommodations of the home, as transient boarders, adding much to its genial atmosphere, and giving another evidence of the mutual benefit to be derived from such an abiding place.

Lydia H. Hall, President.
Mary McAllister, Secretary.

REPORT OF EDUCATIONAL COMMITTEE, BALTIMORE YEARLY MEETING.

Baltimore, Md., Tenth month 28th, 1904.

Charles T. Matthews, Chairman of Committee on Education and the Disbursement of the Income from the Fair Hill Fund.

Dear Friend: The committee in charge of the Friends' School under the care of the Baltimore Monthly Meeting, submits the following report:

The whole number of pupils on the roll is 221, 20 more than at this time last year, of whom 103 are boys and 118 girls. Nineteen of the pupils are Friends and 11 have one parent a member. There are 40 in the High School Department, 78 in the Intermediate, 84 in the Primary Department, and 19 in the Kindergarten. There were three graduated last year—namely, Gustav A. M. Illmer, Nellie McComas Silver and Valley W. Winchester. Eleanor Janney was awarded the scholarship offered by Swarthmore, and Nellie McComas Silver the scholarship offered by the Woman's College.

The faculty consists of twenty-two teachers, as follows: Edward C. Wilson, principal; Eli M. Lamb, associate principal; Stephen C. Harry, William S. Pike, Rachel S. Lamb, Emma J. Broomell, Philip Howard Edwards, Catherine D. Schimpf, Helen H. Ely, May A. Henry, Olive A. Whitson, Dorothy A. Bachman, Hannah T. Yardley, Dora Curtiss, Louise Thomas, Roman Steiner, Theodore Kistler, A. B. Crane, Alice Vedder Farquhar, J. Bertha Baugher, Emily R. Steiner and Marie Delavigne. Of the above, 11 are members of the Society of Friends.

The total debt on the school property one year ago was $6,419.04. During the past year the income received from the bequest of John Jewett was $1,500.00, reducing the debt to $4,919.04.

This school affords ample preparation for college or for business. The efficiency of the school has been greatly increased during the past year. It holds a high position among the educational institutions of Baltimore, and is in a most satisfactory condition.

The Endowment Fund is now $31,500.

We extend a cordial invitation to all interested to visit the school. Very respectfully submitted,

(Signed)
Jonathan K. Taylor, Chairman.
Anne W. Janney, Secretary.

SWARTHMORE COLLEGE NOTES.

The new Chemistry Hall has been completed, and work in that department has been carried on during this past week.

Dr. Jesse H. Holmes and Professor Paul M. Pearson have attended meetings of the Chester County Teachers' Institute, held this last week in West Chester. On Fourth-day Dr. Holmes made three addresses, his subjects being, "Association," "Habits," "Prophets and Prophecy." On Fifth- and Sixth-days Professor Pearson spoke on Eugene Field, Edgar Allan Poe, Paul Laurence Dunbar, Mrs. Stuart, Joel Chandler Harris and James Whitcomb Riley.

A lecture was delivered at the college on Fifth-day morning by Miss Mary W. Plummer, of Pratt Institute, Brooklyn, her subject being "Library Work for Women."

President Swain attended a meeting of the College Entrance Examination Board on Seventh-day, the 12th, at Columbia University, New York city.

Professor Hoadley led the college Bible Class on First-day morning. The subject discussed was "Betting."

Henry Wilbur was present at meeting and favored us with an impressive sermon. He chose for his text "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you."

The first meeting of the Young Friends' Association was held on First-day evening. President Swain presented his address, "The Educated Man and the Social Problems," which he delivered last summer at the Congress of Arts and Sciences held in St. Louis. H. S. T.

FRIENDS' ASSOCIATIONS.

SWARTHMORE, PA.—The regular meeting of the Young Friends' Association was held in the college reception room Eleventh month 13th, 1904. Five delegates were chosen to attend the General Conference at Trenton Twelfth month 10th, 1904, and a general invitation was extended to all interested.

President Swain read his paper on "The Educated Man and Social Problems," which he gave at the Congress of Arts and Sciences at St. Louis. He said that true culture is not exclusive, but is best obtained in society, true culture, not aristocratic, but democratic. He then went on to outline the educated man's two principal duties: first, to find out God by all the avenues open to him; second, to love his neighbor as himself. The present social improvements indicate that he is beginning to do his duty. He settles disputes and difficulties between capital and labor by three peaceable means: conciliation, arbitration and law. The modern scientific organized charities investigate the needs of the poor and satisfy them, not only by giving alms, but by giving friendly advice, by helping them to find work, thus not making them more dependent, but aiding them to use the powers they have. In the prisons there is a new movement toward giving prisoners personal, individual treatment instead of herding them into classes and treating them as such.

It is the educated man's duty to acquire the full fruition of the cultivated man, and, as his opportunities are greater, his responsibilities are proportionally greater. He must remember that all classes of men are his brothers. After a brief silence, the meeting adjourned. LIDIE MACFARLAND,

Y. F. A. Secretary.

METEOROLOGICAL SUMMARY FOR TENTH MONTH, 1904.

Mean barometer	30.128
Highest barometer during the month, 7th	30.565
Lowest barometer during the month, 21st	29.358
Mean temperature	54.8
Highest temperature during the month, 11th	83.
Lowest temperature during the month, 31st	31.
Mean of maximum temperatures	63.4
Mean of minimum temperatures	46.2
Greatest daily range of temperature, 18th	30.
Least daily range of temperature, 13th, 20th	8.
Mean daily range of temperature	17.3
Mean temperature of the Dew Point	39.9
Mean relative humidity, per cent.	64.5
Total precipitation, rain, inches	4.03

Greatest precipitation in any 24 consecutive hours, 2.35 inches of rain, on the 21st.

Number of days on which .01 inch or more precipitation, 7.

Number of clear days, 18; fair days, 8; cloudy days, 5.

Prevailing direction of the wind from southwest.

Thunder storms on 6th, 12th, 21st.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 63.5° on 21st.

Minimum of the wet bulb thermometer at 8 a.m., 28.5° on 31st.

Mean of the wet bulb thermometer at 8 a.m., 45.5°.

Maximum of the wet bulb thermometer at 8 p.m., 63.5° on 11th.

Minimum of the wet bulb thermometer at 8 p.m., 34° on 27th.

Mean of wet bulb thermometer at 8 p.m., 46.5°.

Mean of wet bulb thermometer for this month, 46°.

NOTE.—The means of the daily maximum and minimum temperatures, 63.4° and 46.2°, respectively, give a monthly mean of 54.8°, which is 2.4° below the normal, and 3.2° less than during the corresponding month in 1903.

The total amount of precipitation for the month, 4.03 inches, is 0.29 inches more than the normal, and 3.19 inches less than fell during Tenth month, 1903.

There was heavy white frost on the 29th, and a killing frost, ice, on the 31st. JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Tenth month 31st.

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

Philadelphia.—

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.; First-day School, 2.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 11.00 a.m.; First-day School, 9.45 a.m.

Merion, 10.30 a.m.—Visiting Friends are conveyed free of charge by hack

(Continued on page 751.)

Royal Baking-Powder-Risen

foods—light, delicate hot-biscuit, hot rolls, doughnuts, puddings and crusts—are not only anti-dyspeptic in themselves, but aid the digestion of other foods with which they assimilate in the stomach—the joint, the game, the entree—important parts of every meal.

Royal Baking Powder makes the food finer flavored, more tasty, more healthful.

ROYAL BAKING POWDER CO., NEW YORK.

CALENDAR OF MEETINGS.

(Continued from page 750.)

from Narberth Station, on the main line, P. R. R.

New York City.—
East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues); 11 a.m., 3.30 p.m.

Brooklyn.—Schermerhorn Street (between Smith Street and Boerum Place); 11 a.m.

Washington City.—
1811 I Street, Northwest; 11 a.m.

Chicago.—
Athenæum Building (26 Van Buren Street, near Wabash Avenue); 11 a.m.

11th mo. 18th (6th-day).—Mansfield, N. J., Young Friends' Association, at the home of J. Herbert Deacon.

11th mo. 19th (7th-day).—Short Creek Quarterly Meeting, at Short Creek (Emerson P. O.), near Mt. Pleasant, O. Ministers and elders, day before, at 2 p.m.

11th mo. 19th (7th-day).—Girard Avenue, Philadelphia, Young Friends' Association at the meeting-house at 8 p.m.

11th mo. 20th (1st-day).—Bible study meeting under care Young Friends' Association, Philadelphia, in meeting-house at Fifteenth and Race Streets, at 7.30 p.m. Subjects: "Prophecy," "The Prophets of Israel," "The Messages of the Prophets."

11th mo. 20th (1st-day).—Conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting house at Swarthmore, at 2.30 p.m. Subject: "Better Methods of Philanthropic Work." Speakers: Mary L. Walsh and Helen Foss, of the Organized Charity Work in Philadelphia; Naomi Gaskill, R. Barclay Spicer and Elizabeth Lloyd.

11th mo. 20th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of E. B. and G. A. Capron, 84 Brookfield Street, at 11 a.m.

11th mo. 20th (1st-day).—Cornwall, N. Y., Friends' Association, at home of Theodore Ketchum, at 3 p.m.

11th mo. 20th (1st-day).—Merion Meeting, Pa., attended by the Quarterly Meeting's Visiting Committee, at 10.30 a.m.

11th mo. 20th (1st-day).—Girard Avenue, Philadelphia, Junior Conference at 9.45 a.m. at the meeting-house; subject: "Christianity and the Growth of the Frankish Power."

11th mo. 20th (1st-day).—The Philanthropic Committee of Western Quarterly Meeting will hold a temperance conference at Doe Run Friends' Meeting House, at 2 o'clock. Exercises by the young people and discussion on a paper, "The Causes of and Cure for the Apathy on the Temperance Question." Ella Broomell will recite. ELLA M. PRESTON, Sec.

11th mo. 21st (2d-day).—Fairfax Quarterly Meeting, at Washington, D. C., at 10 a.m. Ministers and elders Seventh-day before, at 3 p.m.

11th mo. 21st (2d-day).—Centre Quarterly Meeting, at Grampian, Pa., at 10 a.m. Ministers and elders 7th-day before, at 3 p.m.

11th mo. 23d (4th-day).—Stillwater Half-Yearly Meeting at Richland (near Quaker City, O.). Ministers and elders, day before at 3 p.m.

11th mo. 24th (5th-day).—Bucks Quarterly Meeting at Langhorne, Pa., at 11 a.m. Ministers and elders, day before at 11 a.m.

11th mo. 26th (7th-day).—Blue River Quarterly Meeting at Clear Creek (two miles from McNabb), Ill., at 10 a.m. Ministers and elders, day before at 2 p.m.

11th mo. 27th (1st-day).—Horsham, Pa., Young Friends' Association.

11th mo. 27th (1st-day).—Hopewell, Va., Young Friends' Association.

11th mo. 28th (2d-day).—Warrington Quarterly Meeting at Pipe Creek (half mile to Union Bridge), Md., at 10 a.m. Ministers and elders, Seventh-day before at 2 p.m.

11th mo. 29th (3d-day).—Burlington Quarterly Meeting at Trenton, N. J., at 10.30 a.m. Ministers and elders, day before at 10.30 a.m.

11th mo. 30th (4th-day).—Southern Quarterly Meeting at Camden, Del., at 11 a.m. Ministers and elders, same day at 9.15 a.m.

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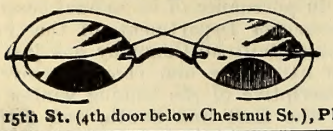
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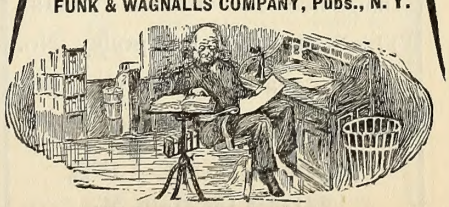
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With his little thin queue, think you?

—*Margaret Johnson, in St. Nicholas.*

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CONTENTS OF THIS ISSUE.

GOOD WORDS—XLIX., ... 769
THE FAR COUNTREE 769
CHARLES WAGNER AT SWARTHMORE, (Illustration), ... 769
ONE ELEMENT IN THE COLLEGE STUDENT'S "SIMPLE LIFE" 772
THE PASSION FOR PERFECTION (concluded), ... 774
SAVONAROLA, Christian History Lesson.—No. 44, . . . 775
EDITORIAL:
The Bounds of Our Circumstances, . . 776
Notes, ... 776
CURRENT EVENTS, ... 777
BIRTHS, MARRIAGES, DEATHS, ... 779
NOTES, ... 780
CLASS IN PHILANTHROPY, ... 780
PEACE DAY, ... 780
COMMUNICATIONS:
Swarthmore's Influence; Neighborhood Guild Work in Philadelphia; Independent Voting, ... 781
ISAAC W. BUTTERWORTH, ... 782
EDUCATIONAL CONFERENCE IN PHILADELPHIA, ... 783
FRIENDS' ASSOCIATIONS, ... 784
MISCELLANEOUS:
American Success; A Dream of a Dead Face (verse); Oxford (verse); Effect of the War on the Japanese Christian Churches, ... v
CALENDAR OF MEETINGS, ... vi

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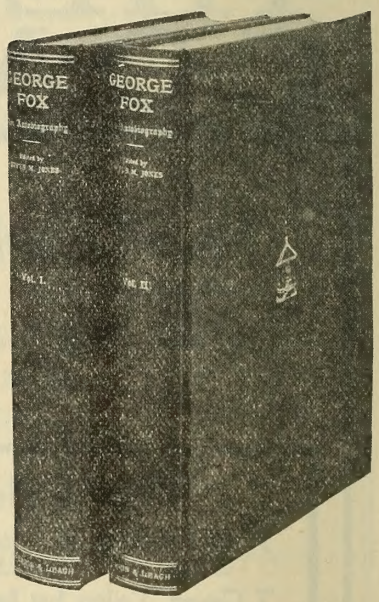
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PHILADELPHIA, TWELFTH MONTH 3, 1904.

Volume LXI. Number 49.

GOOD WORDS.—XLIX.

May we not say that the true Quaker is passive in soul until energized, until made active by the workings of the Spirit? His great aim should be to think more of the work of the Most High, in him and through him, rather than to strive and cry and make much effort to "work for God." It is power, not effort, that is needed.

FRIENDS' QUARTERLY EXAMINER.

Editorial in issue of Tenth Month, 1904.

THE FAR COUNTREE.

We traveled, just we three, to that fair 'morrow,
That we so oft had heard of; where the sorrow
To-day is full of, has no part, and trouble
Is stranger to the soul: where pleasures double,
And thoughts unspoken are melodious chimes.

We traveled, till we reached the sought-for station,
And found the Goal,
Where Peace and Love have wrought their culmination
Within the Soul.

No longer was there need of Asking Prayer,
The soul had found from storms its glad release,
And what we sought for here, had found us there—
The Mighty Power—Sweet, enduring Peace.

We found no ostentatious spread of gladness,
We felt but in our souls a pure delight,
There was no hint of ought we knew as sadness,
We found, in all, that only Love was Right;
And only Love eternal,
Love infinite, supernal,
And Peace, the child of Love, the Prince of Might.

—*Harry M. Robinson*, in *Messenger of Peace* (Baltimore).

CHARLES WAGNER AT SWARTHMORE.

[An address by Charles Wagner, author of "The Simple Life," at Swarthmore College, Tenth month 14th, 1904. Reported for and published in the *American Friend* for Tenth month 27th. Published here by arrangement with the *American Friend.*]

First of all, let me give you an explanation. My English is not completely six months old, and you may think of me as a young Englishman who speaks to you, and if he makes mistakes—laugh! Because I don't like to look at a heavy meeting, and if I make mistakes, I have the consolation to see you laugh and see you be happy. (Laughter.)

When I came in to your Friends' meetings to this silence, so full of contemplation, so thoughtful; this speaking without any service, this plain speaking where every least and greatest one was concerned, I feel myself a Friend also; and I discover that you in your Society have things to teach which I, too, believe in, and every day when I meet with Friends, either in Philadelphia or in Boston or elsewhere in America, I feel a kindly spirit; I feel at home with you. So it is not as a stranger; it is not a Parisian—a Frenchman —a man from a far continent, you have called to speak to your young people, your students here; it is a man of your own family.

The prime requisite of an instructor is a deep and warm desire to learn more, so that he can teach you and your children. It is the rule of life to learn and to teach; to give and to receive. That is all I have come for, and I offer what I have; I offer the best I have; I offer the reserve of my experience, of my thought, of my strugglings, for I have had hard struggles in my life; and I will express here in this meeting, in which I see so many young people, young girls, young boys, and their parents and teachers—I will express some ideas which I think will be useful for you.

I trust I will be led. Every man needs to have an ideal. Ideal is an object of first necessity. We often have a measure of what is of first necessity in a well ordered society—air, light, space, talk, house, birth. Before all this, man, for being a man, needs to have an ideal; and without ideal the rest is loosed—is nothing. So I say to the young people beginning life, you need, first, to have an ideal, and this ideal may be, ought to be, an ideal of simplicity; and the ideal of simplicity for man is to become a man, nothing other.

There are young people who have the ideal to become physicians; others have the ideal to become good teachers; others have the ideal to become mothers of children, and others have other ideals. It is well; but let me tell you, if you will be a physician, you have to learn many things about the constitution of man, the sick man, the healthy man, you have to learn; but then if you will be a physician, a really learned physician, after all your examinations, if you are only a physician and not a man, or if you are first a physician and only after that a man—a feeling man, a warm-hearted man—you will be a bad physician. The first condition for a good physician is to be a man first, and when he comes to a sick man he will not only look at the sick man's eye, at the case of sickness, because it may be very interesting and may be a case of great importance for a physician, but he will look at the sick man lying there, at the fellow man, the suffering fellow man, and he will understand his task not only by his knowledge as a physician, but by his feeling as a man, as a father, or as a son; and he will do him good, and will perhaps cure him; or if the man cannot be cured by the physician he will make him feel the human heart which throbs when he shares truly the destiny of another man, and he may come into any chamber of a sick man and sit down by the bed like a messenger of the Lord God, a center of thought, a center of light, and not only to say he has

nothing to do, or he has that and that to do; he must come as a man, and a true man. To be physician we have first to be men.

Now, if you will be a teacher, say a teacher of language—and there is nothing more interesting and really charming than the older language in these times, in these hurrying times—it is a good thing to come back to the calm and quiet and to meet an old psychology in books rather than the troubled psychology of these times. If you will be a teacher, then, of language, very well; but you have to be, first, a whole man, and not a philolog, not only a rehearser of old sentences: if you will understand old books—maybe old books of the ancient Greeks, Romans, Hebrews, of the old prophets—you must be first a man, a living man; you must be a soul; you must be a heart ever warm in contact with the spirit of the past; and if you would be the best teacher, the best Latinist, or know Greek well, you will have to be a man with a soul, with a heart, otherwise you would never understand the old blind singer, Homer; you would never understand the prophecies of Isaiah; you would never understand the Psalms; you have to be a man for all of this and bring the cords of your heart into contact with the inspirations of the old texts; you have to bring your blood, you have to bring your flesh in contact with the dust of the old pilgrims, and if you cannot do it you will be a dry teacher and a dead teacher of dead languages and not a living teacher of language expressing living things and living souls, of immortal language in which immortal souls speak.

In everything remember, young people, young girls and young boys—in everything remember first you have to be men. If you will be an engineer, an architect, building houses, churches, you have to know the nature of stones, iron, all the material used for building houses; you have to know not only the laws of equilibrium, you have to know not only the very laws of beauty, the lines and works of ancient architects, but you have to be a man, because, if you have to direct men and to help men and you know only machinery your efforts will be useless, and you will have in your way an insuperable difficulty, which will balk your best determination and your fine scholarship. You will be working with the souls of your fellow men and you will hurt them like a wound; yours will be an imperfect rule, and you will never get the result. So I say the beginning of working out an ideal is to learn to be men, to be men first of all.

Now a man is prepared for life by hard—often very hard—preparations. A man is like iron put in the fire and then worked over between iron and iron, and that can be called the difficulty of the beginning. There is no rock to work into firm and solid character in a young man or a young girl if we have only, in the beginning of life, good times and happiness and all kinds of delightful things. Don't misunderstand me. I am for enjoyment. I stand for joy in all life. We need sunshine, we need life, we need the bright ray of stars in the darkness of this earth, and those who have a conscience which speaks against joy, and whose religion is shadowy and dark, are not in a good way. We have to teach, to preach, to speak to the soul joy—joy is the sign of confidence in God, joy is the sign of good-will, joy is the sign of brotherly feeling, and we shall have souls of sunshine, smiling spirits, and not shadowy faces and dark spirits and minds. But what is to be attained is real joy, the higher joy, the joy of the higher life, and not the joy of a lower existence with a lowering of ideals, the joy of conquest as the result of fighting in the most difficult battles of life; so I say young people must know among the first laws of life that character, that their high mind and real human feeling, can only be attained as a result of often difficult circumstances in our lives.

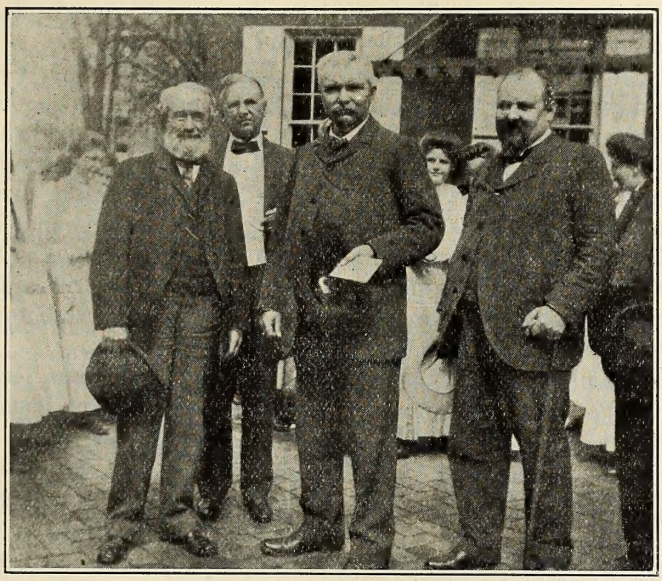
I would I were able to express to you in a more accurate language all that I have said to you. Now I must go on to another subject.

There is for young people an old difficulty: it is to be true to their own inspiration, to the inner voice, to what we may call the personality in us. Young people have often a certain obstinacy (it is personality), and they persist in the beginning with an obstinacy which hinders them to understand, to hear, to receive advice; and this is one of the sad things of this time of life. It is one of the experiences of mature age to recognize this difficulty, to avoid this fault and to warn them from it. They cannot hear us; between their interests and us there is a distance and often an abyss. We call, and they cannot hear; we make signs and they cannot see; they have, as the old prophet says, eyes and cannot see, ears and cannot hear; and it is very often an illustration of pride, of self-contentment, hindering young people to be rich by the experience of others.

We have to be humble; we have to bow before God; we have to be careful to not lose any opportunity for learning and for receiving; but if young people are too much receptive, if young people accept with too great facility all directings, all leading, the advice of this one and that, there is a danger of losing the most important factor of life; that is, the originality of every man; and here is the great evenness, to be modest, to be able to learn, really to hear, really to accept, to have the mind of a saint and dare to be ourselves, to be true to the inner voice. That is a very difficult stand, and this difficulty is not to be avoided by any one. What may be the result of such action, whatever may be the exterior arrangement of life, whatever may be the school, this difficulty has to be avoided by ourselves; and I say to young people, be very modest, be kind, be ready to hear, be ready to learn tradition, the experience of others, inspirations of the past, to have regard to the wars and fightings and sufferings of our forefathers, to receive the treasure we have, to be respectful. Respect and admiration is a sense of soul by which the light of truth comes to us; it is for young men like to a flower, the power of receiving air and light from above; and young people having that sense of admiration, having the deep feeling of the value and of the authority of those who have art, who have science, who have some message, such young people are enabled to greet

with deep and warm heart, and with joy, with happiness, every man and every woman in whom worth is. Young people not having the sense of moral, intellectual and religious responsibility, not having the capacity to look above and be humble, are without that guide and stay the greatest of all. They are children more by neglectfulness than as scholars and disciples. Such young people have blocked and closed the doors. The light of heaven, the light of science, the light of God, the light of knowledge, comes down upon our spirits. So I say to them, be modest, be kind, be ready to receive and have the feeling of men; then you will be men.

But be careful, be careful, and trust thyself. Every man of us is an especial agent of God, and like a mirror, wherein are revealed the imaginings of his own heart. Let us preserve that heart in its infantile purity. God has given to each of us his own imprimatur and signature, and called each of us by his own name. You are not an example of a race; you are an individual soul. That distinguishes man from inferior animals, which are only examples of the race. No man is a copy; the Everlasting Painter has painted the features and face of every man of us. We are not copies, and we have not to be merely copies of what has been before and in the old times; we have to dare to have our own face, our own physiognomy. We are forces of God, creators, original creators; and nobody can fail to realize that this picture —this physiognomy—he has received by the express will of God.



Isaac H. Clothier Charles Wagner Professor Koenig John Wanamaker

From a photograph taken in Race Street Meeting-House yard at the close of Fourth-day meeting which Charles Wagner and his companions had attended.

Be careful, be silent, kind, modest; but hear and listen to the inner voice; hear and listen what it still says to you and you, children and scholars of Friends, not only you having this great educational privilege, but those who have the doctrine and the belief of the inner light—of that inner light which is the most precious treasury of every man—I would plead you to never forget, to never lose this teaching which can make you firm, stable characters. And we need characters! In this world nothing is more rare than real character. In this world you find ninety-nine men who have the pride of their own person and of their own personage and only one real character, modest but firm, and to whom, if he knows simply that he has two sides of truth, he never fears anybody and conceals nothing, but speaks the truth, saying, "Yes," if he believes yes, and saying simply "No" if he feels that he should say no, even if he would have the whole race against him.

Now I will finish at the ending up. We are all children of our God. Perhaps here in the city may be men saying, "Mr. Wagner, you have written a book called 'Simple Life,' and a book on America. Do you truly think, now you have seen America, that the simple life—what you hold as simple life—may be put into practice and become a reality in this our industrious country of America? Have you seen New York, Mr. Wagner? Have you seen the sideshows of New York? Have you seen it in the morning, and have you seen the night of people—the night of smoke?" Yes, I have seen all these things and I believe that simple life is not only possible but necessary in America—in our country. We work much in this time. But, I am afraid, we perhaps have worked against ourselves. I am afraid our civilization as it is now may be really dangerous to man's soul, because the place of the soul is not to be found. And when I look at our cities and at the smoke of a Pittsburg; when I look at the tremendous cities in which the poor children have not air to breathe, nor light to look at, nor space for playing; when I look at those tremendous wastes of life which we call our modern gigantic cities, it seems to me I look over a wilderness — a sunburned and endless dry wilderness, in which is no place for the soul—the feeling heart of man, in which is only stone and iron, and no real blood to rejoice the eye of man, and in this wilderness the soul of man is but one dream, a drop of heavenly water, a drop of fresh, life-giving water for making a flower fall, a flower of happiness.

Ah! simple life; it is what we need in this time—noble life towards which we have to come back, like the pilgrim; tired, hungry and dusty, he tried to find a well of water, like a child having gone astray, and all over the world he sighed to come to the father-heart, to the mother-heart. We, in this hurried and overworked time of civilization, are crying for simplicity.

Not only we are ripe for simplicity, but there is no country, no nation to compare with yours in America for being able to have simplicity. Simplicity is one of your oldest and your best and your most sacred traditions. When I am in Philadelphia, in Independence Hall, it seems to me I have come into a sanctuary; and I look at your grand ancestors, the Pilgrim

Fathers, Washington, Benjamin Franklin, Lincoln—old, gray, but simple. Plain, nothing sacrificed to exterior, but all true; and when I hurried a fortnight ago to Washington, in the White House, the home of your President, no exterior dwelling, but only the moral character of your nation, of your democracy—I found in this house your President, the man who is the center of your national life and your democracy now, who is strong, and has more interest, I claim, than any power in the old lands; I found him simple, one of the greatest men in his time and without any aristocracy. (Applause.)

I believe that from this land of simplicity—that is the stronghold of simplicity—if simplicity would be spread all over the world it would be powerful, it would be due to your great ancestors—you ought to maintain simplicity and to have it in this present time; and all this noising, all this running, will go on and we will have peace; we will be quiet; we will think about ourselves; we will find ourselves again, and we will become men; and that is why I have come over here, and also (speaking very imperfect English) I have come here because I feel it was my duty to come among persons, not only to speak to them, but to look at them and learn by them, because we are all citizens of the world, we are all earners, and we need each other. Now I have only to thank you for your sympathy this evening, and to leave you with this impression of happiness to speak to you and to your children about the most important concerns in human life. (Applause.)

ONE ELEMENT IN THE COLLEGE STUDENT'S "SIMPLE LIFE."

[An address by Professor William I. Hull before Swarthmore College students and others, Eleventh month 20th, 1904.]

A critic of Charles Wagner's "Simple Life" has said that its message may be summed up in the two words, "Remember," "Forget"—remember the good and pleasant things in life; forget the evil and unpleasant ones.

I have wondered if you, my college auditors, have ever struck a balance between the good and the evil in your college environment, and have resolutely set yourselves to remembering the one and forgetting the other.

A great deal has been said of the stress and burden of the strenuous life men lead in this our industrial age and laborious land; and a great deal has been said also of the quiet seclusion of college halls, where life is supposed to glide placidly along as if within the protecting shadow of rugged cliffs before the leap into the rapids and cataracts of later life is taken. Now I believe that undue and misleading emphasis has been laid on both the storm of later life and the calm of college days; or, rather, that the blame for the storm and the credit of the calm have been shifted from the individual, where they properly belong, to the place of abode or the era of life, where they do not belong.

Shall our mature years be spent as though earth were in truth a vale of tears? Shall they be devoted to a struggle resembling that of a nest of vipers, where each one strives to writhe his head above his fellow's? Or shall they be passed in cheerful labor, whose object and result is to ennoble the soul rather than to depress the spirit or exalt the head? This choice will soon lie with you.

Shall college years be spent in gloomy disappointment or profitless frivolity, or shall they be a joy in themselves and a preparation for a larger, fuller life through all the vast hereafter? This choice, too, is yours, and it is yours now; but, students of Swarthmore, it will not long be yours.

To one who stands on the threshold of college life, four years seem a long and generous span; but time flies fast, and ere we are aware the senior year has come and gone and college days have sped for us, leaving us with gratitude or regret for opportunities used or lost.

When the Duke of Wellington came back to Eton, after his name had become a household word throughout the civilized world, he walked through the old quadrangle, and, looking round affectionately upon its ivy-covered walls, exclaimed: "Here is where I learned the lessons that made it possible for me to conquer at Waterloo." And this is the testimony of many another veteran alumnus returning to his Alma Mater, scarred but victorious from the hard-fought battlefields of life.

But the important lesson for us to learn is, not that these victors had such and such opportunities at this or that college, but that they found and made good use of the opportunities that were there. A student gains from college life exactly in proportion to what he finds in it and gives to it. It has been well said that the picture of the universe painted upon the retina of the eye of Newton and of Newton's dog Diamond was the same picture; but what an infinitely different meaning it had for the two!

And it is not enough for us to recognize an opportunity when it walks up to us and bows; the best opportunities in life are more coy than this, and are found only after patient seeking. I do not mean that they are few and far between. They are, for college students, as numerous as the glow-worms which lighten the borders of our college paths in dewy evenings of autumn; but it is easy to pass them by unnoticed, or to miss the brightest of them lurking in the familiar sod.

Now, it is easy to urge that the golden opportunities of college life be found and used; but what I should like to do this morning is to say some words which might help you in this quest and effort. And it has occurred to me that one message of "The Simple Life"—"Remember," "Forget"—might be found applicable to college days. Remembering the good, forgetting the evil, are in themselves means of soul-development, just as truly as the assimilation of nourishment and the rejection of poison are the basis of our bodily growth. To remember the good and forget the evil will furnish the mind with microscopes and telescopes by which the best opportunities

may be found; and they will supply the soul with the sweetness and strength by which opportunities may best be used.

It is not merely a comely and pleasant *fashion* to be glad. There is a *gospel* of happiness and joy which should be preached side by side with the gospel of duty. And two of the commandments of this gospel of happiness are, Remember the good, Forget the evil.

Remember the sun-dial's motto: "I count only the hours that are serene," and the honey-bee's consolation: "Where I have not found honey, I have at least found wax." Forget the pessimist's complaint that there is a flaw in every statue, a rift in every lute.

Remember the beauty of these long weeks of Indian summer, the invigoration of day after day in winter, and the radiant charm of week after week in spring. Forget that we sometimes have three consecutive days of rain, and that it becomes necessary to wear rubber shoes.

Remember the unrivaled brilliancy of our sunsets, the magical crystalline beauty of our ice-storms, or the fleecy, blushing buds of cherry tree and apple orchard. Forget that our landscape does not include the snowy summits of the Alps, or the veritable castles of Spain.

Remember the exhilaration of outdoor sports, and the glow of health, the sound slumber, and the buoyancy of spirit which result from proper exercise. Forget the headache, or the cold, or the temporary check in that unspeakable blessing which is bestowed upon most of us—an abundant supply of good health.

Remember the courage and skill, the honesty and courtesy, of your partners or opponents in the games of life. Forget the unfair play or the roughness which you find, or think you find, on track or field.

Remember the comfortable seclusion of many studious hours, when you have gotten near to Nature's heart, or steeped your souls in the wisdom of ancient sages. Forget the transient disturbance of thoughtless people who whistle or sing in public corridors or slam their doors behind them.

Remember that your bookshelves and walls may be enriched at very moderate expense by accurate editions and faithful copies of the masterpieces of every age and people—by books and pictures which would have cost our fathers fortunes or have been unattainable by them. Forget that you cannot afford to buy first editions and canvases signed by the old masters.

Remember the intellectual stimulus and exaltation of soul which have come to you through a study of the works of master-minds. Forget the shallow wit and silly mockery which sometimes, even in college communities, greet evidences of devotion to scholarship.

Remember the bright idea or just observation which you have heard at table. Forget the rudeness of some table manners which should be better and which may improve under the influence of a good example.

Remember the glow of grateful appreciation in yourself and others which has welcomed the flashing out of a pure heart in the word or act of some Sir Galahad of your acquaintance. Forget the shock of pained surprise which may have come to you from one whose strength has not been increased tenfold by purity of heart.

Remember your parents' cheerful sacrifice of your presence at home, and the many good times and good things which every day brings to you. Forget that there are some pleasures or luxuries which you have neither time nor means to indulge in.

Remember that you may become, if you will, honored citizens of the glorious republic of letters, and that such a citizenship is a prouder and a higher one than that of the proud Romans of old. Forget that some members of a college society may not desire you as a colleague.

Remember that you can win, if you will, the respect and friendship of the best people whom you know; and that you can win, if you will, the accolade of knighthood bestowed upon a faithful student of their thoughts by the wisest and best of mankind. Forget that some element of uncongeniality with others may bar you from an artificial badge of temporary and superficial distinction.

Remember the frank words, the sunny smile, the friendly warmth, which you find nearly always in your friends and acquaintances. Forget the coldness or neglect which a moment of impatience may bring to you from them, or the unkindness of the very few people who deem themselves, or whom you may think to be, your enemies. It is an old and homely saying, but a true, and, I have found, a helpful one, that

> The world goes up and the world goes down,
> And the sunshine follows the rain;
> And yesterday's sneer and yesterday's frown
> Will never come over again.

Remember the hope, the triumph, the joy which have been given you for days and weeks at a time. Forget the wrong, the persecution, the hardship which you may have suffered for hours or minutes.

Remember that "he who trusts in all things high, e'en though he trip and fall, shall not blind his soul with clay." Forget that gloomy view of life which sees Satan dogging every human footstep, and all men seeking their lowest level.

Remember, with Emerson, that "that which befits us, embosomed in beauty and wonder as we are, is cheerfulness and courage. Shall not the heart which has received so much trust the Power by which it lives? May it not quit other leadings, and listen to the soul that has guided it so gently and taught it so much, secure that the future will be worthy of the past?"

Remember *now* thy Creator, in the days of thy youth, and the evil days will *not* come, and the years will *not* draw nigh, when thou shalt say, I have no pleasure in them. Do this, and thine age shall be clearer than thy noon-day; thou shalt shine forth throughout life as the morning; and thou shalt lie down in thy last sleep with naught to make thee afraid.

Thus, looking back over the needs of my own college life and thinking of some which may be pressing upon you, my friends and pupils, I have tried crudely to strike the balance for you between the good and the evil in college life, and to urge you to remember the one and forget the other. In conclusion, let me urge you to strike that balance more truly for yourselves, and in your quest for those opportunities which will bring you the most happiness and the highest development to follow faithfully the apostle's injunction: "Finally, brethren, whatsoever things are true, whatsover things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on *these* things."

THE PASSION FOR PERFECTION.

(Concluded from last week.)

"Carpe diem!"—the old Roman poet's injunction was faithfully interpreted by the Oxford philosopher. Make each of your days happy and serviceable. Why all this beauty in the humanity and nature round about us, save for daily joy and thanksgiving?

As surely as Wordsworth taught us to see "in common things that round us lie" the hand of the very God, and revealed, to us who love Him,

> "The earth and every common sight . . . .
> Apparelled in celestial light,
> The glory and the freshness of a dream,"

so surely does Walter Pater, in his lucid and tranquil prose-discourse waken us to fresh recognition of the vital beauty of daily life. We owe it to our best selves, this wise teacher held, to make "our own each highest thrill of joy that the moment offers us—be it some touch of color on the sea or the mountains, the early dew in the crimson shadows of a rose."

From the stimulating conversation of a thoughtful friend, from a lonely ramble beside some drowsy stream among October's drifting gold, from an evening of glorious music, from voyaging through strange seas of thought in the pages of some beloved and impassioned author—Plato, or Virgil, or "our sage and serious Poet Spenser"—from such precious experiences, Walter Pater would have said, let us glean such inspirations as may seem, "by a lifted horizon to set the spirit free for a moment"; for to Pater it was clear that "the service of philosophy, and of religion and culture as well, to the human spirit, is to startle it into a sharp and eager observation."

Did time permit I should like to show how Memory meant much to Pater, as much almost as it did to Charles Lamb himself; and how he would have us build for ourselves "nests of pleasant thoughts," through the wise cherishing of every noble sight or fine experience or memorable conversation or happy hour among books and music. But to return to my main theme. Walter Pater's golden book is his "Marius the Epicurean," the story of "a young Roman feeling his way in early life through the religions, the philosophies, the arts of the time of Marcus Aurelius." It portrays the young patrician Marius as a favored youth, serious and sweet and high-minded, seeking diligently and religiously after perfection of life, perfection of faith, perfection of friendship. To this youth of healthy, pure and vigorous character comes a great desire for richness and fullness of life. Marius moves across that strange old lost Roman world, a gracious and lovable figure, gathering to his heart whatever of noble and uplifting crossed his pathway, and with fine delicacy ignoring the evil and the gross. There is the pathos of immortal youth about Marius; it lingers with the reader like some fine fragrance, as of old lavendered linen, or of dead rose-leaves among the faded silks of our grandmothers in country attics; for with sure literary art Pater makes his hero die young, thus giving to his brief beautiful days the pathos of unfulfilled renown. Yes, this bright young life is cut down while yet the fair city of God, toward which the eager young eyes are directed so ardently, lies dreamily beyond the mists of the fast-fading pagan world. Confident that Love must triumph, Marius passes to where "beyond these voices there is peace."

This masterpiece of the Oxford teacher is a work of lasting beauty; the clear, bright style, so firm and chastened, so musical and gracious, will carry it down the years, and its pure message will touch hearts yet unborn. Are not its precepts in harmony with the best that Socrates or Plato taught, or that found enduring expression from those sinless lips "beneath the Syrian blue":

"Be temperate in thy religious motions, in love . . . in all things, and of a peaceful heart with thy fellows."

"Meditate upon children at play in the morning, the trees in early spring."

Choose "whatever form of human life may be heroic, impassioned, ideal."

Walter Pater's doctrines cannot be lightly spoken of or overlooked. Of immense purport do they become when we recognize that they convey anew those divine words: "I am come that they might have life and that they might have it more abundantly."

This book, "Marius the Epicurean," assuredly fulfills Milton's definition of a good book—"the precious life-blood of a master-spirit embalmed and treasured up on purpose to a life beyond life."

Twelve years have passed since I heard the living voice of Walter Pater; yet as I read in the white pages of "Marius," or the other volumes, I hear that voice again as on that far-off summer evening in old-world Oxford, "that sweet city with her dreaming spires," "the city where the Muses all have sung." I hear the rapt tones, the harmonious periods of his gentle eloquence, as he lectures on Raphael, celebrating, as always, Youth—this time a real youth, but none the less a brother in spirit to Marius the dream-youth of old Rome. That evening is one of the memories that cannot die!

So I have ventured to speak, inadequately as it must be, of these ideals of Walter Pater, the teacher

in old-world Oxford, to our little band of youth here in our own college, hoping it might urge to fresh consecration and renewal of chivalrous ideals.

Noble Englishmen have visited Swarthmore,—one very great, Matthew Arnold,—and then Hudson Shaw, John William Graham, Percy Bigland, and others; not least the Secretary of the English Peace Society; his memory is very fresh with us.

A sweet sincerity and earnestness they have had, one and all, characteristic of our Anglo-Saxon temperament at its best. In them all persists that Passion for Perfection of which Walter Pater was so splendid an exemplar.

What his teachings meant to his chosen students—and no one became his student without also becoming his friend—may be seen in the elegy for Walter Pater, written by his devoted disciple, the late Lionel Johnson, whose poem on Oxford I quoted earlier in my paper:

"Gracious God rest him, he who toiled so well
Secrets of grace to tell
Graciously . . . . . .
Half of a passionately pensive soul
He showed us, not the whole;
Who loved him best, they best, they only, knew
The deeps, they might not view . . . .
Calm Oxford autumns and preluding springs!
To me your memory brings
Delight upon delight, but chiefest one;
The thought of Oxford's son,
Who gave me of his welcome and his praise,
When white were still my days;
. . . . . .
Scholarship's constant saint, he kept her light
In him divinely white; . . . . .
Oh, sweet grave smiling of that wisdom, brought
From arduous ways of thought;
Oh, golden patience of that travailing soul,
So hungered for the goal!. . . . . .
Ended, his services: yet, albeit, farewell
Tolls the faint vesper bell,
Patient beneath his Oxford trees and towers
He still is gently ours:
Hierarch of the spirit, pure and strong,
Worthy Uranian song.—
Gracious God keep him: and God grant to me
By miracle to see
That unforgettably most gracious friend,
In the never-ending end."

JOHN RUSSELL HAYES.

SAVONAROLA.

FRIENDS' CHRISTIAN HISTORY LESSONS.—NO. 44.

Read I. Peter, iii., 8-22.

Suffer hardship with me as a good soldier of Christ Jesus.—II. Timothy, ii., 3.

The greatest of the mystics of the Renaissance and the greatest of the reformers within the Church was Savonarola, the Dominican monk of Florence. He lived and labored at the time when the papacy was at its lowest, in the hands of the infamous Borgias. Murder, lust and robbery were rife in and about the Vatican itself. The high offices of the Church were practically for sale to the highest bidder; to be wealthy or powerful at Rome was to invite assassination; no sin was so base that pardon and absolution might not be bought for a price; intrigue, violence and corruption were everywhere.

It was in 1481 that Savonarola came from Bologna to the monastery of San Marco at Florence. He was twenty-nine years of age, the grandson of a distinguished court physician and university professor of Ferrara. He had been at Bologna, and continued to be in Florence, a teacher of novices. His power over the young men led to an invitation to preach in public, in which duty he signally failed to arouse interest. The favorite preacher of the time was a polished scholar, with a fine voice and presence, who quoted from the classics and from the poets. Savonarola was abrupt and direct, depending mainly on the Bible for his references, and lacking altogether the airs and graces of the pulpit orator. Whenever people go to church, not to worship, but to be amused, the orator will be more popular than the prophet. Not being a success as a preacher in Florence, Savonarola was sent as a missionary to the outlying towns; and it was not long before he became a power throughout Northern Italy. His themes throughout the rest of his life were little varied. He announced that the Church was to be scourged, and that speedily, and that it was to be regenerated; this he repeated and emphasized again and again, until he brought down upon himself the relentless hate of the papacy. That, however, was far in the future. In 1489 he was recalled to Florence and began to teach in the convent garden. So many gathered to hear him that he was obliged to transfer his teaching to the church. "His three theses of judgment, regeneration, and that speedily, roused an extraordinary excitement, and the city began to be divided into the friends and foes of Savonarola" (Van Dyke). His preaching continued to be based on the Bible, with which he was thoroughly familiar. His method was a forced "spiritual interpretation," by which one could prove almost anything. The division of the waters in Genesis meant the separation of Jews from Gentiles, and the struggle of the passions against duty. The creation of birds and fishes meant the contemplation of higher and lower things. We are reminded by these interpretations of a similar tendency on the part of Friends, especially previous to the present generation, to force their own meanings into scripture passages. One may always use a scripture passage or anything else that may be available, to illustrate his meaning, but he has no right to assert that the passage he quotes was originally intended to convey his meaning, unless it is a very plain case.

The interpretations of Savonarola were wholly unreliable, but his meaning happened to be true and important, and the people flocked to him because of that vital importance. The great preacher was constantly visited by visions, and these had great power over his hearers. He seemed to be wholly without fear, preaching earnestly against evils in high places, and directly to those responsible for those evils. Being invited to preach before the Signory, he seized the opportunity to rebuke tyrants and unfaithful rulers. Lorenzo de Medici was "the uncrowned king of Florence," which may be interpreted into modern language by saying that he was the city boss, and,

(Concluded on page 782.)

FRIENDS' INTELLIGENCER.

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PHILADELPHIA, TWELFTH MONTH 3, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

"THE BOUNDS OF OUR CIRCUMSTANCES."

ONCE a year the Friends composing each monthly meeting are required to consider whether they are living within the bounds of their circumstances, and to send an answer to the yearly meeting in accordance with the facts, as nearly as they can be ascertained. Sometimes when the answers are read in the yearly meeting a concern is expressed that those whose incomes are large should live as simply and plainly as those who have little, in order that the latter may not be tempted to buy what they cannot afford. But is it not time that we were at least putting to ourselves individually a companion query to the one with which we are so familiar: "Are we careful not to enlarge the bounds of our circumstances at the expense of our neighbors?" Back of the question concerning the proper way of spending our money lies the question as to how we have acquired it.

During the past few months thousands of people have been reading in one of our magazines the story of "frenzied finance," and as they read they have condemned in thought the millionaires who added to their millions by inducing people of relatively small means to buy watered stock. But the crime of which these millionaires have been guilty would not have been possible if there had not been thousands who desired a large interest on their money, and who did not stop to ask whether this large interest could come to them except through the losses of others. It is a common saying that corporations have no conscience. Have individuals any more conscience when they are willing to place their money in the hands of corporations without knowing whether it will be legitimately invested or whether it will be used to wreck other corporations? Would it not be better to remain in moderate circumstances than to increase one's means in this fashion?

The man who needs to borrow money cannot afford to pay a large interest. Should one who has money to invest seek a larger interest than he would be willing to pay if it were necessary for him to borrow? It is true that there are many who are not able to earn money, to whom the difference between five and seven or more per cent. upon their capital is to them the difference between poverty and comfort; but the greater the rate of interest offered, the greater the risk, and again and again those who have sought such a relief from pinching poverty have been reduced to pauperism.

When the income from a man's business is more than enough to maintain his family in comfort he should ask himself whether those who are working for him and helping him earn this income are receiving their fair share of the profits? If he can conscientiously answer this question in the affirmative then he should ask himself how he can invest the surplus so that others may share its benefits with him. There are often ways of investing money in one's own neighborhood that will yield a fair income to the investor, and at the same time be of advantage to the neighbors who have no surplus; and when money is invested in this way the owner of it knows just how it is being used.

That large enterprises can be carried on only by some form of co-operation is self-evident; the problem of substituting healthy co-operation for suicidal competition can be settled only by great financiers who care more for the development of human lives than the accumulation of dollars. When this great problem of co-operation has been worked out, instead of the few who are looked upon as benefactors because they build libraries and endow universities, we shall have the many who save enough from a modest competence to build their own public libraries and gymnasiums and plan their own courses of lectures. Let us all see to it that in our hearts we desire no more than our rightful share of this world's goods, and if we feel that we are possessed of more than our rightful share, let it be our constant prayer that we may use the surplus wisely.

IN a recent address before the Massachusetts Teachers' Association, the Superintendent of Public Instruction of the State of New York, Andrew S. Draper, formerly president of the University of Illinois, urged that football should be purged from its attendant evils. After admitting the truth in the criticisms of football, that it is a sport which easily degenerates into professionalism, encourages real battle rather than open manliness, that loafing, gambling and drinking are too often its attendants, and that it

is too expensive for sport, and gathers more money than students ought to have to manage, he continued:

"Let us hope that the great universities will serve the good cause of physical prowess and strenuous sport in all the schools by saving the game. If they request, the rules will be changed so as to make the game less hazardous and unseemly. A university direction that none should represent it but a matriculated student in residence a year, would very nearly settle matters. . . . If beyond this it were distinctly understood that there is nothing in common between a university and a saloon, and that it is a crime for a boy to gamble on university contests, about all the grounds for the criticism would be removed."

By way of reinforcement of the plea of Superintendent Draper we may note the statement in the Chicago *Record-Herald* that thirteen deaths have resulted from football this season, and the number of serious injuries exceeds that of any year since the introduction of the modern college sport, 296 players having been reported as seriously injured.

The hope is expressed in many quarters that the coming winter may bring such radical changes in the rules of the game as public opinion is more and more loudly demanding.

It is interesting to note how Charles Wagner, the thoroughgoing liberal in theology, but with a universal appeal to men of the modern world whatever their "faith," would be regarded by those who stand up for the old theology and for evangelical exclusiveness as regards salvation. The Philadelphia *Presbyterian* says: "Much may be said in praise of his books, 'The Simple Life,' 'Youth,' 'The Soul of Things' and 'By the Fireside,' but their teaching, as well as his preaching generally, partakes more of an ethical-philosophical character than of the distinctly evangelical. . . . While there is much to admire and commend in what he writes and says, he would be more of a moving, transforming and vitalizing force if he made more of the atoning sacrifice of Christ, and of the regenerating power of the Holy Ghost." The Philadelphia *Lutheran* says: "This ethical preacher, this believer in what seems to us a species of natural religion, with Christ as its ideal rather than its heart and soul and life, was reared a Lutheran; but one of his biographers tells us that 'the world he loved and knew was not the world taught by the orthodox Lutheran pastor,' and if there ever was any real orthodoxy in him, it was soon dispelled by the liberal, rationalistic atmosphere he later imbibed. Seneca was his teacher too long to permit him to know the simple, joyous, uplifting faith that made Luther the great soul he was, and it is not to be wondered at that he should quote Goethe, Schiller and Shakespeare almost as often as the Bible, when he preaches. If he had retained his evangelical consciousness, with his deep insight into the shams and shows of the age, and his burning love for humanity, what a power he might have become! But it was not to be so." Can it be, then, that this is the final word on Charles Wagner, and that we who have fondly thought that we were wonderfully helped and uplifted, and that he *is* a power, have but deceived ourselves?

CURRENT EVENTS.

Reports received at the Foreign Office, Paris, show that fourteen treaties of arbitration have thus far been signed, which are practically identical with the French treaty with Great Britain. France has made six treaties, namely, with Great Britain, Italy, Spain, the Netherlands, Sweden and Norway and the United States. The other treaties are those of Italy with Great Britain, Denmark with the Netherlands, Portugal with Spain, Germany with England, Portugal with the Netherlands, Russia with Belgium, Great Britain with Switzerland and the United States with Switzerland. A dispatch from Berlin states that a Franco-German arbitration treaty is a possibility. The *Bourse Gazette*, St. Petersburg, in view of the construction of the Panama Canal, urges the negotiation of a commercial treaty with the United States. Against these influences that make for peace we have reason to believe that Germany is selling steamships to Russia, and that a secret agreement has been made which enables Russia to withdraw her troops from the German border and use them against Japan.

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Wayland H. Smith, of Los Angeles, secretary of the Liquor League, has recently visited five Indian reservations lying due east from San Diego, Cal. He states that all the pleasant valleys have been occupied by white settlers, and that the Indians are living among rocks on which "crops could be as easily raised as on a slate roof." Two or three acres of arable land among these rocks has to furnish sustenance for fifty Indians, and when their poor little crops do come up they are often destroyed by the white settlers' hogs. These Indians live in brush and grass tents, have little clothing and no shoes, though it is often bitterly cold in the mountains. At the time of Smith's visit they had absolutely nothing to eat but acorns.

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At a recent meeting of the New Century Drawing Room, Philadelphia, under the auspices of the National League of Women's Organizations, Senator Dubois, of Idaho, spoke upon the political power of Mormonism. He asserted that polygamy is still quite general among the Mormons, and that in four States of the Union no one can be elected to office who is opposed by the Mormon hierarchy. The Senator said

that it is all-important for the women of the United States to continue their fight against polygamy, and predicted an honest and sincere resumption of the Smoot investigation by Congress.

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What is described as "the largest number of communicants of one Church ever gathered together for conference in Christian history" met in St. Louis recently at the International Missionary convention of the Disciples of Christ. Says a correspondent of the New York *Sun:*

The delegates present numbered about 16,500 . . . and nearly every land where the Gospel has been preached was represented. Reports showed substantial gains during the last year in all departments of work. In the foreign field there is now a total force of 700 missionaries and native helpers, 30 mission schools, and 17 hospitals. The total receipts for foreign missions for the year amounted to $378,403. In the entire Church, as the official statistics showed, there is a present membership of 1,233,984, a net gain during the year of about 40,000; 11,162 churches in this country, with 6,631 ministers. The total amount contributed for missions and benevolences for the year was $1,321,105. Adding to this the local work of the various churches showed an average contribution of $6.25 per member. This is remarkable in view of the fact that the Christian Church in its present organization is less than one hundred years old.

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Some years ago the Westminster Confession of Faith was made a part of the charter of the Union Theological Seminary, of New York, and the members of the Board were obliged to sign the charter. At a recent meeting of the Board the directors voted to cut this out, and to fall back upon the original charter obligations of the seminary in reference to the qualifications of directors and professors. This does not alter the attitude of the present members of the Board toward the Presbyterian Church, but allows a larger liberty in the selection of teachers. In connection with this change in the charter it is announced that Morris K. Jesup has given the seminary $120,000 for the establishment of a professorship of preaching, and that the widow of William Earl Dodge has given a like sum for the establishment of a chair of applied Christianity.

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The Committee of Seven to formulate a plan of campaign for the election of independent Councilmen in Philadelphia has held its first meeting, but has as yet taken no definite action. To aid in the work of municipal reform a Committee of Fifteen, composed of leading clergymen of the city, has prepared an appeal for the enactment of a personal registration law, which will be sent to every member of the Pennsylvania Legislature. In addition to this, six members of the committee went to Harrisburg and urged Governor Pennypacker to use his influence to secure such a law. The Governor replied that he did not believe there was much fraudulent registration, but that he was inclined to favor personal registration on general principles.

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According to the decision of the counsel employed by the New York Teachers' Association, to determine whether or not a teacher can lawfully be disciplined for striking a scholar, any teacher, principal or assistant principal in Greater New York has a legal right to inflict corporal punishment upon an unruly scholar, provided the punishment is not inflicted in a brutal manner. The bylaws of the Board of Education prohibit the use of corporal punishment, but it is asserted that this prohibition is illegal, and, therefore, null and void, as the penal code gives a teacher authority to restrain or correct a child, provided that the "force of the violence used is reasonable in manner and moderate in degree." As many teachers in New York have been fined during the last two years for striking pupils, it is believed that an attempt will now be made to recover this money. A test case will be tried in the near future.

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Judge Lindsey, of the Denver Juvenile Court, has been re-elected by a plurality of more than 50,000 votes. Florence Kelley, secretary of the National Consumers' League, writes:

This insures to the children of Denver the continued care of the man who secured the Colorado law that any adult contributing to the delinquency of a child is himself a delinquent, and may be punished by fine or imprisonment, or both.

No one has ever brought to light as Judge Lindsey has done the extent to which men and women profit sordidly by the tempting of children. Junk dealers buy stolen goods of them, cigarette dealers and saloon-keepers sell wares to them, telegraph and messenger companies send them to infamous places, low theaters will sell them tickets. And in most communities the thoughtless public acquiesces when the children are punished. Judge Lindsey places such young offenders on probation, and with them the parent whose neglect may have made the children easy prey. But for the sordid men and women who have profited by the temptation of the children there are fines or jail sentences.

How is it that a judge who encounters such powerful political forces as the saloon-keepers, the cigarette trust and the telegraph companies can be elected by such pluralities? It is because he has the good fortune to live and work in a city where women vote. The defender of tempted children is kept permanently in office by the votes of the mothers, the teachers, and the other intelligent women of Denver.

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When Prince Mirsky presented the Zemstvo memorial and resolutions to the Russian Emperor, the latter was so deeply impressed by the contents of the documents and the character of the signers, that he expressed the desire to receive personally a deputation of four leading members. When these visited him he listened attentively and asked many questions. The news that the delegation had been given an audience created a tremendous sensation in Russia, and has aroused the hope that Nicholas may grant his subjects the constitution and parliament which his grandfather had planned before he fell by the hand of an assassin.

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John S. Kennedy, the banker, who ten years ago gave the money for the erection of the imposing United Charities Building, at Twenty-second Street and Fourth Avenue, New York, has made an endowment to the School of Philanthropy, conducted under the auspices of the Charity Organization Society, which will bring that institution a permanent annual income of $10,000 or more.

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With conditions so far as the great mass of workers is concerned practically unchanged, the textile

strike in Fall River, Massachusetts, involving nearly twenty-six thousand operatives, has reached the nineteenth week of its continuance. The cotton mill owners once a week throw open the mill gates and invite such of their former employees as are willing to work for wages 12½ per cent. less than they formerly received to return. No considerable number are as yet attracted in this way.

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A project for applying the American scheme of free land for settlers in Siberia in order to attract colonization from the congested districts of European Russia is attracting much favorable comment. The plan as proposed follows closely the American homestead system.

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The director of the observatory on Koenigsstuhl Mountain, near Heidelberg, Germany, has discovered a new planet of the thirteenth magnitude by means of a celestial photograph.

BIRTHS.

GARRETT.—At Swarthmore, Pa., on the 20th of Eleventh month, 1904, to Albert N. and Ethel V. Garrett, a son, who is named Albert Nicholson Garrett, Jr.

KINKEAD.—At Paterson, N. J., Eleventh month 24th, 1904, to William Lloyd and Amy Thorn Kinkead, a son, who is named Edward Maxwell.

MARRIAGES.

PIM—FOULKE.—At the home of the bride, in Gwynedd, Pa., under care of Gwynedd Monthly Meeting of Friends, Abigail Walton Foulke and Richard Penn Pim, of Philadelphia.

PYLE—THOMPSON.—At the home of the bride, in East Marlborough, Pa., on Eleventh month 24th, 1904, under care of London Grove Monthly Meeting of Friends, Alice N., daughter of Joshua Thompson and wife, and John H., son of Evan and Amanda Pyle.

WISTAR—PARRY.—At the home of the bride's parents, Riverton, N. J., Eleventh month 7th, 1904, Clayton Newbold Wistar, son of Josiah and Mary Ann Wistar, of Salem, N. J., and Alice Parry, daughter of Charles and Anna M. Parry.

DEATHS.

BURROUGHS.—At Baltimore, Eleventh month 16th, 1904, Elizabeth, wife of the late Jacob Burrough, and daughter of the late Samuel and Ann Griscom, of Reading, Pa., in the 90th year of her age; a member of Baltimore Monthly Meeting.

KINKEAD.—At Paterson, N. J., Eleventh month 25th, 1904, Edward Maxwell, infant son of William Lloyd and Amy Thorn Kinkead.

LONGSHORE.—At Friends' Home, Newtown, Pa., Eleventh month 21st, 1904, Abdon B. Longshore, aged 83 years and 3 months; a lifelong member of Makefield Monthly Meeting, and for several years an elder.

PANCOAST.—Suddenly, Eleventh month 7th, 1904, Mary Horner Pancoast, widow of Caleb C. Pancoast, in the 61st year of her age; a member of Woodbury Preparative Meeting, Woodbury, N. J.

PHILLIPS.—At her home in West Chester, Pa., Eleventh month 16th, 1904, Annie Wright Phillips, widow of Joseph B. Phillips and daughter of William and Phœbe Wright. She was a member of Baltimore Yearly Meeting.

Annie Wright Phillips, youngest and last-surviving daughter of the late William and Phœbe (Merman) Wright, was born at "Woodburne," the home of her family, near York Sulphur Springs, Adams County, on Eighth month 25th, 1826. Her parents were members, as she always remained, of Baltimore Yearly Meeting of the Society of Friends. They were both people of high intelligence and steadfast devotion to principle. This was signally shown by their activity in the cause of the oppressed, their house being the chief station of the "Underground Railroad" in Adams County. To this work their daughters gave themselves with earnest enthusiasm, thinking less of the risk and danger of it than of the noble privilege that it was to succor the oppressed and retaining in their minds almost innumerable anecdotes and stories of their experience.

The force of circumstances and her own affectionate nature made the life of Annie W. Phillips one of devotion to those around her. A born nurse, with untiring tenderness she cared first for her father and then for her mother, long an invalid. After the death of the latter, she married, Sixth month 20th, 1876, Joseph B. Phillips, a native of Chester County, and with him removed to Traer, Tama County, Ia. By a pathetic fatality, he became an invalid soon after their marriage, and again she was the devoted nurse until his death. Returning to Pennsylvania, she and her sister, Rachel W. Day, also a widow, lived first in Columbia, and then in West Chester. In Second month of 1882 died their aged aunt, Lydia Merman, and in Third month their only brother, the distinguished civil and military engineer, William W. Wright, to both of whom the subject of this sketch devoted her time and strength. In 1887 the three sisters, Hannah W. Mifflin, having become a widow, removed to Lancaster. There these sisters received her loving care during their last days upon earth, they dying within a few months of each other, in 1900 and 1901.

In 1902 Annie W. Phillips removed to West Chester, where she had the society and loving care of a niece of her husband, Lucy E. Woodruff. After a short illness, of acute indigestion, our dear friend passed away on Eleventh month 16th, somewhat suddenly, but fully prepared for the great change. On the 18th the funeral was held in the Friends' Meeting House, Lydia H. Price and Warren W. Woodruff speaking most acceptably, the latter dwelling especially on our friend's affectionate nature.

The lesson of such a life cannot be too earnestly urged or too thoroughly learned. Sincerity, devotion to duty, loyal affection bless the race and are precious in the sight of God.

Bird-in-Hand, Pa., 11th mo. 22d. M. G. B.

RICHARDSON.—At Wilmington, Del., Eleventh month 5th, 1904, Anna B., daughter of Martha A. and the late John Richardson.

SQUIER.—At her home at South Orange, N. J., on Tenth month 18th, 1904, Ellen H., widow of Lucien B. Squier, and daughter of Isaac W. and Hannah Hoxie (the latter a minister among Friends), in her 73d year; a member of New York Monthly Meeting.

A gentle character, unfailingly kind and courteous to all who came in contact with her, always maintaining a high standard of love and life in her home, sympathtic to those in need of either moral or material help, she will be much missed by her many friends and by her family. H.

STABLER.—At the home of her son, Sarton B. Stabler, at Sandy Spring, Md., Eleventh month 20th, 1904, Martha R. Stabler, in her 68th year, wife of Frederic Stabler and daughter of the late Roger and Sarah Brooke.

She had been a member of Sandy Spring Meeting for thirty-five years.

STRINGHAM.—At his home, at Crum Elbow, Dutchess County, N. Y., Third-day morning, Eleventh month 22d, 1904, Henry Stringham, aged 73 years: a consistent and lifelong member of Creek Monthly Meeting. He is survived by a widow, one daughter and four brothers, Thomas, of Salt Point; Isaac, of Pleasant Plains; John, of New York city, and James C., of Brooklyn, N. Y. His funeral was largely attended at Crum Elbow Meeting House on Sixth-day, the 25th, and the tributes of love and affection were many and sincere to his upright life.

The following is from the Poughkeepsie *Eagle:* "We are pained to record the death of our esteemed friend and neighbor, Henry Stringham. He was an honest, conscientious, upright man, whose pure, simple life won the respect and esteem of all who knew him; and his cheerful, kindly face and warm, hearty greeting will be greatly missed in the community where he has resided so many years. He was not only willing, but anxious, to depart, feeling that he had fought a good fight and that his life work was ended." THOMAS STRINGHAM.

TREW.—Ann Rebecca, beloved wife of Joseph S. Trew and daughter of the late Bartus and Sarah Trew, was born Fifth month 26th, 1833, and died Eleventh month 19th, 1904, at her home, near Chestertown, Md. Besides a husband she leaves a son and three daughters. She was a lifelong member of the Society of Friends, belonging to Cecil County Monthly Meeting.

NOTES.

Friends are requested to send to the Publication Committee, FRIENDS' INTELLIGENCER office, the names of public libraries to which it would be well to send bound volumes of the Toronto Conference Proceedings.

On the evening of the 13th instant, at the First Friends' Meeting House, Indianapolis, Ind., Wilson S. Doan delivered a masterly address on "John Bright and His Message." The lecture was replete with excellent thoughts and thoroughly delighted the audience.—*American Friend.*

The Friends' Social Union (London), of which Percy Alden is the organizing secretary, is actively at work. Courses of lectures are being given in several centres, notably at Leeds, and Social Service Committees are being formed in connection with different meetings and adult schools.—*The British Friend.*

Philadelphia Quarterly Meeting's Committee to Visit the Smaller Branches will attend meetings as follows: Twelfth month 4th, 1904, Frankford, 10.30 a.m.; Twelfth month 18th, 1904, West Philadelphia, 11.00 a.m.; First month 8th, 1905, Germantown, 10.30 a.m.; First month 22d, 1905, Fairhill, 3.30 p.m.

AQUILA J. LINVILL,
Clerk of Committee.

The series of lectures on the Land Question, arranged by the Committee on Poverty of London Quarterly Meeting, is being attended by from one to two hundred persons, and is exciting considerable, if somewhat combative, interest. It is well that it should be discussed from various points of view, that its true bearings may be discovered, and the truth known as to the extent to which private ownership of land is really a cause of poverty. We hope to deal with this matter in a future issue. Meanwhile there is general agreement with the Taxation of Land Values as a pressing and practicable reform.—*The British Friend.*

The program of the Young Friends' Association Conference for Civic Betterment in Philadelphia, as far as it can be announced at this writing, will be: Twelfth month (regular meeting of the association) "The Necessity of Civic Association for Municipal Betterment," by Professor Young, of the University of Pennsylvania; Twelfth month 13th, "The City's Public School Situation and Its Needs"; Twelfth month 14th, "Personal Registration as a Basis for Honest Election," by Hon. Clinton Rogers Woodruff; Twelfth month 15th, "The Place of Party in City Government." The meetings will be held at 8 p.m.

In response to a request of the Meeting for Sufferings (London) in September, a report was presented this month by the Continental Committee, setting forth in full the needs of our Friends in New Zealand. We have 230 members scattered over these islands, the largest number within the reach of any one meeting being 27. A large number of Friends are farmers in country districts, and are closely tied by their work. This makes it difficult to maintain any corporate action or sense of unity. Children born under these conditions must inevitably drift away from us, unless effective means are taken to increase their knowledge of Quakerism, as well as to strengthen the links that bind them to it. In no place is there a better field for Quaker extension work, for New Zealand is a country where openness of mind and absence of prejudice are prevailing characteristics. The urgent and immediate need of our Society in these parts is for suitable and well-concerned Friends to pay "partially residential" visits to the various meetings. These will act as connecting links between Friends of different localities, will organize social and religious work, and help both individuals and meetings by all means in their power. Should there be any on whose hearts this work is being laid, they are invited to communicate in the first instance with the Continental Committee, who will gladly advise and confer with them.—*The British Friend.*

CLASS IN PHILANTHROPY.

The normal course for the study of neighborhood social conditions arranged by the Young Friends' Association of Philadelphia, with Dr. Kelsey, of the Department of Sociology of the University of Pennsylvania, as director, began last Seventh-day, at 2.30 p.m. Twenty-eight First-day Schools had subscribed, and all but one had delegates present. Each school thus subscribing had the right to have as many delegates as it should care to send. There were about 160 Friends present, comfortably filling the auditorium. The schools represented were Fairhill (Philadelphia), Norristown, Wilmington, West Philadelphia, Gwynedd, Ambler, Providence (Media), Lansdowne, Trenton (N. J.), Claymont (Del.), Medford (N. J.), Swarthmore, Darby, Mickleton (N. J.), Race Street (Philadelphia), Girard Avenue (Philadelphia), Moorestown (N. J.), Newtown Square, Willistown, New Hope, London Grove, Valley, Camden (N. J.), West Chester, Kennett Square, Wrightstown, Abington, and Plymouth. The meeting was called to order by Dr. J. Russell Smith, chairman of the Social Study Section of the Young Friends' Association. At the close of his introductory remarks he read a postal card just received from John William Graham, as follows:

"My hearty congratulations and sympathetic hopes in connection with this excellent proposal for a course of lessons in practical philanthropy, of which I read in the INTELLIGENCER. Nothing could be better."

Dr. Kelsey, on taking charge of the class, outlined the plan of work, explaining that it was to be a study class, and not merely a course of lectures. Members of the class will be asked to study certain local conditions in their respective neighborhoods and to report on them. Two books were suggested as indispensable text-books: "Principles of Relief," by Dr. Devine, head of the New York Charities Organization ($2.00), and Warner's "American Charities," (to be had at Wanamaker's for $1.35). Hunter's "Poverty" (Macmillan's, $1.50), was also recommended. As a periodical *Charities*, a weekly, edited by Dr. Devine, was suggested as most helpful for those who wish to keep informed as to the best current philanthropic effort and methods. This is published at 105 East Twenty-second Street, New York city, at $2.00 a year. By a special arrangement members of the class can have Dr. Devine's book and *Charities* for one year for $2.50. To avail oneself of this offer it is only necessary to write to the office of *Charities*, mentioning Dr. Kelsey's announcement.

As a lesson for the next meeting of the class, a study and analysis of the seventy-five cases given in Devine's first chapter was assigned. Those whose names in an alphabetical list would come between A and G, inclusive, were to report on the first twenty-five cases; from H to M, the second twenty-five; from N to Z the third twenty-five.

Two volunteers were called for to make some special investigation and report at later meetings.

The topic to be taken up at the next meeting will be "The Standard of Living." A syllabus prepared by Dr. Kelsey was in the hands of each member of the class, and this is to serve as a guide in preparation for the meetings. All members of the class should be provided with notebooks. It should also be borne in mind that to get anything like the full benefit from this course each one must make it a point to do the collateral reading. With such effort the lectures will come in as illumination and guidance. Without such co-operation they may be disconnected entertainment, which is by no means the object of the course. All should have access to the necessary books and to a good periodical, such as the one suggested, and the First-day Schools sending delegates should provide these where that seems to be the best way.

Dr. Kelsey, in an introductory lecture, made clear some of the underlying principles in the study of social conditions, showing what seems to be the causes of poverty, and suggesting the materials and methods of the study about to be entered upon.

Any First-day School desiring to send additional delegates are requested to send in the names to Dr. J. Russell Smith, Wharton School, University of Pennsylvania, Philadelphia.

PEACE DAY.

The attention of Peace Committees, ministers, superintendents of First-day Schools and other Christian workers is called to the third First-day in Twelfth month (the 18th), which has by agreement of peace organizations been set apart as a day when the thoughts of all may properly be turned to the subject of Peace. It is hoped that on this day special efforts will be made to inculcate from a Christian point of view the great principles of peace and justice between man and man, and between nation and nation, in order that people, young and old, may be led to see that a full aceptance of the teachings of Jesus implies an acceptance of his thought of love and brotherhood. "Nothing but the Golden Rule of Christ can bring in the golden age of man."

Programs for a public meeting, data preparation and literature for distribution can be obtained at the office of any of the peace societies or from the superintendent of the Peace Department of the W. C. T. U., at Winthrop Centre, Me.

COMMUNICATIONS.

SWARTHMORE'S INFLUENCE.

Editors of FRIENDS' INTELLIGENCER:

Dear Friends: Some provision is likely to be made soon for the issuing of a modified form of the catalogue of the graduates of Swarthmore College. To prepare for doing this some questions have been sent to the Alumni of the college, of the first twenty years (classes of 1873 to 1892, inclusive). These questions relate to the career of the graduates of those years since their graduation, and it is proposed to print, in an abridged form, the substance of their replies. It is believed that this will aid in keeping them in touch with each other, and with their Alma Mater. Certain statistics, thus obtained, will be stated in the coming number of the *Swarthmore Phœnix*, which, under its present management, is a well-conducted monthly magazine, and should have a much wider circulation among the friends of the college.

The answers to the eleventh of the questions sent out are of sufficient general interest to Friends to have some of these printed in the INTELLIGENCER. This question is worded as follows:

"What is thy present judgment as to the influence of thy course at Swarthmore upon thy subsequent career?"

Some of the answers are as follows:

"I consider that my course at Swarthmore has been a benefit to me in every way; made me a better mother and home-maker, and a better citizen."

"I am much more than satisfied with what Swarthmore did for me in my college course. It made life richer and fuller for me, and directed me into my present profession, which, though far from lucrative, has brought me much satisfaction."

"The influence of Swarthmore, I believe to be only for good, since a man cannot stay there for four years, if he graduates, without having a character established for right living. Our success depends upon ourselves, but good citizenship, I believe, is a matter of education."

"My course of study at Swarthmore gave me the inclination to a life of scholarship."

"I am so well satisfied with the influence that Swarthmore has that I desire that my children shall have the benefit of the college course at the same place."

"Sensible preparation for life, many and wide influences, tolerance of the views of others."

"Swarthmore implanted deep in my heart the love of God, respect for women, regard for the truth, and a cheerful optimistic altruism."

"I regard it as the best period of my life, and the foundation of all that I possess."

"The education and the moral training at Swarthmore has been an excellent factor in my success."

"It has prepared me to meet with any of the difficulties of life; given me a good all-around education, and prepared me for the enjoyment of higher culture."

"I have no doubt that being a graduate of Swarthmore has enabled me to gain different positions, but I value more the influence of its spirit, which has largely kept me true to Quaker standards."

"More appreciative of Friendly life and Friendly culture."

"That it has been broadening, refining, helpful, sane."

"Of inestimable value (1) as the chief factor in successful teaching, (2) as the foundation for a systematic course of private study, which has been a great resource to one remote from the pleasures and advantages of the larger centres of culture; (3) as enabling me to be of practical help to my husband in his college work, and to participate intelligently in the social and educational affairs of a college faculty."

"I feel most grateful for what Swarthmore has done for me; not only the all-around work, which makes life of so much more value, but I was able to help my husband, who is a physician, in chemical analysis and the routine work of such an office."

"I confess to a deep sense of obligation to the founders of Swarthmore College. They will always have the merit of having realized, perhaps only vaguely at first, that if Friends are to act upon the world, they must know the world, and the forces that have made society what we now find it. If Swarthmore College had not been in existence, it seems to me more than doubtful whether my parents would have sent me to college, and my present career would have been an impossibility."

"While having taken up a business, instead of a professional career (which change was largely caused through influences at Swarthmore), I feel that the many advantages obtained in the four years' course have enabled me to make a much more rapid progress in business than had I gone into business at the age I entered Swarthmore."

"I have been chiefly thankful for my college career because it broadened my outlook, and showed me how to concentrate my powers, and to pursue my line of work intelligently, and with self-command, added to the actual intellectual culture there acquired. Not least to be mentioned is the good I have derived from friendships with both professors and classmates there commenced."

"The influence of my course at Swarthmore has, I hope, enabled me to become a better mother than I should otherwise have been."

"Swarthmore was a certain benefit, no matter what life work I might have chosen, and as proof will say that I would rather send our three girls to Swarthmore than to any other institution."

"We celebrated our tenth anniversary last month. We have four children, three girls and a boy, and expect to send them all to Swarthmore when prepared."

"Swarthmore's influence has been very valuable, largely from the association with some beautiful characters among teachers and faculty."

"Swarthmore's influence physically made me stronger, socially and morally kept me out of much evil, and aided in forming friendships with good people. The dormitory system and regular hours and plain good, wholesome food, are certainly best for mental and physical health and growth. They lead to a better college spirit, and stronger friendships and influence for good."

I might add much more, but stop here, not to occupy too much space. I therefore omit entirely all that is said by several of the latest of these twenty classes, who have been out of college a shorter time, but it will not fail to be observed that the latest of the classes here treated (the class of '92) have been already out of college, and in business, twelve years.

Later I might select much from the various answers received to give a fuller and clearer impression of the work of the college and the results thus far secured, all of which must be of very great interest to the friends of the college, the future of which was surely never before so bright and hopeful as it is to-day.

EDWARD H. MAGILL.

NEIGHBORHOOD GUILD WORK IN PHILADELPHIA.

My Dear Friends: I have been trying for weeks to find time to try to thank you for the generous response to my appeal for reading matter for Friends' Neighborhood Guild. Since my letter to you early in the summer we have given out over 11,000 magazines and papers, and have several thousand on hand. We give out at the close of each class, and sometimes I put a notice on the door, and the children and grown people come at once. We have given out 1,500 in an hour. We like to go out with them when the working people are going home at night. Young men jump down from their wagons, eager for them. We use all kinds, but the especial favorites are the large monthlies, so many of the children saying, "Oh, please, miss, won't you give me a big one?" We always put in some FRIENDS' INTELLIGENCERS for the older people. The mothers who attend the meeting each week have grown to expect the reading matter, and are very appreciative. Eight were talking the other day, saying, "We always pass them on," and I discovered that the ones who were talking passed them to six different places in one case, ending in a railroad office, where the men could get them. Several of the women have spoken of how their husbands and children enjoyed the INTELLIGENCER. One said her son read them all and kept them in his room to re-read. Sometimes we take a package to the police reading room, and the man in charge seems glad to have them. I feel sure that the number given away this summer must have done an untold amount of great good. We can still use more to advantage, if the Friends who have them to send feel like paying the expense of sending it to us. I hope this does not sound ungracious, but our funds are not large enough to allow us to spend in any way but for the absolute necessities. We want also to thank the other Friends who have sent clothing, fruit, etc., etc. Woodstown Friends sent 73 glases of jelly and 17 jars of fruit, which was so acceptable. We took out 12 to poor old sick people for Thanksgiving. One poor old woman said no one had thought of her on Thanksgiving for twenty years. We can make use of anything. One Friend sent two pairs of spectacles, which just fitted a poor woman who needed a pair and could not buy them. One Friend said to me one evening, "I am sure I have something now thee can't use—some red tape my brother had." But that, too, we were glad to tie up Christmas presents with.

I try to get acquainted with the class of self-respecting people who would starve before they would go to a society, who do

all they can for themselves, but never have quite enough. Now I very much want some warm underclothes for the mothers, and, as Christmas time is coming, I hope one and all will feel like sharing their good things with us. If any of my readers keep store, a donation of a pound of tea would be very acceptable for use at the mothers' meetings, a pound of good coffee for our mothers' Christmas entertainment. A few pounds of candy would be very welcome. Some home-made cake for our Sixth-day afternoon teas would be greatly appreciated; and Friends who live in the city will not forget that we always need workers. Any one that feels like giving of themselves in the work will always be welcome. We want very much, besides the evening work at the Guild to have some Friendly visitors, some one who would be willing to take a family and pay them a weekly visit, finding out what could be done for them by gaining their confidence, then consulting with me what had best be done. The work has grown so the past year that I lack the time to do all that ought to be done. We began to ask for books last year, and have 250 that have been given—mostly second-handed—which are taken out and read at home. I have tried to send a card of thanks to every one who has sent anything, but some have been sent without name, and there was such a quantity when I returned from my vacation that I fear some were overlooked. We thank you all most cordially, and know that if you could only see one busy day's work you would feel richly repaid for what you have done to help.

EMILY WILBUR,
Superintendent Friends' Neighborhood Guild.

INDEPENDENT VOTING.

In the last number of the INTELLIGENCER I read a notice of some cases, in the recent election, in which the so-called Independent vote was manifest, but the most interesting case was omitted, that in Minnesota. The Republican candidate for Governor had been State Auditor, and had done some things which were very unpopular, and it is charged that while a majority of the Republican convention was opposed to his nomination as the candidate for Governor, he by unscrupulous means secured his nomination. The result is that while the majority for Roosevelt was 158,392, a Democrat was elected Governor by a majority of 7,671; the difference between the vote for President and that for Governor being 67,516. No doubt some Democrats voted for Roosevelt, but it was a stinging rebuke for corrupt politics to the Republicans.

JOHN J. JANNEY.

Minneapolis, Minn., Eleventh month 26th, 1904.

SAVONAROLA.

(Concluded from page 775.)

though holding no office, managed the city in his own interests. Savonarola refused to have any dealings with Lorenzo. When the latter sent a large sum of money to the monastery of San Marco, Savonarola, now its prior, refused to use it for his order, and distributed it among the poor. He explained his action from the pulpit by saying, "No good dog stops barking because a bone is thrown to him."

For several years the prior of St. Marks came to be the practical ruler of Florence. A republic was established under a council; the people destroyed their "vanities" in a great bonfire; Jesus Christ was proclaimed king. But the papacy became more and more hostile, and the people, who had been carried away by the prophet's earnestness rather than really converted, grew tired of austere virtue. The foes of Savonarola became stronger, his friends deserted him. Finally he was arrested, and, under torture, is said to have denied the reality of his visions. Afterwards he reaffirmed his truth and honesty; but his power over the people was gone. He was condemned and executed—one of the greatest and truest of the world's prophets.

ISAAC W. BUTTERWORTH.

[Read at his funeral, Eleventh month 2d, 1904.]

"Know ye not that there is a prince and a great man fallen in Israel?"

He was born at the old Benjamin Butterworth homestead, in Hamilton Township, Warren County, Ohio, Ninth month 26th, 1836, son of Henry Thomas and Nancy Irvin (Wales) Butterworth, who named him Isaac. He inherited from both his parents the spirit of ceaseless diligence and activity, so that even in his childhood, while attending a school of the notable educator, Robert Way, it was remarked by the latter that the little fellow was never still except for a moment at a time, while awake, a characteristic which has attended him through life.

He soon added sound judgment and skill to activity, and in early life took hold of the work assigned him and directed his efforts with efficiency in point of both economy and speed. I saw him at one time in those early days cutting cardboard into shipping tags, punching them and inserting strings, ready for use in his father's business, and expressed my astonishment at the rapidity with which he did the work, to which he answered, "What I can't do fast, I can't do at all." Having decided that his physical strength was not equal to such method of doing the heavy work of a farm, he got measurably clear of farming, and having acquired a fair education at Maineville Academy and elsewhere, taught school for at least one term at Beech Grove, near Morrow.

In 1866 he married Edith Potts, and soon, with one of her brothers, entered upon the retail boot and shoe trade at Richmond, Indiana, but ere long moved to Cincinnati, and became a wholesale dealer in the same business. Going with him to his store one morning some time after, I was again astonished, as in the case of the shipping tags, to witness the marvelous rapidity with which he took his day book, ledgers, and other books appertaining to his business, from his safe and distributed them to their proper places, ready for the day's work.

Prosperity came in the train of such diligence and push till a heavy loss befell him by the failure of a business friend whom he had largely trusted, which made necessary an assignment for the benefit of his creditors. But with the help of some of them he soon made arrangements by which the assignment was terminated and the business put back into his own hands, his creditors having confidence that he could make more out of his assets, and do better by them, than the assignee could reasonably be expected to do. Their confidence was not misplaced.

He continued in the same and kindred business, in which his sons are now established, till his final oncoming illness interfered, and he "fell on sleep" the last day of Tenth month, 1904, in Columbus, Ohio, where he had a store.

His religion was of that sound character which made him love father and mother, wife and children, and children's children, and friends and neighbors, whom he was prone to meet, even affectionately, with hearty greetings and the spirit of cheerfulness. He

laid his hand to those undertakings which tended to true social enjoyment and human culture.

Having been the only son reared to manhood in his parents' family, he exercised that helpfulness toward them and his sisters which carried their burdens, sympathized in their distresses, and if differences arose sought to have them ended. He carried a tender heart in his bosom, wept for the afflictions of others, and for their misfortunes which he could not cure.

He was a birthright and lifelong member of the Society of Friends, and in his later years took an active and helpful interest in its welfare and its work.

I am bereft by the departure of my prized cousin. I am sensible how much his aged mother, his sorrowing widow, his two sons and his daughter feel as if a great stay and prop had been removed, and how some of them wonder how they are to do without him, and get along under such disaster. Let us cheer up, my friends. We know now, better than ever before, how much we loved him, and his memory will be precious to us all the more for that he departed in his strength and not out of the feebleness and imbecility of extreme age. Let us have confidence in the divine goodness,with assurance of all things needful.

"Ask for good and hope it, for the ocean of good is fathomless;
Ask for good and have it, for thy Friend would see thee happy."

Grand Rapids, Mich. CLARKSON BUTTERWORTH.

In the *Cincinnati Price Current* of Eleventh month 10th, Charles B. Murray, Director of the Cincinnati Chamber of Commerce, and Editor of the *Price Current*, writes:

I speak of Isaac Wales Butterworth in this connection not because he was known to many of our readers, or because of his having been a conspicuous character in this community or elsewhere, but because his was a dearly-cherished friendship, and because the worthiness of his career throughout all his life has commanded my appreciative recognition and fullness of respect and esteem.

I shall not attempt other than a brief reference to the history of Isaac Butterworth. His grandfather, Benjamin Butterworth, secured possession of a large tract of land in the southern part of Warren County, his western line being the Little Miami River, about three miles north of Loveland, which is in Clermont County. This tract was ultimately divided between his children—each having several hundreds of acres. A portion of the land of one son, William Butterworth, was purchased by my father in 1845, and thus we became near neighbors to the families of William and Henry Thomas Butterworth—the latter spoken of as Thomas, who was the father of Isaac. William was the father of the late Benjamin Butterworth, member of Congress, commissioner of patents, etc. There were three other sons and three daughters of the elder Benjamin Butterworth.

The cemetery grounds are on the hill, immediately east of the station—an ideal location. The chapel was nearly filled with those who thus assembled in sorrowful interest and in tribute to the memory of a cherished friend. Relatives and others came from various distant points—including Massachusetts, Michigan, Indiana, Kansas, Tennessee, etc. There was no plan for formal services. The prayerful silence characteristic of Quaker meetings was a feature at the opening of services, and seemed peculiarly appropriate and impressive. This was followed by singing, a procedure which in earlier days was not consistent with Quaker customs. Alfred Butterworth, son of the deceased, announced that friends were privileged to speak as they might wish to, on this occasion. Those who thus responded included Clarkson Butterworth, a cousin; Charles E. Potts, a brother-in-law; Professor Charles F. Emerick, a son-in-law; Mary Butterworth, a sister; Professor Eugene H. Foster, a nephew; Charles B. Murray.

Of relatives present besides those here indicated there were Jane Butterworth Foster, a sister; her daughter-in-law, wife of Professor Foster; Emma Butterworth Danforth, a sister, and her daughter, Carrie Butterworth Gregg; the two sons of the deceased, Alfred and Gilbert, and their wives; the mother of the deceased, the beloved and revered Nancy Butterworth, who will complete her 95th year this month; Edith Potts Butterworth, wife of the deceased; Ruth Butterworth Emerick, daughter of the deceased.

Because of this lifelong and intimate acquaintance and friendship, because of my knowledge and appreciation of the good qualities of this man, in his industrious and effective life, his worthy actions, his unostentatious helpfulness of the needy, his efforts for the happiness of others, and because of the loving relationships between myself and wife and those near and dear to the deceased by kinship, I have availed myself of this privilege of making note of his passing from our presence, while in the vigor of his beneficial influence.

EDUCATIONAL CONFERENCE IN PHILADELPHIA.

There was a good attendance at the educational conference held at Race Street Meeting House, Philadelphia, on the morning of the 19th. The subject was, "Discipline in the School and the Home." The main address was given by Dr. George M. Phillips, principal of the West Chester Normal School, Pennsylvania.

Dr. Philips said that nine-tenths of the teachers who fail are weak in discipline, and that young teachers who fail at first in this respect may learn to become good disciplinarians. As aids to good discipline he urged a careful preparation of to-morrow's lessons, a judicious use of praise, and a genuine interest in and sympathy with the pupils. He advised teachers to watch and check the beginnings of carelessness and wrongdoing, and not to make a fuss about a piece of mischief unless there was some clue to the perpetrator. Above all, the teacher should be just, and should never punish without hearing the offender's side of the story.

President Swain, of Swarthmore, said that the important thing was the spirit of the teacher back of the discipline. To succeed the teacher must study the individual pupils. He advised teachers not to pay too much attention to little things, and to secure the cooperation of the pupils as far as possible.

Edward C. Wilson said that the behavior of children is largely a reflection of the attitude of teachers and parents. A nervous, restless teacher makes restless pupils.

Arthur H. Tomlinson desired that discipline might not be confused with punishment. Few pupils in a school need punishment, but all are helped by good discipline. To be a good disciplinarian a teacher should possess faith, courage, sympathy, tact and temper, with the temper under control.

Margaret Eves, in answer to a question, said that during an examination it is easier for pupils to be honest, if they know the teacher is looking at them.

Edward B. Rawson advised teachers to be observant, to see everything, but not to speak of all that they saw. He said that teachers should treat pupils as fellow citizens.

Dr. Joseph S. Walton said the real meaning of discipline is disciple making, and that the unconscious

disciple maker is the one whom the pupils desire to follow. School discipline is comparatively easy when the home training is such that children feel ashamed of having done a wrong thing rather than of being found out and having the wrong made public.

Anna Clement advised young teachers not to be afraid of unpopularity. A teacher whose first thought is to be popular with the pupils will soon encounter difficulties.

Mary H. Whitson said that when a pupil began to be disorderly, sending him outside the door of the classroom for a few minutes, with the understanding that he was to come back when the time was up, often had a calming effect. It gave the pupil time to realize that he had been disorderly, and he returned in a better frame of mind.

Other speakers were Louis B. Ambler, Jennie Davis and J. Eugene Baker.

FRIENDS' ASSOCIATIONS.

THIRD HAVEN, MD.—The Young Friends' Association was called to order at Henry Shreve's on Eleventh month 16th, 1904. The minutes of the previous meeting were read and necessary business transacted.

The literary program opened with the reading by Helen Shreve from "The Advantages of Becoming and being a Friend," by John J. Cornell. All present were agreed that the subject was most beautifully and satisfyingly treated.

Wilson M. Tylor gave a delightful and instructive talk on the life and influence of Savonarola. This reformer, having discarded the Roman Church after seven years in a monastery, and overcoming great unpopularity in Florence, finally accomplished the mammoth task of converting the depraved city to one of fanatical religious excitement, and himself became its religious and political head. He was excommunicated by the Roman Church and was hanged by these same people of Florence. Historians do not know whether or not he was a fanatic. As he advanced in his career he seems to have lost his original landmarks and become inflated with power.

A paper edited by Sallie P. Kemp was read by her. Her editorial on "Thanksgiving Day" was appropriate and well written.

From the Question Box answers were given to the questions: (1) "What is the fundamental difference between the doctrines taught by Aristotle and Confucius?" (2) "What is the fundamental difference between the doctrines of Friends and those of other denominations?"

With a silence, the meeting was adjourned.

ANNA WHITE, Secretary.

CINCINNATI, O.—The Cincinnati Friends' Association held its first regular meeting for the season of 1904-1905, Tenth month 30th, at the home of Dora C. Gallagher. The meeting opened with the usual silence, followed by scripture reading. The subject for the afternoon was "The Master's Great Gift," and the reading by Mabel Johnson was from Ralph Waldo Trine's book, "The Greatest Thing Ever Known." In commenting on the selection, the reader said: "According to this author the profoundest knowledge that man can attain to is the fact of the unity of the human life with the divine life. . . He seeks an every-day religion, one that is in harmony with the highest intelligence. . . . He would have moral elevation, not creed controversies. . . . Man of himself accomplishes nothing—it is the Father within that doeth His work. . . . As Jesus taught that He and the Father were one, so must we realize that the Father dwelleth within us, and it is His work that we do. When man departs from this truth of the Inner Light, then comes his fall." The discussion following the reading was quite general. The reports of the clerk and assistant clerk given during the business meeting showed that the past year had been one of progress and growth in many ways, and the association enters now upon the seventh year of its history with courage and hope for the future. The meeting closed in silence after the reading, by Louise Cadwalader, of a poem entitled, "What Have We Done To-day?" taken from a recent number of the INTELLIGENCER.

GRACE D. HALL, Assistant Clerk.

CAMDEN, N. J.—The Young Friends' Association met Third-day evening, Eleventh month 8th, 1904. After the regular routine of business, Mary A. Burrough gave a most interesting paper on "Lack of Appreciation of the Aged." In part the writer said she considered the course taken by large corporations in discharging old men, and even the middle-aged, to be wrong. It caused young people to have no respect for the aged. The home life was getting to be one of the things of the past. In former times the older members were taken into all amusements, and aged persons the first to be waited on. This is now a thing so rarely seen as to draw forth commendation. Friends taught that the elders knew something, and could give good advice. In times of the slave traffic the owner had to take care of the slave until death. The wage-earner is denied even this. The voice of a single person has no influence; the only way workers can gain anything is by joining together. In conclusion, the writer expressed the regret that we, as the most highly-civilized nation, should show less respect for the aged than heathen nations.

After a brief silence, the meeting adjourned to meet Twelfth month 6th, 1904.

FANNIE B. SCHEIBNER, Secretary.

QUAKERTOWN, PA.—On the evening of the 17th the Young Friends' Association met at the home of Edward and Mary Shaw, with a good attendance. Officers all present.

After a brief silence the president read the third chapter of Timothy. The minutes of previous meeting were read, and a half hour devoted to business. Two delegates were appointed to attend the General Conference of Friends' Associations, to be held at Trenton, Twelfth month 10th, namely, Ella M. Ball and Anna E. Jordan. The president then appointed a Nominating Committee to bring forth names for officers of the association to serve the coming year.

The first appointment for the evening was a reading by Eleanor Foulke, who read a part of "The Simple Life," by Charles Wagner. Extracts from the Discipline were read by Isabella Meredith. A reading given by Phebe R. Bewley, entitled, "A Soft Answer," told of the beauty of gentleness and courtesy in the home. "Why should we have for our own the bitter tone when we love our own the best?" A paper was then read by Ella M. Ball; subject, "Does High Conduct Bring Happiness?" She said in part: "With everything around us to help us on to a higher life, with a cultured mind and refined taste, high conduct must follow and happiness will be the result." Emma Shaw opened the discussion; in a few words her view of the subject was clearly given. "That high conduct must mean a life of earnestness and truth, a consciousness of the love of those who watch over us here, and above all a willingness to follow the voice within, will bring happiness." J. Miles Jordan said: "Could we but see more of high conduct in the busy walks of life, how much more of happiness we would see as the result." Nellie P. Johnson read a short poem, "By the Home Fireside," which seemed to breathe a parting blessing. A silence was observed, and the meeting adjourned to meet 15th of Twelfth month at the home of Joel S. and Ella Ball.

A pleasant social evening was spent on the 30th of Tenth month at the home of Eleanor Foulke, when a number of the members of the association had the pleasure of meeting Sara Paiste, Mary Travilla and her sister Elizabeth, and through them we heard a very interesting account of the conference held at Toronto. We were glad of an opportunity to meet these friends.

A. B. R., Cor. Sec.

WEST CHESTER, PA.—At the last meeting of the Young Friends' Association the library room of the High Street Meeting-house was well filled with an appreciative audience of members and friends on the occasion of the opening of that organization for the winter season. The Society has a good membership, and holds meetings every two weeks to discuss matters on religious and educational topics, and gives other interesting literary exercises. The new officers, C. Marshall Taylor, president, and Helen Thatcher, secretary, at 8 o'clock, took their places and the meeting was formally opened. After the reading of the minutes of the last meeting the treasurer's report was announced and other minor matters of the organization disposed of. It was then announced that the subject matter of the evening entertainment would be short talks of members who had attended the great conference of Friends at Toronto, Canada, in Eighth month last. The first speaker was Herbert P. Worth, who, at some length, described the gathering, the city of Toronto, its buildings, its people, customs and

general hospitality. As the lecturer proceeded he was assisted in making plain his word pictures by some very good lantern pictures, thrown on a screen by Harold Jackson, who handled the machine very satisfactorily. Former conferences at Chappaqua, Swarthmore, Asbury Park, Richmond, Ind., and Chautauqua were also spoken of. The speaker took his audience over the trip from Philadelphia via Niagara Falls, and across Lake Ontario to Toronto, pointing out on the lantern pictures points of interest. The whole discourse was one of special interest to those who had not attended this conference, and only by publishing it in full would we be doing it entire justice. Other members who had attended made brief remarks. Mary Travilla spoke of philanthropic work, and outlined briefly in beautiful language the thoughts expressed and illustrations given by the speakers at the conference on the necessity, the utility and the results of philanthropic work, especially in cities and among the poor children. Helen Thatcher read a paper of some length on "Home Education," and quoted or summarized the words of different Friends at the conference who spoke on this important subject. Sarah Paiste spoke of the religious meetings and described each day's work and its benefits in a succinct and interesting manner. The newspapers of Toronto were spoken of as being especially kind in their treatment of the conference's work, and a number of ministers' addresses were briefly referred to. Marion Leedom gave a brief, but interesting, account of the social side of the conference and the enjoyment of social functions, excursions and other side issues of the great gathering. A general discussion then ensued. After a brief silence, in accordance with the custom of Friends, the association adjourned. An interesting program will be arranged for the next meeting two weeks hence.

Wilmington, Del.—The Young Friends' Association of Wilmington held a very interesting meeting, Eleventh month 11th, 1904. The program, which followed the business meeting, proved to be of unusual interest.

A paper on "The Underground Railroad" was read, after which a number of interesting reminiscences, two of which were personal reminiscences, of the Underground Railroad were given. The regular program closed with two piano selections, a solo, followed by a duet. Margaret I. Pierson, Sec.

AMERICAN SUCCESS.

Those of us who understand American conditions better are beginning to realize that our success is due precisely to this fact, so bitterly resented by our English, German and French rivals, who are studying us to discover why our competition is driving their industrial products from the world, why we are the richest and most prosperous of nations. In the United States, for the first time in the history of the world, the girls of a great nation, especially the girls of the poorer classes, have received the same education as the boys, and the ladder leading, in Huxley's words, from the gutter to the university, is climbed as easily by a girl as by a boy. Although college education has affected as yet only a very few out of the great number of adult women in the United States, the free opportunities for secondary education have influenced the whole American people for nearly two-thirds of a century. The men of the poorer classes have had, as a rule, mothers as well educated as their fathers—indeed, better educated. To this, more than to any other single cause, I think, may be attributed what by other nations is regarded as our phenomenal industrial progress. Our commercial rivals could probably take no one step that would so tend to place them on a level with American competition as to open to girls, without distinction, all their elementary and secondary schools for boys.—*President M. Carey Thomas, of Bryn Mawr College.*

We regret to announce the resignation of Henry Lloyd Wilson from the post, which he has long and ably filled, of Clerk to the Meeting for Sufferings [of London Yearly Meeting]. There is, however, some force in his contention that it would be well that the same Friend should not be Clerk of this body and also the Yearly Meeting. All will unite in giving a cordial welcome to Robert Alfred Penney, the former assistant, who now has consented to act as Clerk, and to his assistant, Barrow Cadbury.—*The British Friend.*

A DREAM OF A DEAD FACE.

Dizzy with ocean's roar,
I wandered by the shore,
Where sullen heaving waters rose and fell:
When on the wave's green edge
Swift o'er the sandy ledge,
Up to my feet there rolled a delicate shell;—
A pale-pink shell dashed with the ocean's dews,
And painted fair with morn's divinest hues.

So beautiful it lay
In the last light of day,
Close to its pinky cells I held my ear:
Its hollow murmur stole
Into my troubled soul;
"Tell me," I cried, with rivalling hope and fear,
"O shell! that moanest by the lonely shore,
Where are the friends that come to us no more?"

The passionate question died
Along the ocean side.
Spurned by disdaining waves to quick disgrace;
When lo! a stream of light
Dazzled my mortal sight:
The pale-pink shell became a pale-pink face,
And eyes I fondly knew, with light divine,
Smiled gentle memories as they looked in mine.

The murmur now which came
My restless soul to tame,
Was music sweet of softly-whispering lips:
"O friend, complain no more!
Safe on a happy shore
Rests the dear freight of all thy sunken ships!
Whether these fretful waves recede or swell,
With us who dwell beyond them all is well."

A glow of rosy flame
Over the ocean came
Trembling a moment on its blue expanse;
And in the fleeting ray,
Floated too soon away
That sudden vision from my pleading glance.
The soul I loved escaped my beckoning hand;
The shell to which I clung dropped broken on the sand.

—*John M. Bunting*, in *Harper's Magazine*, 1870.

OXFORD.

Who loveth not the hundred-towered town
By which the Isis' lingering waters flow,—
Those mediæval streets where silent go
The pensive scholars clad in cap and gown;
Green gardens whose deep quietude can drown
All worldly thought; high carven fanes where blow
The rapturous organs, and whose dim panes glow
With blazoned saints and kings of far renown!

A city of enchantment thou dost seem,
Rare Oxford, and thy sweet and tranquil charm
Comes like the soothing of an old-world dream
To cheer our restless days, and to disarm
The blinded ones who scorn fair Learning's fame
And rudely seek to mar her ancient name.

—*John Russell Hayes*, in the *Swarthmore Phœnix.*

EFFECT OF THE WAR ON THE JAPANESE CHRISTIAN CHURCHES.

With regard to the effect of the present war on the Christian churches in the Far East, some of the missionaries in Japan are already recognizing the fact that the Japanese successes in battle are causing the Christians to feel some sense of shame at their dependence upon foreign funds and control by foreign missionaries. The missionaries recognize that things cannot remain as they are, and that, after the war, the Japanese Christians will not long submit to control from without. The same spirit of independence will certainly, sooner or later, be more and more felt in China. There is, therefore, much need for prayer, that both missionaries and native Christians may have much wisdom and forbearance in passing through those difficult, yet hopeful stages inseparable from the work before an independent native church can become a reality.—*China's Millions.*

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

Philadelphia.—

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.; First-day School, 2.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue. 11.00 a.m.; First-day School, 9.45 a.m.

Merion, Pa., 10.30 a.m.—

Visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues); 11 a.m., 3.30 p.m.

Brooklyn.—Schermerhorn Street (between Smith Street and Boerum Place); 11 a.m.

Washington City.—

1811 I Street, Northwest; 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue); 11 a.m.

12th mo. 2d (6th-day).—Nottingham Quarterly Meeting at Little Britain, Pa., at 10 a.m. Ministers and elders, day before, at 2 p.m.

12th mo. 3d (7th-day).—The Burlington First-day School Union will be held at Crosswick's at 10.30 a.m. A cordial invitation is extended. Carriages will meet the train leaving Philadelphia at 9 a.m. at Bordentown, and trolley leaving Trenton at 9 o'clock, at Yardville.

12 mo. 3d (7th-day).—Whitewater Quarterly Meeting at Fall Creek (near Pendleton, Ind.), at 10 a.m. Ministers and elders, same day, at 8 a.m.

12th mo. 3d (7th-day).—Prairie Grove Quarterly Meeting at Marietta, Ia., at 11 a.m. Ministers and elders, same day, at 9.30 a.m.

12th mo. 3d (7th-day).—School of Philanthropy under care of Philadelphia Young Friends' Association, under direction of Dr. Kelsey, of University of Pennsylvania; each Seventh-day afternoon at Y. F. A. Building, 140 North Fifteenth Street.

12th mo. 3d (7th-day).—Girard Avenue, Philadelphia, Young Friends' Association, at 8 p.m.

12th mo. 4th (1st-day).—Meeting of Friends at White Plains, N. Y., at home of Elizabeth K. Komori, 42 Fisher Avenue, at 11 a.m.

12th mo. 4th (1st-day).—At Stanton, Del., a circular meeting, by appointment, under the care of a committee of Concord Quarterly Meeting, at 3 p.m. Cars for Stanton from Fourth and Market Streets, Wilmington, every 30 minutes, one leaving at 2.15 p.m., will reach the place in time for meeting.

12th mo. 4th (1st-day).—Bible study meeting under care of Young Friends' Association, in Race Street Meeting-house, each First-day evening, at 7.30. Subject for the evening, "Jesus' Thought of a Spiritual Messianic Kingdom."

12th mo. 4th (1st-day).—After meeting conference at Race Street, Philadelphia, each First-day morning, at about 11.30. Subject: "The Development of Our Discipline."

12th mo. 4th (1st-day).—Philadelphia Quarterly Meeting's Committee to Visit Smaller Branches will attend Frankford Meeting at 10.30 a.m.

12th mo. 4th (1st-day).—Junior Conference at Girard Avenue, Philadelphia, at 9.45 a.m.; subjects, "Growth of the Papacy," "A Free Gospel Ministry."

12th mo. 6th (3d-day).—Thirty-eighth Anniversary and Donation Day of the Pennsylvania Peace Society (a branch of the Universal Peace Union), Young Friends' Association Building, 3 and 7.45 p.m. Supper, 5.30 to 6.15. Addresses in the afternoon by William N. Ashman, Daniel Batchellor and Hayne Davis; in the evening by Hannah J. Bailey, of Maine, and Rabbi J. Leonard Levy, of Pittsburg, Pa. Subject of the last speaker, "Practical Suggestions for Peace Workers."

12th mo. 8th (5th-day).—Salem Quarterly Meeting at Woodbury, N. J., at 10 a.m. Ministers and elders, day before, at 2.30 p.m. Trains leave Philadelphia, Market St. Ferry, at 7.48, 8.24, 8.48, 9.00 and 9.30 a.m. and 12 and 1.30 p.m. Trolley from Chestnut Street Ferry every 15 minutes, making the trip in one hour, passes the gate. Lunch served at meeting-house.

12th mo. 10th (7th-day).—New York Monthly Meeting at Schermerhorn Street, Brooklyn, at 2.30 p.m.

12th mo 10th (7th-day).—Autumn meeting General Conference of Young Friends' Associations at Trenton, N. J., at 10.30; subject: "The Relation of a Religious Society to the Social Conditions of Its Neighborhood," by Professor Carl Kelsey, of the Department of Sociology of the University of Pennsylvania. Afternoon, at 2 o'clock; subject: "How May Associations Go about the Work?"—a model meeting, conducted by Dr. J. Russell Smith, Wharton School, University of Pennsylvania. Extra coaches on train leaving Broad Street Station at 9.06 a.m., and, returning, leaving Trenton at 5.25 p.m.

12th mo. 11th (1st-day).—Bible study meeting under care of Young Friends' Association in Race Street Meeting-house, at 7.30, to be addressed by Professor George W. Gilmore on "Messianic Prophecy."

(Continued on page vii.)

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CALENDAR OF MEETINGS.

(Continued from page vi.)

12th mo. 11th (1st-day).—New York and Brooklyn Young Friends' Association, Schermerhorn Street Meeting-house, Brooklyn, at 8 p.m.; subject of the course: "Torchbearers"; subject for the evening, "John Knox," by Margaret Morris.

12th mo. 11th (1st-day).—Abington Friends' Association.

12th mo. 11th (1st-day).—Circular meeting under care of Committee of Western Quarterly Meeting, at Unionville, Pa., at 2 p.m.

12th mo. 15th (5th-day).—Haddonfield Quarterly Meeting at Haddonfield, N. J., at 10 a.m. Ministers and elders, day before, at 3 p.m.

12th mo. 21st (4th-day).—Philadelphia Monthly Meeting at Race Street, at 7.30 p.m.

12th mo. 22d (5th-day).—Green Street Monthly Meeting, Philadelphia, at Fourth and Green Streets, at 7.30 p.m.

12th mo. 22d (5th-day).—Fishing Creek Half-Yearly Meeting at Millville, Pa., at 10 a.m.; ministers and elders day before at 3 p.m.; youths' meeting, day following, at 10 a.m.

A little Presbyterian girl who spent part of her summer at Buck Hill Falls said on her return home: "Father, God is a Quaker, isn't he?"

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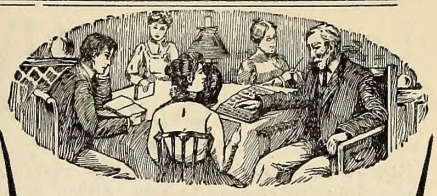
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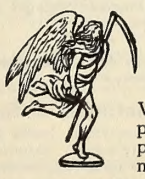
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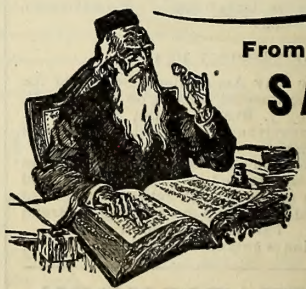
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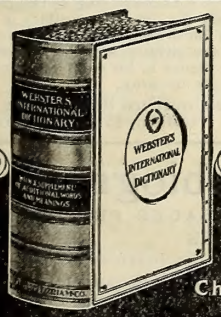
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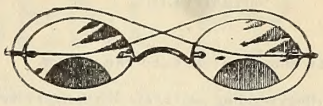
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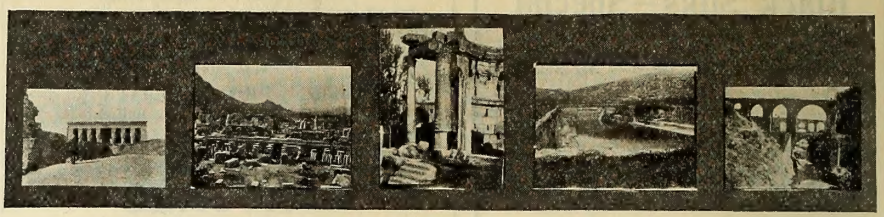
CONTENTS OF THIS ISSUE.

GOOD WORDS—L., ... 785
THE PILGRIMS (Verse), ... 785
"SOCIAL LAW IN THE SPIRITUAL WORLD," 785
AN AMERICAN STUDENT AT WOODBROOKE, IV., V., ... 787
WHERE WE STAND AS TO THEOLOGY, 789
FRIENDS' MINISTRY IN ENGLAND, . . . 789
ARMIES AND POLICE, ... 790
A BIBLICAL TEXT-BOOK, ... 791
EDITORIAL:
The Woman's Christian Temperance Union, ... 792
Where We Fail in Our Work for Peace, 793
Notes, ... 793
CURRENT EVENTS, ... 793
BIRTHS, MARRIAGES, DEATHS, ... 795
NOTES, ... 796
TO FIRST-DAY SCHOOL SUPERINTENDENTS, ... 797
CIVIC BETTERMENT CONFERENCE IN PHILADELPHIA 797
COMMUNICATIONS:
Temperance at Washington; Wycliffe; Friends' Almanac, ... 797
BLUE RIVER QUARTERLY MEETING, . . 797
NEBRASKA HALF-YEARLY MEETING, . . 798
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FRIENDS' ASSOCIATIONS, ... v.
BOOKS AND MAGAZINES, ... vi.
METEOROLOGICAL SUMMARY FOR ELEVENTH MONTH, ... vi.
MISCELLANY: Geraniums in Winter . . . vi.
CALENDAR OF MEETINGS, ... vi.

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PHILADELPHIA, TWELFTH MONTH 10, 1904.

Volume LXI. Number 50.

GOOD WORDS.—L.

They that live of the gospel, will preach it.

THE FRIEND, (Philadelphia).

THE PILGRIMS.

[The following lines from the *British Friend* for Eleventh month, are by a member of the Society of Friends, who prefers to remain anonymous:]

We come from the meadows of morn, but the way has been long and sore;
Wounded and travel-worn, we sink on the night's dark shore.
Behind us the sunset dies, but over the sea-mist far
The curved moon hangs in the skies like a golden scimitar,
And soft is the air's caress as a breath from the days of old;
The past with its strain and stress is as a tale that is told.

Out to the silver sea in the moonshine misty and white—
Up—let us rise and flee through the magical summer night.
Behind us are prisons and slaves—a world of sorrow and death—
Before us the free fleet waves that the pure moon quickeneth.
Somewhere perchance 'neath the mist, in the unknown wastes of the main,
The land whereof mortals wist long ago shall be found again.
The land they have lost, it seems, in the struggle for fame and hire;
The land of our childish dreams, the land of our youth's desire,
Where Love is a lord and a king, and Truth is dearer than gold:
The land of eternal Spring, the land of the days of old.

Dreamily dip the oars, dreamily too sing we,
Farewell to the sordid shores, all hail to the sacred sea!
And the waves sing lullaby, and scarcely we seem to stir,
Poised between sea and sky, swathed as in gossamer
In the weird and wonderful mist that thrills as in live delight,
Opaline, amethyst, to the witching moonshine white.
There are siren-voices that call, strange whispers and warning cries,
Lightnings that flash and fall, and awful shadows that rise,
And glomour the sense that mocks, and sounds as of unseen waves
That thunder on phantom rocks, or boom in enchanted caves.
And dread are the shadows of doom, the voices of doubt and of fear;
But ever on high o'er the gloom is the star whereby we steer;
And ever we strain our eyes thro' the cloud and the mist before,
To behold the new sun rise over the unknown shore.

—*The British Friend.*

"SOCIAL LAW IN THE SPIRITUAL WORLD."

In the increasing tendency among Friends, whether of those called "Orthodox" or nicknamed "Hicksite," to reach out toward a larger comprehension of truth, to draw into the current of Friendly thought that which is best in modern thought, and, conversely, to impress upon the thought of our day that which is best in Quakerism, in this tendency which amounts almost to a movement, the work* above named should have a distinct place. The book is a good one for study with pencil and pad in hand. Here is a part of what Dr. Jones has to say:

If we desire to know what is truth we must investigate. It is never found lying ready made, done up in packages. It is not written in mystic letters across the sky. It rises out of somebody's consciousness, and gets uttered through somebody's lips. That means that we must thoroughly investigate consciousness, ascertain its laws if it have any, and see whether it can give us a criterion of reality, a basis of right and wrong, or intimations of a deeper consciousness. Religion is forever bound up with the inner life. The cure for scepticism is always deeper knowledge, and the years have brought it. Early psychology was individualistic, but the clearest fact about man is his relationship, that he is a social being, and that the laws of his life, the hat he wears, the smile on his face, and the qualm of his conscience have a social history. Mankind is part of the universe and is interrelated with the divinity. "This book is written mainly to point out the fact, and the extent, and the significance of this divine inter-relationship."

It is written for those who think and are willing to think. The person who has not yet found any difficulties in his world, has not yet gone to sea far enough to discover the need of compasses, and does not care whether the pole star is unvarying or not.

To admit that God was known in experience but can now be known only by report is to cast the deep taint of doubt upon all that is reported of him. Nobody else's experience can ever be a substitute for my own. The truth for me must be the truth I know, not the truth which I hear reported as once known by men of an earlier day.

God is the unity which explains our world of space and time, and is the spring and motive of our ethical pursuits. But where shall we start to find Him? Not in arguments deduced from evidences of design, not in creeds or ex-cathedra claims, not from history of religions, or discovery of an inner thread in folk lore; not in philosophic deduction of an Absolute Being or of a First Cause. If there is to be result from our inquiry we must investigate the spiritual realm, where spirit manifests itself, and in consciousness must be our quest. The true path is through personality. The search must begin in our own bosom. What is personality? Where is the cleavage between self and not-self? Is the book I have written myself or not myself? Is my hand, or my hair, part of myself or not? They may be separated from me without my losing my personality. Is the child which is

* "Social Law in the Spiritual World." By Rufus M. Jones, A.M., Litt.D., Professor of Philosophy in Haverford College. Published by John C. Winston Co., Philadelphia. 12mo., 272 pages. Price, $1.25 net (postage, 10 cents).

born to me mine, or me, rather? What is consciousness? When a person really gets a grasp of his own consciousness, begins to feel his will, his object, and direction in life, and his relation to others, when he "finds himself," does he then become a personality? To be a person means to be a conscious person in a social order. It is among men one learns what he can be. To withdraw into an isolated life to nourish one's noble dreams is to lose the one chance of finding a real ideal which will construct a life. Still deeper study will discover the spiritual relationships; the ethical structure of society and the solid reality of the universe itself can be accounted for only on the basis of a divine unity in whom all self-conscious persons have their root and life, a divine personality who is what we aim to be.

But, by a paradox, the realization of self is attained only by at once both affirming and denying one's self. To get we must give, to advance we must surrender, to gain we must lose, to attain we must resign. To gain an incorruptible crown limits one from being an easy pleasure-seeker. Each one of us must side with truth as we see it, and in the selections the free soul must always have its taste of martyrdom. Truth is only found by those who can come out of self and enter, at some door, into the universal life. But what a glorification and affirmation of the real self such a pursuit is! Nevertheless, until one is consciously or sub-consciously a part in the whole organic social life of creation, he can know no call to surrender his momentary impulses for more universal ends. A lighthouse keeper performing his lonely, unwatched duties; an unwearied scientist, seeking a secret of the unknown; a reformer, striving to drive in the borders of the slums; a teacher, endeavoring to show the real meaning of the love of Christ; a daughter, sacrificing her dearest hopes in care of a parent; an insignificant cobbler, praising God by honest work; a sweeper, cleaning unseen corners, are all examples of consecrated lives. Reduce the tangible world to matter and motion if you will, a gigantic dust heap of a cosmos, and say, 'This is all nothing but a mechanical arrangement of atoms,' but what will you do with this fact of consecrated lives, the living for the not-self? Love and devotion show that our spiritual lives are conjunct, and that he that loveth is of God.

Underneath this conscious life, moreover, is another, a subconscious one. But few of our acts are steered by consciousness. Reading, writing, walking, all our actions and habits, our graces and our virtues, our upwelling courtesies or discourtesies, our quick dislikes and passions, find their immediate source in subconscious processes which defy analysis. Play on a violin with direct self-consciousness of each finger's movement, and the playing becomes ridiculous. Around every center of conscious life there is a fringe of unknown width. All personal religion has its inward side. The mystic finds the heart of religion not in institutions or creeds, but in the inner consciousness of his relation to the universe, his own consciousness of God; the springs which bubble within are unmistakable to him. In the negation of worldly things a mystic may have a vision of divinity, but there are "affirmation mystics" who do not make vision the end of life, but the beginning. More important than vision is obedience to the vision. There are battles to fight and victories to be won. Error is to be attacked and truth to be established—God's kingdom to be advanced. Those who see God must gird for service.

The early Friends said: "We have experienced God." This was to them a profound religious discovery. They called their experience "the Inner Light," "the True Seed," "the Spirit," "Christ Within." They believed that religious truth is capable of self-demonstration. Sin, free grace, and forgiveness are facts discoverable in consciousness, not real merely because they are declared in scripture or in creeds, but are such as any soul may experience. The Quaker's inner sense was sure and sound and right. But the Quaker formulation of the doctrine has been none too clear, and has exposed the entire idea to discouraging criticism. Friends taught—some did at least, that this Inner Light came to man from without, that it was not part of his own nature, that the teacher or preacher was the mere human instrument or channel for the divine message. This misapprehension left human nature still unspiritualized, and had a desolating effect upon the ministry of the people who held it. It encouraged the ecstatic state and discouraged strenuous preparation of life, without which no adequate ministry ever comes. The Inner Light, the True Seed, is no foreign substance added to an undivine human life. It is neither human nor divine. It is the actual inner self formed by the union of a divine and a human element in a single undivided life.

What is the test of spiritual guidance? An infallible church or book or spirit? We need an interpreter. We need something more than a commentary or a priest or the "it feels so to me" of the Friend. Perhaps this is the test: If the thing manifested is of God it will tend to construct a unified spiritual life. Test it also by the spiritual life of other men. The individual must read his inward state in the light of the social spiritual group, remembering that he cannot be an independent organ of God. He is only one person in a spiritually-organized community, and can know the divine will only by genuinely sharing in a wider spiritual order through which God is showing himself.

> The strength of mutual purpose pleads
> More earnestly our common needs.

No religion can be rightly called a religion of spiritual inwardness unless it is at the same time a religion of spiritual outwardness.

So do I paraphrase this logical, limpid and convincing book, leaving much unreported. The book is evidently not written for Friends alone, but to say that it is well worth reading by every Friend concerned to be of larger use in his religious organization, or who would have his Society more clearly convey its mission to the world, is to understate the value and interest of the book. It should not be ne-

glected by any student of the deeper thought that is in Quakerism. Its whole subject matter may be summed up in the final phrase: "God living through men, and men living in God."

HENRY M. HAVILAND.

Brooklyn, Eleventh month 25th.

AN AMERICAN STUDENT AT WOODBROOKE.—IV.

THE COURSES OF STUDY AT WOODBROOKE.

All the varied interests of the Woodbrooke Settlement center, of course, about the lectures, which are its distinguishing and most important feature. In outlining the course for this first term, which extends from Tenth month 4th to Twelfth month 21st, the purpose of the Committee has been to provide a line of study that would tend to both intellectual and spiritual expansion and elevation. It is taken for granted that those who come to the Settlement are aspiring to greater usefulness in the Christian life, and to realize this aim it is recognized that the mind must be trained along with the heart. There are being given fourteen courses of lectures, comprising these subjects: "The Mystics," "Sayings of Jesus," "Library of Our Lord" and "Advanced Greek" by J. Rendel Harris, D. Litt.; "The Epistle to the Romans," "The Book of Job" and "The Life of St. Augustine," by R. S. Franks, B. Litt.; "Hebrew History" and "Old Testament Criticism," by A. Neave Brayshaw, B.A., LL.B.; "Second Century Church History" and "Elementary Greek," by Herbert G. Wood, B.A.; "Moral Philosophy" and "Economics," by George Sharin, M.A.; and "Political Philosophy, a Study of the Life of Joseph Mazzini," by Tom Bryan, M.A.

It will be evident from this program that the work has been arranged with a view to giving knowledge of practical value. The lecturers do not, of course, at all attempt to cover their subjects exhaustively, but rather to go into them deeply enough to inspire the desire for and to give direction to future study. But to the person who has not previously had the opportunity for systematic study of the Scriptures, and of general religious literature, it is a most enviable privilege to attend the lectures at Woodbrooke. One very soon comes to know something of what a vast and richly-stored treasure-house the Bible is, and to see in it meaning before undreamed of. "Higher criticism" is found not to be such a terrifying and sacrilegious process as is too commonly supposed. On the other hand, the Scriptures are sure to be of more service to the person who has had the advantage of looking at them from the viewpoint of the Christian scholar.

The lectures by Dr. Harris, on "Sayings of Jesus," are proving a perfect revelation to all who hear them; he is showing that there are considerably more of the precious words of our Lord on record than are to be discovered in the ordinary reading of the New Testament. Sources from which these may be gotten are Bible margins, foot notes to old manuscripts, scattered through the Gospels and in later literature. Especially valuable are the "sayings" recently discovered in the ruins of an old monastery in Egypt by Grenfell and Hunt, Oxford University men. These "sayings" are written on the eleventh leaf of a book, and although they somewhat resemble what may be read in the Gospels, there is some new matter in them. The fragments of the old book which contains the newly-found "sayings" are known as the Oxyrhynchus, one and two. These words of Jesus are:

First, ". . . and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Second, "Jesus saith, 'except ye fast to the world ye shall in no wise find the kingdom of God, and except ye Sabbatize the Sabbath ye shall not see the Father.'"

Third, "Jesus saith, 'I stood in the midst of the world and in flesh was I seen of them, and I found all men drunken and none found I athirst among them. My soul grieveth over the sons of men because they are blind in their hearts . . . poverty.'"

Fourth, "Jesus saith, 'wheresoever there may be . . . and when there is one only . . . I am with him. Raise up the stone and there thou shalt find Me, cleanse the wood and there am I.'"

Fifth, "Jesus saith, 'a prophet is not acceptable in his own country, neither doth a physician work cures upon his own relation or acquaintance.'"

Sixth, "Jesus saith, 'a city built on top of a high hill and established cannot fall or be hid.'"

Seventh, "Jesus saith, 'thou hearest into thy one ear . . .'"

In addition to the regular lectures an address is given on alternate First-day afternoons on some practical subject. On the 13th inst., William C. Braithwaite spoke on "Friends of Truth." On Fifth-day afternoons Helen B. Harris conducts a class for Bible study at her home, while on Sixth-day evenings the "settlers" join with people from the neighborhood in conference on Scripture texts.

The library of the Settlement contains the best books on the subjects being studied, and in every way the conditions at Woodbrooke are well suited to the development of mind and heart along practical Christian lines.

Eleventh month 16th, 1904.

V.

SOCIAL LIFE AT WOODBROOKE.

What may be termed the social side of life at Woodbrooke Settlement is a source of much pleasure to the students, and to the foreigner this is one of the most interesting features of all the activities of the institution. I think there has not been a week since my arrival here when, with others of the family, I have not been invited to the home of some Friend in either Birmingham or vicinity. Every one of these visits has proved a delightful occasion, and through them I am forming a most favorable opinion of life in the best English homes. Wherever I have had the privilege of going I have experienced true hos-

pitality; it is very good to witness the sweet Christian fellowship that prevails in these Friendly homes and to come into their atmosphere of culture and refinement. These are qualities which have always given me so much joy in the homes of our American Friends, and now that I am "a traveler in a strange land" my cordial treatment brings real happiness. And incidentally I am coming to think that my privilege of mingling with these Friends will produce no result to be cherished more by me than a vast increase in my appreciation of and love for our own great country.

Several of those whom I have visited have been to America on one or more occasions, and they tell me of beauty and grandeur in landscape, of natural resources and of accomplishments and possibilities in many directions which I am sure I previously fell far short of realizing. On the other hand, I have also received many an impressive reminder of some of our most flagrant shortcomings. Many distorted notions of American life and customs have been formed, however, by Englishmen who have not yet had the privilege of seeing us at first hand. There are occasions when one's patience and pride are severely tried; for instance, when Philadelphia is spoken of as "the most corrupt city in the world," and when the question is frequently asked, "Have you anything like this in America?" with a perhaps unconscious suggestion of disparagement. But perhaps I have myself encouraged this sort of thing to some extent. In an adult school in the slums of Birmingham a few weeks ago I told the men gathered there that in the adult school they had an opportunity for good that was not afforded American men. A few minutes later one of the men stood up and announced to his classmates that I was the first American he had ever heard admit that England had something of which we could not boast.

My visit to this school resulted in an exceedingly interesting and pleasant visit to the home of Joel Cadbury, a near relative of the Philadelphia Cadburys, at Sutton Coldfield, an ancient little town, seven miles north of the city. Joel Cadbury has been superintending the adult school in the Birmingham slums for twenty-five years, and he loves the work among those unfortunate men as though they were so many of his own brothers. On the way to his home we were accompanied by Mrs. Cadbury and a cousin of Percy Bigland, the artist, who has endeared himself to the hearts of many of us in America. At the conclusion of dinner, Mr. Cadbury conducted Mr. Bigland and myself through a section of a large park, which his house overlooks, in addition to his own beautiful lawns and flower garden. This park was given to the parish of Sutton Coldfield by Henry VIII. It contains 2,000 acres of hill and vale and woodland. On the hill over which we climbed gorse, a green-colored plant, having the appearance of cactus and bearing a pretty little yellow flower; heather, with the last pink flowers almost gone, and holly were growing in profusion. A pretty spot near which we passed is said to have been the scene of Shakespeare's "Midsummer Night's Dream." On a broad stretch of green sward stood two tall poles, round which the children and maidens of the town romp in the May dance. We returned to the house in time for the usual afternoon tea, and, after having spent four delightful hours with the Cadbury's, I came back to town in dark and chilling weather in the evening.

On First-day, the 13th, I went with one of the Dutch students to dinner at the Northfield Manor House, the home of Mr. and Mrs. George Cadbury, Sr. We first attended the Bournville meeting for worship. There must have been more than one hundred people present, and with most acceptable ministry by J. Rendel Harris and William C. Braithwaite, prayer by Geo. Cadbury, and a manifestation of the spirit of love, service that was most helpful. With members of the Cadbury family and several friends, we walked to the Manor House, wending our way down narrow lanes and along foot paths that led through green fields, hedges being crossed by means of stiles. Previous to dinner a short time was spent in strolling about the extensive grounds that surround the great house, a particularly pleasing feature being the lawns sloping gently down to a lake, the dark waters of which were shaded on both sides by tall trees. The natural beauty of the grounds was enhanced by cultivated trees, shrubbery and flowers in great variety. Looking across a vale to the south from the hill near the crest of which the Manor House stands, we could see the Lickey Hills in the distance. At the conclusion of dinner, after a time among the flowers in the conservatory, we joined in singing the hymn, "Lead, Kindly Light." Before returning to Woodbrooke we sat with Mr. Cadbury in a cozy summer house on the hillside, enjoying the warm sunshine and an optimistic chat on the possibilities and probabilities of Quakerism. Mr. Cadbury said one chief reason for the comparative weakness and littleness of the Society of Friends is that its members do not have sufficient faith in its principles and that they are content with too little, even from the numerical standpoint.

Another recent social event that was greatly enjoyed was a tea at Finstal Farm, the home of Catharine Albright, who, with other English Friends, was at the Haverford Summer School this last summer. A large party of us went from Woodbrooke, some going by train, while others cycled. Those of us who chose the latter method of travel had a delightful ride through an extremely beautiful section of the country, the distance being about nine miles. The number of guests at tea was so large that we were accommodated in two rooms of the picturesque old brick house. After enjoying the Albright hospitality for more than an hour, we started on the return journey, riding most of the distance by moonlight. Such occasions as these will help to make my stay in England a period of sweet remembrances in my life.

ARTHUR M. DEWEES.

Woodbrooke, Eleventh month 19th.

No book about the Bible is half so good a text book as the Bible itself.—*Christian Register.*

WHERE WE STAND AS TO THEOLOGY.

We Friends have a very clear idea of what we believe. We have no written creed, although many statements of our belief have been written by individuals, and our ministers have clearly explained it on numberless occasions. The result is that every intelligent Friend has a definite belief, a reasonable faith, a belief that is in entire accord with the Sermon on the Mount, and in harmony with the gospel of St. John.

If our theological belief be in accordance with truth, the so-called orthodox doctrines, including the fall of man, the plan of salvation, the miraculous birth of Jesus and the belief that he was God, and the vicarious atonement must be abandoned, cease to be discussed except as past phases of religious thought and stored away in the theological garret.

As an illustration of how far the belief held by us has penetrated modern religion, attention is called to an editorial in the *Outlook* for Eleventh month 19th, entitled "Religious Ideals."

"The Puritans in England, the Dutch in New York, the Quakers in Pennsylvania, the Huguenots in the Carolinas, brought with them this faith in the immediate presence of God with each individual, and therefore the substantial equality of all individuals before God. They believed that God is a living God, a perpetual Immanuel—God with us—inspiring his children, giving to his people divinely-equipped teachers and leaders, and through them shaping human history and building up a kingdom of God on the earth. . . . They believed in the immediacy of God in his intercourse with man; they believed in a speaking God and in a listening soul of man. . . . This belief in a present God does not mean disbelief in the God of our fathers, . . . but it does mean repudiation always and everywhere, come how it may, with what authority it will, in what words it may choose, of the pretension of a church, or a hierarchy, or an assembly, or a council—Papal, or Episcopal, or Congregational, ancient or modern—which puts the voice of man in the place of the voice of God, who speaks in the hearts of his children to-day."

Here we have a clear statement of the doctrine of immediate revelation—the Light within.

In the same article, the following is quoted from Edward Dowden, a distinguished English man of letters: "The glory of the Christian temple is the holiness of the living temple which rises in the heart of the child of God. The pretensions of an ecclesiastical hierarchy are an estrangement of the adopted son of the Father; every lay Christian is himself a royal priest." Is not this similar to our thought of a free gospel ministry?

The editorial speaks of reverence for the Bible, which is to be regarded "not as a substitute for the word of God speaking in the soul of man, but as an illustration and representation of that living God in the history of a great nation and in the experience of its most devout souls. . . . This belief in a present God does not mean, as some seem to think, discarding the Bible; it does not mean sealing it up and putting it away as a no longer useful book; it does not mean ignoring it and refusing it reverence. But it does mean that the Bible is to conduct us to God, not to stand in the place of God; that the Bible is not the Word of God—which it never calls itself—but one of the words of God, others of which he is speaking now, as he has spoken them throughout the ages." Is not this in accord with our view of the Bible?

Notwithstanding, it would be a serious error for us to rest in the belief that Friends need no longer advocate our principles, because advanced religious teachers are giving them endorsement. We, by whom they have long been held and followed, should continue to advocate them even more forcibly and widely than has ever yet been done—for the world needs them.

Especially important is it for Friends to urge and press home the practical application of these principles to daily life. Herein we stand too much alone among Christian people, many of whom honor Christ with their lips, while their hearts are far from him.

Therefore, until people put the teachings of Christ on peace and purity, sincerity, simplicity and service, into actual operation, both in private and public life, there is great and pressing need of the work of the Society of Friends. O. Edward Janney.

FRIENDS' MINISTRY IN ENGLAND.

[The following statistics of the ministry of the Society of Friends in Great Britain and Ireland sixty-five years ago and since, are taken from an editorial in the London *Friend* for Eleventh month 25th, 1904.]

The statistics regarding the ministry in 1839 were of those who were recorded [not including such as spoke in meeting but were not recorded], and we select that year because it is accessible. The areas of the quarterly meetings were at that time very different from those of to-day, the tendency having been in the last sixty-five years for districts that became weak to link on to some neighboring quarterly meeting. Thus in several instances two of the former quarterly meetings have been merged in one. . . .

In 1839 Buckinghamshire had nine meetings and no acknowledged minister in any of them. Cumberland and Northumberland had nineteen meeetings without a minister and three meetings in which there were four women ministers, but no man ministers in either of those northern counties. Northamptonshire reported five meetings without a minister, two women ministers in the two remaining meetings, and no man minister in the compass of their quarterly meeting. Warwick, Leicester and Rutland reported sixteen meetings in which there was no minister, and seven ministers in the three remaining meetings. Yorkshire had thirty-eight meetings without ministers, the thirty-one ministers in that county residing in the thirteen other meetings. Lancashire had seventeen meetings without a minister, the eight ministers in the compass of that quarterly meeting being in the other six meetings. The number of Friends in the city of Bristol in 1800 was about 600, in 1833 about 636, in 1844, it was 544. Bristol and Somerset now report 1,086 members in their quarterly meeting. There were twelve ministers in that quarterly

meeting in 1839 residing in six meetings, leaving eight meetings without a minister. In London and Middlesex Quarterly Meeting the membership in 1817 was 3,258; in 1844 it had declined to 2,466. In 1903 it was 2,857. The number of ministers in 1839 was ten men and thirty-two women. The number of recognized ministers among Friends in England and Wales in 1839 was seventy-six men, 141 women, making a total of 217. There were 109 meetings having ministers, and 264 meetings were without any recognized minister. In Scotland there were four ministers and five meetings. In the whole of Ireland there were three men ministers and nine women in nine meetings, leaving thirty-two other meetings without any acknowledged minister. Sixty-five years have very materially changed these relationships. One great change in our practice has been a great increase in the number who take vocal part in our meetings who are not yet acknowledged. Much greater liberty is exercised in expression, and a much smaller number of our meetings are held in silence. Our membership has been quietly and steadily increasing alongside the increase in activity. The number of members in the country reported at our last yearly meeting was 17,700, including some who had emigrated but whose membership was not transferred.

The center of our Society in England has been changing in recent years, growth being more conspicuous in the north and in the midlands than in the south and east. In Lancashire and Cheshire there are forty-seven meetings (particular and allowed) having twenty-one recorded ministers, and 2,919 members and attenders. In Yorkshire there are thirty-eight meetings, with fifty-eight recorded ministers and 4,240 members and attenders. In London and Middlesex there are twenty-seven meetings, with fifty-four recorded ministers and 3,529 members and attenders. The total number of meetings reported in the whole country in 1903 was 369, and the total of recorded ministers 377. These figures, while representing marked increase, convey but little conception of the development of the work of Friends in the country, unless we keep in view the 40,000 adult scholars and the 22,500 juvenile scholars in our First-day Schools, who now look to us for religious instruction. On the other hand, a tendency in our own Church, as in almost every other Christian Church in our land, is to increasing slackness in regular attendance at public worship. The Puritanic spirit in recent years has not been nationally so conspicuous, and religious life has not always synchronized with religious liberty. A change in the character of the ministry is also observable, which may be typified by an increase in religious teaching rather than in addressing individual states and conditions. Both of these characteristics may be under the inspiration of the Spirit of God, but there was possibly more room for human prejudice and imagination to mingle with the ministry when addressed to individual states and conditions than there is in the solid instruction which is found in the plain enunciation of religious truth and its application to practical life.

ARMIES AND POLICE.

There is probably no subject of great importance and universal interest about which even the professional man, as well as the hod-carrier, is so befogged, as that of the peaceful adjustment of international difficulties. Ninety-five Americans out of a hundred declare that they hate war and desire peace, yet ninety of those ninety-five not only have never lifted a finger to do any practical work for peace, but are frankly sceptical about the possibility of it before the millennium. "Your theories," says the sceptic to the worker for arbitration treaties and a World Congress, "are admirable, and would work splendidly if it were not for one thing that you doctrinaries always forget, and that is human nature. This is a wicked world, and Belgians abusing natives on the Congo, or men in Georgia or in Addicks's bailiwick burning men at the stake, or anarchists in Kentucky or Colorado, or deceitful Russians, are not yet quite ready to be left to moral suasion. So long as we have cruelty and deviltry, no milk-and-water policy will do. When we abolish militia and police, and go to bed with unlocked doors, and trust our lives to our own citizens, then we will abolish army and navy, and trust ourselves unprotected to the mercies of strangers, and, mind you, not before that."

This retort sounds smart and plausible. Ninety-nine soldiers out of a hundred, nine lawyers out of ten, accept it without question; yet therein lies the dangerous fallacy. The assumption that all kinds of force are one in principle is a muddle-headed notion. That some kind of force must last so long as gross infringements of others' rights continue, no one but the extremest non-resistant can question. But to class indiscriminately together police and army, and to see no radical difference between them, commits one to a disastrous policy. There is no true analogy between police protection of our homes and military protection of our nation. Let that one single point be demonstrated to the American mind, and immense results will follow. The police and army, to be sure, perform many functions that do not involve force, wherein they are somewhat alike. Sometimes our soldiers are set to building roads or to teaching English to the Filipinos, but that *per se* is not their function. As soldiers, their business is to injure the bodies and property of other men, whom they call "enemies." The police restore lost babies and have many similar duties, but so far as they use force, it is simply and solely for one purpose—to bring to court. It is not their function to decide which of two disturbers of the peace is most to blame. It is not their function to condemn or to mete out punishment. They are not executioners. They are authorized to use only that minimum of force which will compel every miscreant to come to court. There their work ceases and they step aside. In rare cases, when they are compelled to shoot a criminal in self-defence or one who is escaping, though they may use the same revolver that the soldier carries, their act is no more the same in nature as his than the sheriff's execution of a murderer

is in the nature of manslaughter. The criminal who goes quietly to court receives no injury. There, after the heat of passion has abated, he has his counsel and witnesses, and is acquitted or condemned by a presumably impartial judge and twelve disinterested jurymen, according to the law made by a disinterested Legislature. The decision may not be infallibly correct; that is irrelevant to the question. The point to be observed is that the policeman's function is simply to get his man before the judge.

How is it, on the other hand, with those who engage in the gigantic duel of war, and try to settle questions of justice by torpedo boats and mines? Do they desolate and annihilate in order to bring each other before impartial justice? Do they care for witnesses or evidence or disinterested judges? Far less than a duel does war do justice. The single duellist who aims at his opponent allows him equal chances, and moreover knows that he aims at the man who has injured him. But the European soldier, driven to military service and ranged against an often unseen and always unknown enemy, aims his guns at a foe with whom he has personally no quarrel in the least. Let rational beings have done with the stupidity of calling soldiers in war with nations "national police."

A sharp distinction must be made between international war and civil war. Long before the possibility that civil war will cease, war between two nations will end by adequate world-organization. The next century will find duelling between great nations as obsolete as Anglo-Saxons find the duels between two men to-day. This does not imply that militia and police will then have ceased to be, for the function of soldiers as well as the policemen at home is to compel the violent to take their case to court, and until lynchers and rioters respect law, the soldier at home has duties to perform. No other excuse for force can be allowed among a civilized people than that which is necessary to bring a quarrel into court.

What, then, will be the nations' substitute for their armies, after gradual proportionate disarmament? A small, international, armed police force on land and sea, which will exercise genuine police functions. Some foreshadowing of this was presented when Russian, German, English, French, Japanese and American troops all fought for the same end, and under one commander, before Pekin. This substitution of a world force for many national forces will not mean that human nature has become radically altered, or that yeggmen and murderers have ceased to be. It will not mean that all force has become organized, and that our senseless, unjust international duelling is ended. When this result is seen to be approximately near, American apathy and scepticism will disappear. What is needed is an effective organization as generously supported as is a presidential campaign, to begin a campaign of education to the end that every editor, every clergyman, every Congressman, every teacher, should know with how small a pebble and sling a stripling may lay low the war god, Mars. The modern David's weapons are even smaller. They are the pen and ballot.

It is to be hoped that the International Peace Congress, by its definite, practical program for world-organization, will do something to show that the "theorists," "sentimentalists," "visionaries" and real "fanatics" are the old fogies who have not got a new idea on peace since the battle of Sedan, and whose philosophy of life is warped by fallacies about "national police" and human nature.—*Lucia Ames Mead, in the Woman's Journal* (Boston).

A BIBLICAL TEXT BOOK.

The latest volume in the very practical though scholarly series of Sunday School text books now being issued by the University of Chicago Press is Prof. E. D. Burton's "Studies in the Gospel According to Mark" ($1.00). It divides the gospel for study into sixty-nine short sections, the text employed being that of the Revised Version, with its marginal notes. This is supplemented by a dictionary of words and phrases, clear and full explanatory notes, numerous questions which not only exhaustively cover the text, but which demand collateral reading on the geography, etc., of Palestine, three good maps, and numerous illustrations. The lessons are intended for children of the eighth to tenth grades; that is, for those at that stage where biography begins to have its strong appeal. Though admirably adapted to its contemplated users the book is as modern in its scholarship as one could desire. Thus 16.9-20 is given as an appendix, and accompanied by a note which tells the student that "With verse 8 ends, probably, all that we have of the gospel of Mark as Mark wrote it. . . . By some accident, we know not what, the concluding verses of the gospel were very early lost, and some one else added vs. 9-20 to finish the gospel. . . ." S.

What thought can be more rich and solemn than this of God so utterly filling the universe with Himself, that out of no unexplored corner of it can start any anxiety to surprise Him?—*Phillips Brooks.*

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The man who fails to hear the voice of God for himself is without religion. "Speak, Lord, for thy servant heareth," is the only form in which a religious life is possible.—*Adolph Harnack.*

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Mastery of one's work comes through mastery of one's self. Laggard inclinations, cowardly fears, weak haltings in the face of known duty, need the relentless whip of self-mastery. But no man is master of himself who thinks he is his own master. Every indwelling power of mind and body, every burning determination, every urgent demand upon self for service, ought to get its vigor and temper from that command of self which is the utter yielding of self to God's will. Only here is resolution and power for service, and the right control of the whole man.—*S. S. Times.*

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, TWELFTH MONTH 10, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

THE thirty-first annual convention of the National Woman's Christian Temperance Union, held in Philadelphia last week, was a memorable gathering. Over five hundred delegates and officers were present, representing all the States and Territories in the Union. The local interest in the proceedings was so great that the attendance upon the sessions ranged from 1,000 in the early morning to 4,000 in the evening. During the past year there has been a decided increase in membership in the main organization, as well as in the two branches—the Young Women's Department and the Loyal Temperance Legion, and the influence of the "white ribboners" upon public opinion and legislation is greater than ever before.

During the three decades of its existence the organization has changed from a band of emotional women, using no weapon but prayer, into a compact, well-disciplined body, attacking the enemy all along the line and on the flanks, their prayers being constantly transmuted into action; and the members to-day, as a whole, have grown greatly in mental vigor, breadth of view, eloquence of speech and executive ability.

All Christian denominations are represented, from Roman Catholics to Unitarians, and there is no color line. The colored delegates from South Carolina, Texas and elsewhere sat side by side with their white sisters, and the latter did not appear to be troubled thereby.

Space will permit us to refer to only a few of the forty departments of work. Two of these that show marked progress are Peace and Franchise. In the earlier days the women sought only to minister to the comfort of our soldiers and sailors, and look after their moral and spiritual needs; in doing this the horrors and iniquities of war were brought home to them, and to-day their resolutions in favor of peace, adopted without a dissenting voice, are almost as uncompromising as those of the Universal Peace Union. At first these good women had no thought of influencing legislation, except indirectly; but when they learned again and again by sad experience that petitions have little weight when no ballots are behind them, all the leading spirits became pronounced woman suffragists.

Three subjects claimed the special consideration of the convention. One of these was the patent medicine evil. Attention was called to the fact that nearly all of the panaceas so largely advertised contain either alcohol or opium, or are simply humbugs with no medicinal value whatever. One remedy advertised as non-alcoholic contains so much alcohol that paper moistened with it burns readily, as was shown in the convention. The superintendent of this department said that if all religious papers would cease to advertise proprietary medicines, the evil would be greatly lessened. She made no reference to the prohibition papers that are guilty of this offense, and are thereby giving aid and comfort to the very enemy they are fighting.

Instead of being convinced by the statements of army officers that the restoration of beer to the canteen would prevent the soldiers from frequenting the low dives outside, the W. C. T. U. women resolved to ask for additional appropriations to add to the comforts of the post exchanges, and also to work in their respective States for laws prohibiting saloons within three miles of an army post. They agreed to continue working with great earnestness for the unseating of Senator Smoot and the enactment of an anti-polygamy amendment to the Constitution of the United States.

Valuable as are all the other departments, the work done for and through scientific temperance instruction, under the leadership of Mary H. Hunt, has been most effective in creating a change in public sentiment. In every State and Territory the evil effects of alcohol and tobacco are now taught in our schools. In some of the States this teaching has been going on for twenty years, and the stand taken by railroads and other corporations in favor of total abstinence is one of the results. The superficial observer may not have noticed any diminution of the cigarette evil, but statistics show that the output of cigarettes was 1,000,000,000 less last year than it was a few years ago. "Line upon line, and precept upon precept" may seem slow work to the teacher, but when more than half a million teachers are adding their lines from year to year the work tells.

WHERE WE FAIL IN OUR WORK FOR PEACE.

In his article on "Christmas: Its Unfinished Business," in the *Atlantic Monthly*, the genial Cambridge preacher, Samuel McCord Crothers, puts his finger on the weak spot in our peace movement. He says: "There is one complication in the work of peace-making which has not been sufficiently considered. It is the recurrence of Youth. I have listened to the arguments against war at a great peace congress. The reasoning was strong, the statement of facts conclusive. War was shown to be cruel and foolish, and incredibly expensive. The audience, consisting of right-minded and very intelligent people, was convinced of the justice of the cause of peace. Why, then, does not the cause triumph? In such cases I am in the habit of looking about with the intent to fix the responsibility where it belongs, on those who were not at the meeting. Mature life was well represented, but there was a suspicious absence of young men in the twenties. Ah! I said, there is the difficulty. We can't be sure of lasting peace until we make it more interesting to these young absentees. They'll all be peace men by-and-by, but meanwhile there is no knowing what trouble they may get us into. . . . A uniformly-middle-aged community would be immune from any attack of militant fever. . . . What avails the wisdom of the old men when all the young men are 'spoiling for a fight?' . . . . There is a periodicity in the passion for war. It marks the coming into power of a new generation. A quarter of a century from now 'the good gray poet,' Rudyard Kipling, may be singing sweet lyrics of peace."

The veteran peace workers, who always attend the monthly meetings of the Universal Peace Union and the Pennsylvania Peace Society, and our yearly and quarterly and monthly meeting Peace Committees will have had all their effort to little purpose, if they do not find some way of carrying on an effective educational campaign for peace. It should be impossible for a young person to have been for any time in one of our schools or our college, or, indeed, to have lived within five miles of a Friends' meeting house, without having been made a lover of peace and a sturdy defender of peace principles, in spite of himself. Yet this is not what is happening. It might even be worth while to start a new organization for this sole purpose—a Peace Education Society.

In the national convention of the Woman's Christian Temperance Union, a committee guided too exclusively by woman's intuition and disdainful of mere science, brought in a resolution in which alcohol, "even in the smallest quantity," was declared to be a poison. It is significant that it was Mary H. Hunt who had the sense and courage to stand up and insist that the Union "did not stand for extreme statement," and that the wording of the resolution was "unwise and unscientific." The resolution as passed read: "Recognizing that alcohol is a poison, we stand uncompromisingly for total abstinence." Some day, perhaps, we may be allowed to be total abstainers on the simple ground that alcohol is not necessary, is not useful, is frightfully dangerous, and not be required to subscribe to a controversial creed about poison.

CURRENT EVENTS.

Wayland H. Smith, of Los Angeles, Cal., whose work for oppressed California Indians was referred to in a paragraph in this column last week, is secretary of the Sequoia League, not, of course, of any liquor league, as an error of our types represents him.

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The dearth of ministers in some religious bodies has become so acute, and so few young men are entering the seminaries, that prominent religious educators have begun a movement to solve the problem. At the instance of John R. Mott a meeting of about twenty-five leading religious educators was held in New York recently to consider the question. Among those present were the heads of Drew, Methodist; Union, Yale and Hartford, Congregational, and New Brunswick Reformed Seminaries; Bishop-Coadjutor Greer, of the Episcopal Diocese of New York; Bishop Fowler, of the Methodist Church; Drs. Lyman Abbott and J. M. Buckley. Preliminary steps toward a permanent organization were taken. It was pointed out that the great openings in business are serving to keep many from the ministry, that the decay of home religion has something to do with it, and that present ecclesiastical and credal conditions are sufficient to keep out many men who, were conditions right, would enter church work. Opposition of parents, unspiritual environment and denominational crowding in small communities, tending to create the impression that there is little room for so many ministers, are other causes, which, it was argued, have been fertile in result. One theological seminary president said that the conditions were alarming in the rural districts. Ministers are clamoring for the big city pulpits, and the rush cityward is just as pronounced in the ministry as in other professions. One of the remedies suggested that met with much favor was that theological seminaries should not require intending students to commit themselves to a system of belief before entering the ministry.

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The commission representing the seven branches of the Presbyterian Church in this country decided,

at its meeting at Pittsburg on the 30th, on a plan of federation. The plan provides for the establishment of a council, which will be called the "Federal Council of Reformed Churches in America, Holding the Presbyterian System." This council will have no power over the worship, creed or government of the churches, which will remain the same as they always have been. The council, it is said, will be practically a board of arbitration. It will be composed of four ministers and four laymen from each denomination represented, with an additional minister and elder from each church for each 200,000 communicants. According to this agreement the Northern Presbyterian Church, with about 1,000,000 members, will have sixteen representatives. In mission work the federation will be a powerful factor. The constant aim will be to guard against duplication of agencies. Instead of having missionaries from the Presbyterian, United Presbyterian and Dutch Reformed Churches in the same places, the territory will be divided and various parts of it assigned to the different churches. Each church will retain its own identity in all things. The seven churches which were represented on the commission are the Reformed Presbyterian Church, General Synod; the Reformed Church in America, the Presbyterian Church in the United States of America, the Presbyterian Church in the United States, the United Presbyterian Church, the Cumberland Presbyterian Church and the Reformed Church in the United States.

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The following cablegram from Tolstoi is published by the Philadelphia *North American:*

The present political agitation among the Russian people, resulting in a direct appeal to the Czar by representatives of the Zemstvos, aims to bring about a restriction of the despotism that now prevails and the establishment of representative government. What the results of the movement will be cannot be foreseen. The aspiration is not new, but the expression is. The question seems to be this: Will the leaders of the agitation achieve what they desire or anything approaching it, or will their efforts expend themselves in stirring up public protest without result? The country and the people are too great, and the gulf between the present government and the people, in some respects, is too vast to permit sensible forecast at this time. But I declare that, whatever the outcome, one sure result of the whole matter will be to delay true social amelioration. This movement, which is hailed as the dawning of a new era of liberty, is but a new obstacle in the path of true progress. The real uplifting of a people, socially and governmentally, can be attained only through religious and moral regeneration of all the individuals constituting that people. Political agitation, whether by peaceful propaganda or appeals to existing powers of government, must have a fatal effect. It puts before the nation and before individuals the pernicious illusion that social improvement can be wrought by mere change of forms—that substitution of a different kind of government, or amendment of the existing kind, can accomplish reforms which, to be effective and permanent, must begin with the individual. These movements, so frequent in history and so natural under the false teachings which have blinded humanity, invariably hinder real progress toward peace, justice and love. Constitutional government is no cure for the evils that afflict mankind. For proof of this, I point to conditions in France, in England and in America.

TOLSTOY.

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Word comes from New York that an ever-open bank is about to be established there, somewhere along Central Broadway. The organization will be known as the First Night and Day Bank and Safe Deposit Company, and it will receive deposits and cash checks twenty-four hours daily. In order to keep open all day and all night it will be necessary to employ at least two forces of clerks, and on account of the heavy expense the first day and night bank will not pay interest on deposits. The proposition is the result of the experience of a wealthy citizen, who, while he had $27,000 on deposit in a downtown bank, found himself at half-past eleven o'clock at night in serious need of $2,200 in money. With the aid of hotel cashiers, he succeeded in raising the money, and the difficulty he encountered in his emergency suggested the starting of a bank to meet such cases.

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Henry M. Leipziger, supervisor of the public lecture course of the New York City Department of Education, is advocating the opening of schoolhouses on First-day to give the people an opportunity of listening to addresses of a biographical, historical or ethical nature. He says that the movement for adult education not alone gives a new interpretation to education and the teacher, but a new type of schoolhouse must come into being—a schoolhouse which is to be open not for a few hours daily, but at all times, and to be a place not alone for the instruction of children, but for the education of men and women, so that there should be in each modern schoolhouse a proper auditorium, with seats for adults and equipped with apparatus for scientific lectures and for proper means of illustration.

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A plan to provide Charles Wagner, the author of "The Simple Life," with a great church in Paris has been formed by John Wanamaker, Levi P. Morton, Robert C. Ogden and others. It will probably take $150,000 to erect a church suited to Pastor Wagner's needs. The family of Levi P. Morton recently were members of the Wagner congregation, and he will contribute to the fund and work to secure money from others. A committee of ten will be appointed to handle the fund. John Wanamaker said recently: "In his present little house of worship in Paris Mr. Wagner is not able to accommodate the many who are eager for his teachings. Many Americans in Paris have appreciated this fact for a long time, but have needed assistance in the matter of raising funds. This is a great opportunity for Americans to perform a service which will tell for good, not only now but in years to come."

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On Twelfth month 1st General Porferio Diaz was inaugurated for the seventh time as President of the Republic of Mexico, and Senor Don Ramon Corrall as First Vice-President. The latter was chosen and elected with the understanding that Diaz, who is now quite old, would soon resign and give the government into his hands.

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The Philadelphia Branch of the Consumers' League has sent out thousands of letters to buyers, hoping to lighten the burdens of store clerks during

the holiday shopping season. The letters request buyers, as far as possible, not to wait until just before Christmas, not to shop on Seventh-days, not to ask to see goods they do not intend to buy, to shop in the mornings, and to carry small packages with them. Many young workers would be in a better condition to enjoy Christmas if these suggestions were followed. The annual meeting of the Philadelphia Branch of the Consumers' League will be held at the parish house of the Church of the Holy Trinity, Twelfth month 13th, at 3 p.m., when an address will be delivered by Florence Kelly, the national secretary.

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Aroused to action by the urgent necessity of employment for the convicts in the State penal institutions, the Illinois State Prison Board has authorized the printing of 20,000 circulars, which will be sent to the executives of every municipality in the State, giving the information that the penal institutions are ready to supply products of every description for which requisition is made. It was pointed out that because of the Illinois law, which prohibits the manufacture by convict labor of everything except goods intended for State institutions, many of the convicts are without manual labor twenty-two hours out of the twenty-four, and that this would, sooner or later, bring many of them to a state bordering on insanity.

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A London newspaper writer estimates that a recent five-days fog inflicted a loss of $3,750,000 upon the metropolis. The gloom costs London $25,000,000 every year. More than 150,000,000 cubic feet of gas is burned on a foggy day, enough to supply a town of 50,000 inhabitants a whole year. Trade suffers a loss which cannot be estimated. The following is from the London *Express:* "People are generally too depressed to buy anything, and appetites are so seriously affected that the restaurant keeper loses much of his profit. Places of entertainment are neglected, business is lost through persons failing to keep appointments, and the course of justice is delayed by late trains and fog-bound cabs."

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On the first day of this month the Louisiana Purchase Exposition formally closed. The day was made a legal holiday in St. Louis, and the gates were thrown open to the children and to the poor. Promptly at four o'clock the exhibit palaces were closed. In the evening throngs concentrated in the main avenues to view for the last time the magnificent electric illumination. When the great clock tolled the midnight hour, the engines that drove the cascades ceased to pulsate, the electric bulbs grew dim, and then all was darkness. The great exposition, to which 18,317,457 visitors had been admitted, has passed into history.

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The first trackless trolley street railway has begun operation in Berlin, and is apparently a success. The vehicles resemble electric omnibuses, but derive their power from an overhead trolley. They have a speed of ten miles an hour. They are equipped with a special type of wheels, to prevent stoppages by snow.

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In a discussion in the German Reichstag, Herr Bebel, the Socialist leader, opposed the enormous expenditure for the army and navy, asserting that the national debt had increased $100,000,000 during the year. Chancellor von Buelow replied that "a country which spends $750,000,000 yearly for spirituous liquors can spend $300,000,000 as an insurance premium for national safety."

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Students and lovers of birds from many sections of the country assembled at Harvard University on the 29th for the twenty-second annual meeting of the American Ornithologists' Union. The announcement that the meetings were to be open to the public brought also a large number of bird-lovers from nearby States, who were not members of the union. The convention continued for three days.

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The Russian Government has accepted "in principle" the invitation of the United States for a second conference at The Hague, "to complete the postponed work of the first conference," but withholds its formal acceptance until the war with Japan is at an end.

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The congregation of the University of Oxford, England, has negatived, by a vote of 200 to 164, a proposal to exempt candidates for mathematical and natural science honors from the compulsory study of Greek, and permit as an alternative subject either French or German.

BIRTHS.

JONES.—At 987 North Sixth Street, Philadelphia, on the 1st of Eleventh month, 1904, to Hannah E. and Florence L. S. Jones, a son, who is named David Forrest Jones.

WATSON.—At Mozart, Pa., on Ninth month 30th, 1904, to James Malone and Mabel Worthington Watson, a son, who is named James Conrad Watson.

MARRIAGES.

NEWBOLD—MIDDLETON.—On Twelfth month 3d, 1904, by Friends' ceremony, at the home of the bride, 856 North Eighth Street, Philadelphia, Pa., Edwin A. Newbold, son of the late Edwin and Charlotte A. Newbold, and Clara Barber, daughter of Elizabeth M. and the late Alfred H. Middleton.

MARSHALL—ROBBINS.—At the home of the bride's mother, at Jericho, L. I., on Eleventh month 3d, 1904, by Friends' ceremony, John Worrall, son of John W. and Grace A. Marshall, of Brooklyn, N. Y., to Cora Sarah, daughter of Sarah E. and the late Walter Robbins, of Jericho, L. I.

RUSHMORE—ROBBINS.—At the home of the bride's mother, at Jericho, L. I., Ninth month 7th, 1904, by Friends' ceremony, Thomas Henry, son of Stephen S. and Adelaide T. Rushmore, of Roslyn, L. I., to Anna Hubbs, daughter of Sarah E. and the late Walter Robbins, of Jericho, L. I.

DEATHS.

ADAMS.—At the Friends' Home, Newtown, Pa., on Eleventh month 9th, 1904, Elizabeth S., widow of Dr. George Adams, in her 85th year; a member of Bristol Monthly Meeting.

DIAMENT.—Suddenly, of pneumonia, at her home in Philadelphia, on Eleventh month 26th, 1904, Elizabeth C., widow of

Francis Diament. She was born seventy-five years ago in Bucks County. Her maiden name was Elizabeth Cadwallader. She was a member of the Plymouth Friends' Meeting. She was well known for her charitable works and was for more than half a century a member of the Board of Managers of the Rosine Association, and was regarded as the mother of the home, at Germantown Avenue and Westmoreland Street.

HARVEY.—At the home of his son, near Ravenna, Buffalo County, Neb., Twelfth month 28th, 1903, in the 84th year of his age, Amos F. Harvey, M.D.; a member of Genoa Monthly Meeting, Nebraska, and a former resident of Chester County, Pa.

HARVEY.—Ninth month 21st, 1904, at the home of her son-in-law, Joseph Lodge, Tuscaloosa, Ala., Edith Sharpless Harvey, widow of Eli Harvey, of Chadd's Ford, Pa.; a member of Green Street Meeting, Philadelphia. Interment at Old Kennett Meeting House.

JOHNSON.—Anna M., wife of Alfred Johnson, of Richmond, Ind., and daughter of John and Elizabeth Thorne, of New York State, Eleventh month 15th, 1904, in the 77th year of her age. She was a woman of true spiritual life, and she was ready for the great change which has removed her from sight.—*American Friend.*

JUSTICE.—At Langhorne, Pa., Eleventh month 29th, 1904, Susan Gillam, widow of the late George Justice, in the 82d year of her age; a member of Middletown Monthly Meeting.

LONGSHORE.—At the Friends' Home, Newtown, Pa., on Eleventh month 21st, 1904, Abdon B. Longshore, in his 84th year; a member of Makefield Monthly Meeting.

WILDMAN.—At the home of Joseph Mather, near Langhorne, Pa., Tenth month 19th, 1904, Elizabeth N., widow of the late Edward Wildman, in her 83d year, daughter of the late Elisha and Sarah O. Newbold; a member of Middletown Monthly Meeting.

ANN REBECCA TREW.

Ann Rebecca Trew, wife of Joseph Trew, a prominent agriculturalist of near Chestertown, Md., whose death at the home of her son, Joseph S. Trew, Jr., was noted in this column last week, was born in Quaker Neck, Md., and was the daughter of the late Bartus Trew. She was a member of the Baltimore Meeting of Friends, and during her earlier life she was active in the work of her religious society, and was a regular attendant at the yearly meeting of Friends in the city of Baltimore. She had been in feeble health for some years, but she had borne her sufferings with Christian grace and fortitude. She is survived by a husband, three daughters and one son, Joseph S. Trew, Jr. Interment was made in the family burying ground on the farm of her brother, Bartus Trew, in Quaker Neck.

NOTES.

The poem, "A Dream of a Dead Face," in our last issue, was by the late John Bunting, not, as incorrectly given, John M. Bunting.

Abel Mills, of Clear Creek Meeting, Ill., was in attendance at Prairie Grove Quarterly Meeting, held at Marietta, Ia., on the 3d.

Junior Conference at Girard Avenue, Philadelphia, on First-day, the 11th, at 9.45 a.m., will be addressed by William W. Birdsall. The subject will be "The Crusades."

Edward Coale's address while on the Pacific Coast this winter will be 305 Elm Avenue, Long Beach, Cal., where he will be glad to welcome any Friends who may be traveling that way.

Elizabeth H. Coale writes from Illinois: "Our meeting at Benjaminville is small, rarely numbering over thirty in attendance, averaging, say twenty or twenty-five, but the regular attenders are anxious the meeting should be kept up. On the 27th our resident minister, Edward Coale, preached an excellent sermon from the text, 'There is no other name under heaven given among men, whereby we must be saved, than that of Christ Jesus.' He spoke of the different conceptions of the Deity, in different ages of the world; told of the twentieth century idea of God, being so at variance with the thought as held formerly, and asked, Had God changed or had man? He maintained the Christ-spirit had always existed, even before the advent of Jesus in the world, emphasizing that the best way to exemplify our belief in the doctrines of Christ is to live the life He led, doing good, so far as it is in the power of mortals to do.

"Edward Coale and his wife are intending to go soon to California, to remain until next Fifth month. His health not being good, he fears he cannot bear the rigors of our Illinois winters. They will be much missed in our little meeting, but if the change will be beneficial to him, we will willingly bear the deprivation and can feelingly say, 'God be with you till we meet again.'"

Lansdowne Friends have started a First-day evening meeting in their meeting-house, to follow up the line of work of the Class in Practical Philanthropy at the Young Friends' Association in Philadelphia. The work will be under the care of the Lansdowne delegates to Dr. Kelsey's course.

At a Mothers' Meeting held Eleventh month 15th, 1904, at the home of George Heritage, in Mickleton, N. J., Dean Elizabeth Powell Bond, of Swarthmore, read a paper on "The Ethical Training of the Young," which was listened to with great interest and much appreciated by all present.

There will be no meeting of the Young Friends' Association Class in Philanthropy on Seventh-day the 10th. Dr. Kelsey that day addresses the annual Conference of Young Friends' Associations at Trenton, N. J. The class will meet as usual at 2.30 on the 17th, but will again be omitted on the 24th, that being the day before Christmas.

The second of the addresses before the Bible Study Meeting of the Young Friends' Association in Race Street Meeting House, Philadelphia, will be given next First-day at 7.30 p.m., by Professor George W. Gilmore, of Meadville, Pa. The subject will be "The Hebrew Thought of a Coming Messiah." This address and the study meetings that have preceded it is to be followed by studies in the Gospels and the life of Jesus.

The meeting-house in Trenton, where the annual Conference of Young Friends' Associations will be held on Seventh-day, the 10th, is on the corner of Montgomery and Hanover streets. From the Pennsylvania Railroad Station take trolley to Post Office, then walk one square north. Special cars will be attached to train leaving Broad Street at 9.06 a.m., and return attached to train leaving Trenton at 5.25 p.m., arriving at Broad Street at 6.33 p.m.. Fare for round trip, $1.25. Meetings at 10 a.m. and 2 p.m. Subjects: "The Relation of a Religious Society to the Social Condition of Its Neighborhood," by Dr. Carl Kelsey; afternoon, "How May Associations Go about the Work?" by Dr. J. Russell Smith, assisted by members of the Trenton Association.

In regard to the normal work in practical philanthropy of the Young Friends' Association of Philadelphia, *The British Friend* for Eleventh month has the following:

"The 'Race Street' branch of the society in America is issuing a graded course of lessons for First-day Schools—which means, in that country, schools for the study of the Bible and religious history among Friends themselves. It is proposed that this should include the study of social problems—a course on this subject being taken by young people of about nineteen years of age. The chief difficulty in relation to this course is said to be to find competent teachers. With a view to helping Friends to qualify themselves, the Young Friends' Association of Philadelphia is arranging a normal class for the study of social problems, which is to be under the care of Dr. Kelsey, of the Department of Sociology in the University of Pennsylvania. It is desired that similar arrangements should be made in other centres."

We have received the Minutes of Iowa (Orthodox) Yearly Meeting, held last September. This is one of the yearly meetings with which we [London Yearly Meeting] correspond. Much earnest Christian work finds record in these pages, though we cannot but think that, in many cases, this is hindered rather than helped by the prevailing "pastoral system." We note that congregations are warned against retaining a pastor too long in their service, or, on the other hand, making too frequent changes. A service of four or five years is recommended as an "average pastorate." Pastors are to accept the interpretation of the mind of the Lord as understood by the meeting, rather than by themselves, and quietly to resign rather than imperil the unity of a meeting. Congregations are "to provide suitable homes for their pastors, furnishing them with the heavier articles of furniture, so that, on changing pas-

tors, less expense may be incurred." Gifts and donations for the "Ministers' Relief Fund" are taken one Sunday in each year.—*The British Friend.*

Western Work [Penn College, Oskaloosa, Iowa] for October, 1904, is, to a Friend, melancholy reading. The introductory articles plead for a fixed "program" in public worship, and for vocal praying by human order. A copy is given of "a big placard" used at the re-opening of the "Friends' Amity Hall Chapel," stating that "services will be held all day, Sunday, October 9th. Rev. John McIntosh will preach the sermons, morning at 11 and at night at 7." One remark we fully appreciate. A certain building has been "treated to two coats of paint. Friends would hardly know the building in its improved condition. Great are the possibilities of paint." Exactly. It can give a decent show to that which is fundamentally unsound.—*The British Friend.*

TO FIRST-DAY SCHOOL SUPERINTENDENTS.

A movement is under way to have a crayon portrait made of our late friend Isaac H. Hillborn, the same to be given as a token of remembrance by the children of our First-day Schools and placed in the auditorium of the Young Friends' Association Building, Fifteenth and Race Streets, Philadelphia.

The hope is that a large number may feel interested and that no individual will contribute more than ten or fifteen cents, and as much less as desirable. A small plate will be attached to the frame stating that the picture is a contribution from members of First-day Schools. If superintendents feel interested in this idea, any communications may be forwarded not later than First month 4th, 1904, to Ellis W. Bacon, 3603 Baring Street.

CIVIC BETTERMENT CONFERENCE IN PHILADELPHIA.

The four days' conference, under the care of Philadelphia Young Friends' Association, will be held in the meeting-house, Fifteenth and Race Streets, Twelfth month 12th to 15th, inclusive. The subjects are of vital importance to city and rural communities alike. Friends are requested to make or arrange for the announcement of this conference in Friends' meetings and any other suitable assemblages within reach. It is desired that the information be spread as widely as possible among Friends and others.

PROGRAM.

Second-day, Twelfth month 12th, 8 p.m.—Regular meeting of the Young Friends' Association for Twelfth month. Instead of being in the auditorium, as usual, this, as well as the three following meetings, will be in Race Street Meeting-house. Chairman, Frank P. Bartram, president of Young Friends' Association. Introductory remarks by Dr. J. Russell Smith, chairman Civic Conference Committee. Address, "Civic Associations and the Citizen," Dr. James T. Young, director of Wharton School, University of Pennsylvania.

Third-day, Twelfth month 13th, 8 p.m.—Chairman, William W. Birdsall, president Girls' High School, Philadelphia. Address, "The Purpose and Meaning of Public Education. Public Opinion as a Help to the Schools," Robert Ellis Thompson, president Central High School, Philadelphia; "The Aims of the Public Education Association," Dora Keen, secretary of the Association; "Some Problems of the Public Grammar Schools," Margaret S. Maguire, principal Wharton Combined Grammar and Primary School.

Fourth-day, Twelfth month 14th, 8 p.m.—Chairman, Robert M. Janney. "Philadelphia Election Methods and the Fight for Personal Registration," Hon. Clinton Rogers Woodruff.

Fifth-day, Twelfth month 15th.—Chairman, John C. Winston. "The Changing Requirements of Citizenship," "The Most Effective Form of Civic Organization and Its Relation to Party Affiliation," Dr. E. R. L. Gould, treasurer Citizens' Union of New York City.

COMMUNICATIONS.

TEMPERANCE AT WASHINGTON.

To the Friends of Temperance:

The Hepburn-Dolliver Bill (H. R. 4072) is liable to come up for action in the early days of Congress. This bill is designed to permit interstate shipments of liquor to be subjected to the operation of State laws upon entering the State and before delivery to the consignee as at present. The passage of this bill is of the utmost importance, and to this end we seek your co-operation and that of every friend of temperance in every State.

Will you not write immediately a strong, courteous letter to your member of the House of Representatives at Washington, urging his active support of the Hepburn bill; also please enlist the interest of influential friends in your city and neighborhood, and have a great number of them write their Congressman at once urging his hearty support? Do it at once.

Sincerely your co-worker,

EDWIN C. DINWIDDIE,
Legislative Superintendent, Anti-Saloon League.

WYCLIFFE.

The article, "Wycliffe and Huss" in a recent number of the INTELLIGENCER was a very interesting one.

Wycliffe died suddenly in 1384, at sixty years of age, when proceedings were culminating against him on the charge of heresy, and there seemed but little doubt that he would have suffered at the stake had he have lived longer.

He was a very voluminous writer and distributor of tracts and treatises.

One of his sayings was, "That the Almighty requested no man to believe what he did not understand." And held that baptism was a mere form without life, and denied any intrinsic beneficial influence from confirmation, penance, holy orders, or extreme unction, declaring them all fraught with delusion, and that a man was neither the better nor the worse for church censure, but that the destiny of each was determined by their own special condition.

At that time and age he was evidently a forerunner of our early Friends, and I never read him without a sense of thanksgiving for his eminent services as a man of intellectual honesty and probity of life and character.

DAVID NEWPORT.

FRIENDS' ALMANAC.

The "Friends' Almanac," aside from its calendar and its useful astronomical features, has always been a valuable reference book for the times and places of holding the various yearly, quarterly and monthly meetings and the meetings for worship; also of the various First-day schools throughout the country, and a copy should be in every Friends' family for convenient reference. Various changes, however, are made from year to year, and for reliable information, the current year's copy should always be on hand. In various Friends' families, however, I have found it has been neglected. If some interested Friend in every monthly meeting would take the time to inquire and solicit subscribers to the INTELLIGENCER and the yearly almanac, I think their circulation might be increased and much good done in the line of spreading Friends' principles and testimonies.

Real errors and omissions in the almanac, however, should be noticed and corrected, so as not to mislead. I observed an omission last winter in the notice of Philadelphia Quarterly Meeting. The date of the month, hour and place were given, but the months omitted; but the months were named for all other quarterly meetings. I spoke of it at the bookstore and a correction was filed, but I see the same omission in the almanac for 1905. The omission, I trust, will be filled another year, as others like myself who may be visiting and are not members of the Philadelphia Quarter may be misled, not observing that the dates may be learned by looking over the calendar miscellanies.

WM. BURGESS.

BLUE RIVER QUARTERLY MEETING.

Blue River Quarterly Meeting opened its sessions at Clear Creek, Ill., on Sixth-day afternoon, Eleventh month 25th, with a meeting for ministers and elders. After a season of silent waiting, we were admonished to greater faithfulness in the little things of life. The ministers and elders hold a responsible position, and should be good examples in uprightness, and maintain Christian fellowship with each other.

Seventh-day, at 10 a.m., the quarterly meeting convened. The silence was broken with these words: "That crown to which Paul the apostle alluded is in

waiting for all, the crown of righteousness that fadeth not away." It is a condition that all should be putting themselves to a consistent wearing. The crown of thorns that was placed upon the head of Jesus was placed there by his outward enemies. A large portion of the human family are wearing a crown of thorns of their own begetting, a guilty conscience. The people were admonished to throw off this crown at once, and receive the crown of justification.

Another speaker mentioned the pleasure and rest it was to come thus together, after the busy toil and care of the week, and sit down in solemn silence and worship together.

The business of the meeting was entered into with two of our younger members at the clerks' table, and carried on satisfactorily.

First-day morning, at 10 a.m., there was held a session of the First-day School Conference; an interesting program was rendered by the children and young people. Two papers were read, one from a member of Benjaminville School; subject, "Would the grading of the First-day Schools add to the interest and attendance? How may this be accomplished?" and the other a review of the third chapter of Ecclesiastes, after which the meeting for worship was held. A Friend spoke in part as follows: "No man knoweth the Father but the Son, and he to whom the Son shall reveal him. The development of this must needs come by the measure of that element we term Christ, leading to the fulness thereof, and is overshadowed by the Father." An impressive prayer was offered. A Friend from Chicago gave a brief description of her experience when a child in a foreign country, separated from parents; how, in her loneliness, she was led to trust and lean on her Heavenly Father as a true and trusted friend. She feelingly admonished the young to put their trust in him while in youth, and he would not forsake them. A dear, aged Friend entreated his hearers to be ever faithful to manifested duty, and not to withhold anything from the meeting that was given them, even if it be but a few words. "A few words fitly spoken are like apples of gold in pictures of silver."

Two of our subordinate meetings were not represented at the quarterly meeting, and we were much disappointed that from disability some failed to get here whom we exepected. Yet, when our meeting closed, we could but say we have been favored with good meetings. E. M.

NEBRASKA HALF-YEARLY MEETING.

(Held near Genoa, Tenth month 29th to 31st, 1904.)

The meeting for ministers and elders was small, but not lacking in interest. No ministering Friends from a distance were with us.

After the transaction of the usual business, our attention was especially directed to the necessity of letting our spiritual experience permeate and control our every-day work and life in a practical way.

First-day morning, after listening to the reading of the 24th chapter of Joshua, the meeting settled into a short prayerful silence.

Isaiah Lightner reminded us that the words of the fifteenth verse, "Choose ye this day whom ye will serve," were as forceful now as of old.

From the time of creation, when all things were pronounced "good," and man very good, we find the privilege of choosing accorded to the human race. When, in the Garden of Eden, Adam chose to follow the monitions of evil rather than of good, he avoided the presence of God, and sought to hide himself away. Consequently he was unable to enjoy the blessings and privileges provided especially for him.

Later on we find the children of Israel choosing to follow Moses, who had been saved from an early death, trained and educated in a special manner, and the presence and guidance of the Lord was with them, a pillar of fire by night and a cloud by day; and in that, their hour of sorest need, it was well with them.

All through the New Testament we find equally forceful examples. Then, as now, when we "cease to do evil and learn to do well," we find ourselves able to follow the guidance of our Heavenly Father, who is ever loving and willing to forgive, if we but choose to serve him and no other.

We have but to look about us in our own neighborhoods to find plenty to do.

As we journey from childhood to man and womanhood we each have our discouragements and difficulties to overcome. These things can only be successfully met by the help of God or the Christ within.

The meeting closed with a prayer of thankfulness for the beautiful sunshine and mild, pleasant weather that made this gathering together of Friends more pleasant and blessed.

First-day afternoon the exercises were opened by reading the 12th chapter of Ecclesiastes. Elizabeth Lightner Dubrava voiced the prayer of the assembly, and a short program of readings and recitations was carried out, with an opportunity after each selection for remarks and comments. This opportunity was taken advantage of in nearly every instance, and we closed with the feeling that the time had been most pleasantly and profitably spent.

Second-day, when the queries were being answered, we were urged to be more regular in our attendance of meetings for worship. If we felt them less interesting than we could wish, we should seek the cause of the difficulty and endeavor to make them more valuable to ourselves and others.

We were also cautioned against judging each other rashly.

As the meeting drew near its close, Isaiah Lightner said that his especial desire for this meeting had been that each might be strengthened in Christian thought and knowledge. That desire had been in a measure gratified. We were cautioned against too much anxiety to do great things. What we accomplish that is lasting and good must largely be the combined result of faithfulness to little every-day duties.

George S. Truman said that his feelings at this

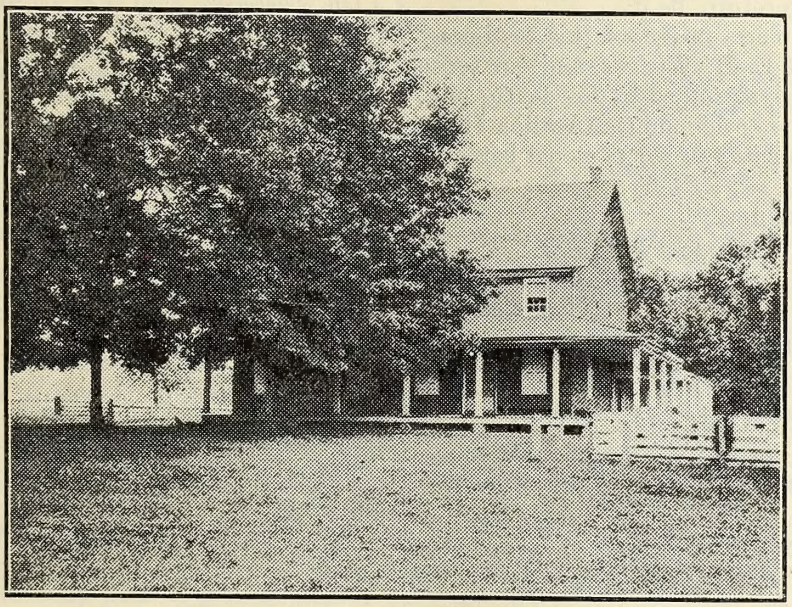
time were best expressed in the words, "Our cup has run over. May goodness and mercy dwell with us all the days of our lives. May we dwell together in the house of the Lord forevermore." Under this tender feeling our meeting closed.

HETTY K. TRUMAN,
Clerk for the day.

CENTENNIAL OF LITTLE BRITAIN MONTHLY MEETING.

The exercises commemorative of this event were held in the meeting house at Penn Hill, Lancaster County, Pa., Tenth month 22d.

From these grounds a fine view is had of the Conowingo Valley, where six generations of the Kings and the Browns have made their home, and the Smedleys have lived for a hundred years. In sight of the meeting house James King built a mill previous to 1730. Tradition says that his Indian customers watched the grinding of their grists that each might get the meal from his own corn.



MEETING HOUSE AT PENN HILL, PA.

The day was pleasant, and the large meeting house was filled with members and interested Friends. After a moment of silence and a few words of welcome by Neal Hamilton, Howard Coates read his historical sketch.

"My recollection," he said, "runs back 50 years, and I find on memory's page pictures of the sweet-faced women who sat in these galleries; on the other side were our fathers, of sterner mien, but kindly heart. To some of them, at least, came such visions as appeared on the Mount of Transfiguration, while others communed with the Father in secret, as directed, and were rewarded openly, as promised in Holy Writ.

"The first record of a meeting here was in Eleventh month, 1744. As a branch of Nottingham Monthly and Concord Quarterly Meetings, Western Quarterly Meeting was established in 1758, and on its minutes of Second month, 1761, I find that a committee was appointed 'to sit with Friends of Little Britain and endeavor to judge of their capacity for holding a preparative meeting, and report to next quarterly meeting.'

"Nottingham Monthly Meeting was held here in Sixth and Seventh months, 1778. The meeting house at East Nottingham having been taken by the 'military people' for a hospital.

"Soon after the opening of Eastland Preparative Meeting, in 1803, application was made, by the two meetings for a monthly meeting, which was duly established in 1804. Drumore Preparative Meeting was established in 1816.

"Under the ministry of Mercy Brown, a blind preacher, Little Britain Meeting was largely attended. She died in 1823, but to her blessed influence and ministry is given the credit of holding this meeting undivided through the separation of 1828. I find that up to 1806 our Society is referred to in the records as 'The People Called Quakers'; after that as the 'Society of Friends.'"

"The Rise and Growth of First-day Schools" was the subject of a carefully-prepared paper by Elmira Wood. "In this work Friends were followers rather than leaders. Let us persevere in the good work, and make our First-day Schools more and more an uplift to our Society."

Wilmer P. Bolton wrote of "The Relation of Friends to Educational Work."

William Penn was a finely-educated man, and naturally his associates were people of culture. Hence many of those who came with him to this country were of this class. The Friendly settlements were recognized as educational centers, and Friends have always taken an advanced position in educational work.

Chas. E. Brown urged us to do more missionary work; to go out and invite all those who have no religious home to come and make a home with us. They will not come without. George Fox was but 27 when our Society was founded, and his co-laborers, Penn, Barclay, Whitehead and others, were younger. So let the young members go to work in the cause.

Lewis K. Stubbs emphasized this thought in his excellent paper on "Young Friends' Associations." To enlist the interest of the young, some form of aggressive work must be chosen, that will appeal to them. In recommending a closer study of the Bible he said: "There can be no question that a better acquaintance with its wonderful truths and beautiful literature would increase our love for the book, bring us nearer to our Creator, and make its incomparable teachings a more potent factor in our lives."

Granville Coates, in his poem, asked that we should be like our beautiful streams,

Which true to their purpose onward flow.

The paper of President Swain and the addresses of Joseph S. Walton and Edwin R. Buffington were in-

spiring and instructive. Quakerism is a belief in one God, in God's immanence in man and in the world. Quakerism is God right in the soul. It is the silent moments in communion with God which are inspiring and reveal to us our true condition.

Our meeting was a favored season, and the closing moments touching and impressive.

HOWARD COATES, Chairman.

GERRIT E. H. WEAVER.

MEMORIAL RESOLUTIONS.

Whereas, We of the Pennsylvania Epsilon Chapter of the Phi Beta Kappa Society have learned with deep regret of the death of our valued member, Gerrit E. H. Weaver, A.M., and,

Whereas, He, by his scholarly tastes, his earnest devotion to the ideals of our organization and his many excellences of mind and heart, had won our respect and affection; therefore, be it

Resolved, That we place on record this testimony to the worth of Gerrit E. H. Weaver, and our sense of the loss that we have sustained by his death; and, further, that we extend to his aunt, Angelina Hambleton, our sincere sympathy in her personal bereavement.

On behalf of the Chapter,

FERRIS W. PRICE,
CAROLINE E. HALL,
Committee.

Swarthmore, Pa., 11th mo. 26th, 1904.

SWARTHMORE COLLEGE NOTES.

On Second-day morning, Eleventh month 28th, work recommenced after the Thanksgiving vacation. About thirty students remained at college during the holidays.

A debate between the college team and a team from the Zelosophic Literary Society of the University of Pennsylvania took place at college on the evening of the 29th. The question was, "Resolved, That the United States should own and operate its own railroads." The University team, on the affirmative, won the debate. The college team, consisting of Philip M. Hicks, Caroline Hadley and R. Lesley Ryder, are preparing for the annual debate with Franklin and Marshall.

Meetings of the Somerville and Eunomian Literary Societies and of Le Francais Cercle were held on Sixth-day evening, Twelfth month 2d.

A social gathering of the members of the Swarthmore Monthly Meeting was held on Sixth-day evening at the homes of Lydia H. Hall and Charles Paxson. All of the college students who were Friends were invited, many of whom were present.

At the College Bible Class on First-day morning, Dr. Holmes and Dr. Cummings took part in the discussion on "College Spirit."

In the college exercises on First-day, after the texts, Dr. Battin read a paper on "What Swarthmore College Stands For," and in meeting J. Russell Hayes and Anna T. Speakman spoke very beautifully, exhorting all to let the spirit of love prevail in the heart. H. S. T.

FRIENDS' CENTRAL SCHOOL NOTES.

The union of the Alumni Association with the Old Pupils' Association was officially reported at the recent annual business meeting of the latter association, at which time an Alumni Committee was appointed whose duty will be to represent the Alumni in all matters effecting the school, to have charge of the entertainment to be given annually by the Old Pupils' Association to the graduating class of Friends' Central School, and to endeavor to interest the graduates in the activities of the association. The following are members of this committee: Abby M. Hall, Joseph E. Haines, George Albert Drovin, Mrs. Florence Piersoll, Miss Margaret Geyger, John E. Baird, G. Planto Middleton, Walter C. Longstreth, Miss Edith McCarthy.

The Entertainment Committee reports the following meetings held under its supervision during the year:

On Twelfth month 1st, 1903, the annual reunion at Horticultural Hall, with Prof. William Birdsall as orator of the evening.

On Second month 1st, 1904, in conjunction with the Central School, a lecture at Association Hall by F. Hopkinson Smith.

On the 25th of Third month, 1904, a lecture by Joseph Wharton, in the lecture room of the school.

On Fifth month 3d, 1904, the association was notified of the annual spring contest of field and track events, at Whittier Field, Swarthmore, which was attended by a number of old pupils.

MEMBERSHIP.—The registrar reported 831 members, all full paid, for the current year of 1904, of which 51 were life memberships. One year ago the membership was 746; so that the association may be congratulated on its healthy growth.

TREASURY.—The treasurer reported invested funds of the association, $2,000; cash on hand, $1,031.65, making total assets of the association, $3,031.65. These invested funds represent a Life Membership Fund of $1,500, and an Old Pupils' Fund of $500. The Life Membership Fund is not available for current expenses, but the income thereof may be so used. The Old Pupils' Fund is to be held and expended for the benefit of the school under the direction of the Executive Committee.

SCHOOL PAPER.—The Executive Committee has aimed to encourage the students in publishing the *Blue and Gray*, and to make it a paper worthy of the school. To this end they are endeavoring to increase the subscription list among the membership of the association, believing that with the strong backing of former pupils a paper may be produced that will benefit the school, while reflecting credit on the staff and students who edit it. Subscription price is fifty cents per school year.

GEORGE SCHOOL NOTES.

A regular meeting of the Whittier Literary Society was held Eleventh month 26th, with the following program: Declamation, Margaretta Packer; recitation, "The Swan Song," Mary Cooper; piano solo, William Jenkins; reading of "The Whittier Greenleaf," Evelyn Worthington; reading, "My Editing," Charles Preston; recitation, "How John Quit the Farm," Charles Myers. After a short intermission, a mandolin solo by Roger Walton, and a short play, "The Obstructive Hat in the Pit," by twelve Whittiers, were given.

The lecture course this year is strong and varied. It will be opened on Twelfth month 10th by Dr. A. W. Sears, "Grumblers and Their Cure," which will be followed by Dr. Roland Grant, "Snakes in Paradise," First month 7th; Chicago Glee Club, Male Quartette and Miss Edna George, reader, Second month 4th; "Old Plantation Days," F. Hopkinson Smith, Second month 25th; readings from Riley, Professor Paul M. Pearson, Third month 10th; "Enjoyment of Pictures, the Secrets of Pictorial Composition," Henry F. Bailey, Third month 25th.

Thanksgiving was enjoyed at George School in the usual hearty manner. In morning assembly, Dr. Walton called for speeches from several old students who had returned to spend Thanksgiving with us. All expressed their appreciation of the advantages which they enjoyed while at George School, and spoke of the pleasure it always gave them to return. At 10.30 a fire drill was given, and all the buildings were cleared in forty seconds. A basket-ball game in the afternoon between the George School team and the alumni resulted in the score of 35 to 25 in favor of the school team. The turkey dinner and impromptu entertainment in the evening were enjoyed by every one.

A debate between the Ciceronian and Union Debating Societies was held Twelfth month 5th. The question, "Resolved, That local option is the best method of settling the temperance question," was debated affirmatively by Arthur Henry, Edward Moore and Paul Wilson, representing the Ciceronian Society, and negatively by James Green, Aubrey Crewitt and Hugh Eastburn, representing the Union Society. Although the debate was very close, the judges, Professor Jones, of the University of Pennsylvania; Professor Morden, of George School, and William Wynkoop, of Newtown, decided unanimously in favor of the affirmative. M. A. G.

FRIENDS' ASSOCIATIONS.

NEWTOWN, PA.—The regular monthly meeting of the Newtown Junior Friends' Association was held at the home of George A. and J. Bernard Walton, at George School, on Fourth-day evening, Eleventh month 30th. The meeting was called to order by the president, Hanna A. Smith, who read the 128th Psalm. Alice A. Buckman, secretary, then read the minutes of the last meeting, which were accepted.

The subject under discussion for the evening was "Simplicity," the first number on the program being a few chapters from Charles Wagner's most excellent and famous book. The next number was the question, "Is greater simplicity among Friends practicable and desirable?" which was assigned to Harry K. Eyre. In dealing with the question he felt he was not capable of answering the question either negatively or positively, yet he thought many of the old customs were most excellent. He read some extracts from George Fox and portions of "The History of the Hicksite Friends," by Charles Degarmo. Much discussion followed this paper, after which J. Frank Hibbs read a most suitable poem, "Contentment," by Oliver W. Holmes.

The following persons were named as delegates to the Y. F. A. Conference at Trenton, on the tenth; Bernard Walton, Mary A. Smith, Lydretta Rice, Martha Wilson and Herbert Buckman.

The Association adjourned to meet at R. Comly Wilson's, on Twelfth month 28th.

LONDON GROVE, PA.—The regular meeting of the London Grove Friends' Association was held at the home of Robert L. Pyle, Twelfth month 4th. The president opened the meeting by reading the 25th Psalm. The minutes of the last meeting were approved as read.

Delegates were appointed to attend the General Conference to be held at Trenton on the 10th instant.

Elizabeth Powell Bond was present and read an interesting paper on her visit to Woodbrooke, England, in the summer of 1903. Her description of the surroundings and the hospitality received at that time was of much interest. She spoke of the English Friends being fully alive to all economic and philanthropic questions. The feeling among so many of them that life is stewardship was a helpful thought. The Adult Schools were spoken of as being helpful and profitable to many people who would not otherwise receive such benefit.

NEW YORK AND BROOKLYN.—The meeting of Eleventh month 13th was devoted to Martin Luther, the fourth in our series of "Torchbearers."

The paper, or, rather, lecture, was by Dr. Charles McDowell. He showed the relation Luther bore to other persons and movements, and pointed out his great relative importance; gave a graphic account of his final stand before the Diet of Worms, and agreed with Carlyle that this was the greatest scene in modern history; that because of his steadfastness there the whole course of religious thought was changed by becoming relatively free.

The discussion was brief. One speaker called attention to the fact that we had at last discovered a great reformer who was a family man, and another was impressed with the large amount of reformatory work done by the common people, among whom was Luther. Several remarked upon Luther's robust faith in devils.

PERCY RUSSELL, Sec.

CORNWALL, N. Y.—The Friends' Association met at the home of Theodore Ketcham, Eleventh month 20th. From various causes a smaller number met than usual. Edmund Cocks called the meeting to order.

Mary B. Cocks read a short selection entitled "When to Stop Discussion." Mercy Ketcham read "Twentieth Century Religion," and this was followed by a paper on "The Promotion of Reverence," by Robert M. Janney, from the report of the Conference at Asbury Park.

The subject of sending delegates to the General Conference of Friends' Associations was brought before the meeting, but no decision was reached. Sentiments were given and arrangements made for the next meeting, to be held at the Seaman Homestead Twelfth month 18th.

E. K. S., Correspondent.

CINCINNATI, O.—The regular monthly meeting of the Cincinnati Young Friends' Association was held Eleventh month 27th, at the home of Sarah Lippincott, with a good attendance of members and several guests. Scripture reading by the clerk followed the usual opening silence. A reading on the subject of "Creed and Deed" was given by Pierce J. Cadwalader, the selection being from Felix Adler's book of the same name. In addition to this the reader also gave some extracts from the published letters of Elizabeth Newport, bearing upon the subject. The thought running through all of the reading was that the "deed" is of more importance than the "creed"; that dogmas and doctrines, if not harmful, are at least far from the ideal religion which may be experienced only by the direct communion of man with God, and by the absence of all formalism. After the reading several of those present expressed their views on the subject.

The clerk, Edwin Griest, paid a tribute of respect and affection to our faithful member and friend, Isaac Butterworth, whose useful life here ended Tenth month 31st, and whose death brings sorrow to many hearts. The meeting closed in silence, after the reading, by Lida Stemler, of a selection from Whittier.

GRACE D. HALL, Assistant Clerk.

MANSFIELD, N. J.—The Young Friends' Association met Eleventh month 18th, 1904, at the home of J. Herbert Deacon. The president called the meeting to order by reading the 4th chapter of Proverbs. At roll-call thirty members responded, some with appropriate sentiments.

Sallie H. Black opened the literary exercises by reading from the Discipline the portion on "Overseers."

Mary R. Moore read part of the paper read at the Toronto Conference by Bertha L. Broomell, entitled, "Opportunities of Young Friends of the Present Day."

In response to the question, "What is a True Hero?" Thomas S. Gibbs read a most interesting paper. He cited the brave firemen, engineers, the lifeguards, the mother who risks her life for her child, the son who supports aged parents or younger brothers and sisters as being true heroes, rather than the soldier who marches to battle with banners flying, etc. He said, in conclusion, "The true hero should stand to what he is pledged if he feels that he is right, and endeavor to further the interests of humanity at large, rather than to seek his own advancement. Let us all endeavor to have the courage of our convictions, in order that we may possess this true heroism that is so desirable."

The beautiful poem, "Thanatopsis," was read by Courtney Pray. Bessie E. Bunting gave some current topics, after which Cyrus S. Moore gave an entertaining and instructive synopsis of "An Enterprise through Siberia."

Charlotte and Dorothy Deacon both gave appropriate recitations. After the usual silence, the meeting adjourned, to meet Twelfth month 23d, 1904, at the home of Thomas S. Gibbs.

ANNA COLLINS SCOTT, Sec.

WOODSTOWN, N. J.—A meeting was held in the meeting-house by the Young Friends' Association. Annie P. Fliteraft opened the meeting with a Bible reading. Mary Travilla, of West Chester, Pa., was present and gave a very interesting talk. First was a review of the philanthropic work given at the Toronto Conference; second, a very earnest plea for social purity. Her presence and labors were also very acceptable, both in the First-day School and meeting for worship.

PASADENA, CAL.—On Tenth month 30th a regular meeting of the Young Friends' Association was held at the home of Charles Lewis. The clerk opened the meeting by reading the 52d chapter of Isaiah. Sara Griest read "The Chief End of Man." From the FRIENDS' INTELLIGENCER Lena Lewis read "The Ethics of Creston." The reading of "Why Am I a Friend" was continued. We were fortunate in having with us both Martha and Oliver Wilson, both of whom addressed us very acceptably. The minutes of the last meeting were read and corrected. A letter was read from Elizabeth Lloyd, acknowledging the receipt of the money for the fund for the extension of Friends' principles. After a brief silence the meeting adjourned.

MARY S. HOWELL, Assistant Clerk.

160 South Madison Avenue.

No definition of religion satisfies us, except that which declares that it is the completion of the life of man.—*Phillips Brooks.*

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Have we the perilous honor of being always in view, of marching in the front ranks? Let us take so much the greater care of the sanctuary of silent good within us.—*Charles Wagner.*

BOOKS AND MAGAZINES.

The magazines for this month have numerous stories and illustrations that are full of the Christmas spirit. They also contain many other good things, of which our space permits us to mention only a few.

"The Rise of the Tailors" in *McClure's*, by Ray Stannard Baker, throws a good deal of light on the ethics of the "open shop." S. S. McClure, writing of "The Increase of Lawlessness in the United States," shows the close connection between crime and political and business corruption.

The Century contains the first installment of "Sandy," a serial by the author of the "Cabbage Patch" stories; Andrew D. White's reminiscences of the Embassy at Berlin, and a description of the new method of purifying water.

St. Nicholas has a true story of a carrier pigeon that traveled 8,000 miles to reach home, and gives "The Practical Boy" some advice concerning the selection of tools.

Scribner's is richly illustrated and contains a description of French's bronze doors for the Boston Public Libray.

METEOROLOGICAL SUMMARY FOR ELEVENTH MONTH, 1904.

Mean barometer 30.024
Highest barometer during the month, 17th 30.556
Lowest barometer at times of regular observations during the month, 13th 28.890
Mean temperature 43.6
Highest temperature during the month, 1st .....63.
Lowest temperature during the month, 28th .....24.
Mean of maximum temperatures 50.2
Mean of minimum temperatures .....37.
Greatest daily range of temperature, 1st .....26.
Least daily range of temperature, 5th ..... 4.
Mean daily range of temperature 13.2
Mean temperature of the Dew Point 32.5
Mean relative humidity, per cent. 69.7
Total precipitation, rain, melted snow and sleet, inches, 2.38.
Greatest precipitation in any 24 consecutive hours, 1.58 inches of rain, melted snow and sleet, on 13th and 14th.
Number of days on which .01 inch or more precipitation, 9.
Number of clear days, 10; fair days, 9; cloudy days, 11.
Prevailing direction of the wind from northwest.

SENSIBLE TEMPERATURE DATA.

Maximum of the wet bulb thermometer at 8 a.m., 48.5° on 3d.
Minimum of the wet bulb thermometer at 8 a.m., 22° on 28th.
Mean of the wet bulb thermometer at 8 a.m., 36.8°.
Maximum of the wet bulb thermometer at 8 p.m., 47.5° on 4th.
Minimum of the wet bulb thermometer at 8 p.m., 24° on 28th.
Mean of the wet bulb thermometer at 8 p.m., 38.5°.
Mean of wet bulb thermometer for this month, 37.7°.

NOTE.—The means of the daily maximum and minimum temperatures, 50.2° and 37°, respectively, give a monthly mean of 43.6°, which is 2.4° less than the mean temperature of this month for the past 13 years, and 0.1° less than during the corresponding month in 1903.

The total amount of precipitation for the month, 2.38 inches, is 1.08 inches less than the normal, and 1.18 inches more than fell during Eleventh month, 1903.

On the 13th instant, at 5.15 p.m., the very unusually low barometric pressure of 28.80 inches occurred during a heavy storm of rain, snow and sleet. Three and one-half inches of snow fell. Light flurries of snow also on the 6th, 26th, 27th and 28th.

JOHN COMLY, Observer.

Centennial Avenue, Philadelphia, Eleventh month 30th.

GERANIUMS IN WINTER.

All things considered, the Geranium is our best plant for winter flowering. It blooms freely and constantly, in most instances, and adapts itself to the conditions prevailing in the ordinary living-room more readily than almost any other plant I have any knowledge of. And it requries very little care. Its ability to take care of itself is one of the strong arguments in its favor, especially with the amateur who is distrustful of his skill in the management of plants that insist on having their peculiarities humored. It has little to boast of in the way of attractive foliage—though a plant well set with vigorous, healthy foliage is far from being unhandsome—but it has a right to pride itself on the beauty of its flowers. Some of the scarlet varieties are so exceedingly brilliant that they actually seem to impart a feeling of warmth to the observer. The little child who declared that auntie's Geraniums were "on fire" was conscious of this suggestion of heat in the intensity of color which characterizes some of the most richly-colored sorts. Others are extremely delicate in color and tint. Some are pure white. All the recently-introduced varieties have large, wide-petalled flowers, borne in trusses of good size, on long stalks. A well-developed plant, symmetrical in shape and properly furnished with foliage to serve as a background against which to display its blossoms effectively, is a magnificent sight when in full bloom, notwithstanding the fact that some persons sneer at the Geranium as being "common."

All beauty is common in a sense, and I would as soon object to the sky and the sunshine because the beauty of them is for the enjoyment of everybody, therefore "common," as to seek to disparage a flower because it was one that everybody could grow and enjoy. Anyone can undertake the culture of the Geranium with reasonable certainty of success who can give it a good soil to grow in, water enough to keep it always moist at the roots, a sunny location, and freedom from frost. Insects seldom attack it. It has a healthy constitution that gives it immunity from the diseases so common to most other plants, and it will reward you for the care it receives at your hands by making your window bright with bloom as few other plants can. Therefore you make no mistake in selecting it for your window-garden. But be sure to get plants that have not been allowed to bloom during the summer. Such plants have exhausted themselves, and, nine times out of ten, they will insist on taking a rest during the winter months. The ideal Geranium for winter use is the plant which has been kept steadily growing during summer, but has had every bud removed as soon as seen. Such a plant will bloom profusely from January to June.—*Eben E. Rexford, in Lippincott's.*

The truly popular is not that which appeals to a certain class of society ordinarily called the common people; the truly popular is what is common to all classes and unites them. The sources of inspiration from which perfect art springs are in the depths of the human heart, in the eternal realities of life before which all men are equal."—*Chas. Wagner.*

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The Christian has the best right of any man to cultivate the æsthetic sense. But he is bound by his Christianity to cultivate it purely.—*Phillips Brooks.*

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

Philadelphia.—

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.; First-day School, 2.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 11.00 a.m.; First-day School, 9.45 a.m.

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenues); 11 a.m., 3.30 p.m.

(Continued on page vii.)

The Old Reliable
ROYAL
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CALENDAR OF MEETINGS.

(Continued from page vi.)

Brooklyn.—Schermerhorn Street (between Smith Street and Boerum Place); 11 a.m.

Washington City.—

1811 I Street, Northwest; 11 a.m.

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue); 11 a.m.

12th mo. 10th (7th-day).—New York Monthly Meeting at Schermerhorn Street, Brooklyn, at 2.30 p.m.

12th mo 10th (7th-day).—Autumn meeting General Conference of Young Friends' Associations at Trenton, N. J., at 10.30; subject: "The Relation of a Religious Society to the Social Conditions of Its Neighborhood," by Professor Carl Kelsey, of the Department of Sociology of the University of Pennsylvania. Afternoon, at 2 o'clock; subject: "How May Associations Go about the Work?"—a model meeting, conducted by Dr. J. Russell Smith, Wharton School, University of Pennsylvania. Extra coaches on train leaving Broad Street Station at 9.06 a.m., and, returning, leaving Trenton at 5.25 p.m.

12th mo. 10th (7th-day).—There will be no meeting of the Class in Philanthropy on account of the Conference in Trenton.

12th mo. 10th (7th-day).—Lecture at George School in the course for 1904-5. "Grumblers and Their Cure," by Dr. A. W. Sears.

12th mo. 11th (1st-day).—Junior Conference at Girard Avenue, Philadelphia, at 9.45 a.m. William W. Birdsall will speak on "The Crusades."

12th mo. 11th (1st-day).—Bible study meeting under care of Young Friends' Association in Race Street Meeting-house, at 7.30, to be addressed by Professor George W. Gilmore on "Messianic Prophecy."

12th mo. 11th (1st-day).—New York and Brooklyn Young Friends' Association, Schermerhorn Street Meeting-house, Brooklyn, at 8 p.m.; subject of the course: "Torchbearers"; subject for the evening, "John Knox," by Margaret Morris.

12th mo. 11th (1st-day).—Abington Friends' Association.

12th mo. 11th (1st-day).—Circular meeting under care of Committee of Western Quarterly Meeting, at Unionville, Pa., at 2 p.m.

12th mo. 12th (2d-day).—Regular meeting Philadelphia Young Friends' Association. Address by Prof. J. T. Young, of University of Pennsylvania, on "Civic Associations and the Citizen." This will be the first of a four-days' conference for civic betterment. Meetings at 8 p.m.

12th mo. 15th (5th-day).—Haddonfield Quarterly Meeting at Haddonfield, N. J., at 10 a.m. Ministers and elders, day before, at 3 p.m.

12th mo. 18th (1st-day).—Meeting of Friends of White Plains, N. Y., at home of William Moore, 78 Fisher Avenue, at 11 a.m.

12th mo. 18th (1st-day).—West Philadelphia (Thirty-fifth Street and Lancaster Avenue) will be attended by the quarterly meeting's Visiting Committee at 11 a.m.

12th mo. 18th (1st-day).—Peace Day, as decided upon by agreement of peace organizations.

12th mo. 18th (1st-day).—Cornwall Friends' Association at the Seamon Homestead.

12th mo. 18th (1st-day).—Peace Conference in Doylestown Friends' Meeting-house, Pa., at 3 p.m., under the care of the Philanthropic Committee of Bucks Quarterly Meeting. Interesting papers and addresses.

12th mo. 18th (1st-day).—Peace Conference at New Garden Meeting, Pa., under care of the Philanthropic Committee of Western Quarter, at 2 p.m. Address by Floyd Starr, president of Michigan Loyal Temperance Legion.

12th mo. 21st (4th-day).—Philadelphia Monthly Meeting at Race Street, at 7.30 p.m.

12th mo. 22d (5th-day).—Green Street Monthly Meeting, Philadelphia, at Fourth and Green Streets, at 7.30 p.m.

12th mo. 22d (5th-day).—Fishing Creek Half-Yearly Meeting at Millville, Pa., at 10 a.m.; ministers and elders day before at 3 p.m.; youths' meeting, day following, at 10 a.m.

GREATLY IMPROVED SERVICE TO THE PACIFIC COAST VIA SOUTHERN RAILWAY.

Commencing November 27th, the Washington and Southwestern Limited, composed of Pullman Drawing-room Sleeping, Observation-Library, Club and Dining cars, operated daily between New York, Philadelphia and New Orleans, via the Pennsylvania Railroad and the Southern Railway, leaving Philadelphia at 6.50 p.m., in addition, will carry a special Sunset Annex Pullman Drawing-room Sleeping car to connect with the Sunset Express, which is operated daily between New Orleans, Los Angeles and San Francisco. The celebrated transcontinental service afforded by these luxurious trains make a trip to the Pacific Coast not only very quick, but most delightful.

In addition to the above service, the Southern Railway operates tri-weekly, personally-conducted Pullman Excursion Sleeping cars between Washington, D. C., and San Francisco, Cal., without change, via New Orleans, El Paso and Los Angeles, in which the berth rate is only $8.50 through. Excursion sleepers leave Washington, D. C., at 7.30 p.m., Monday, Wednesday and Friday.

Charles L. Hopkins, District Passenger Agent, Southern Railway, No. 828 Chestnut Street, Philadelphia, Pa., will take pleasure in furnishing all information.

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CHRISTMAS HOLIDAY EXCURSION FARES VIA SOUTHERN RAILWAY.

On December 23d, 24th, 31st and January 1st, the Southern Railway will sell round-trip tickets from Washington, D. C., to points south and southwest, at rate of one and one-third first class one way fares, final limit January 4th, 1905.

Tickets will be sold to students and teachers of universities, colleges and seminaries at the above rate on December 17th to 24th, inclusive, with final limit January 8th, 1905, on presentation and surrender of certificates signed by superintendents, principals or presidents thereof.

Charles L. Hopkins, District Passenger Agent, Southern Railway, No. 828 Chestnut Street, Philadelphia, Pa., will furnish all information.

WASHINGTON.

Holiday Tour via Pennsylvania Railroad.

December 27th has been selected as the date for the Personally-Conducted Holiday Tour of the Pennsylvania Railroad to Washington. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the new Corcoran Art Gallery. Rate, covering railroad transportation for the round trip and hotel accommodations, $13.00 or $10.50 from Trenton, $11.50 or $9.00 from Philadelphia, and proportionate rates from other points, according to hotel selected. Rates cover accommodations at hotel for two days. Special side trip to Mount Vernon.

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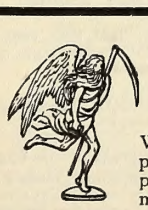
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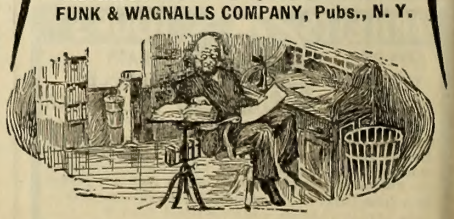
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CONTENTS OF THIS ISSUE.

GOOD WORDS—LI., ... 801
LATE KNOWLEDGE (Verse), ... 801
GENERAL CONFERENCE OF FRIENDS' ASSOCIATIONS, ... 801
BERTHA VON SUTTNER (Illustrated), . . . 802
THE PEACE WOMAN OF EUROPE, ... 803
A CLOSED MEETING HOUSE, ... 803
HOW CAN WE BE MORE EARNEST AND SINCERE IN OUR EVERY-DAY DUTIES OF LIFE? 804
THE DIVINE IN MAN, ... 805
THE POWER OF SILENCE, ... 805
RESIGNATION OF ELIZABETH POWELL BOND, ... 806
ADULT SCHOOL BIBLE LESSON PROGRAMME FOR 1905, ... 806
BUILDING UP A MEETING, ... 807
HINTS FOR A PEACE-DAY LESSON, . . . 807
EDITORIAL:
The Purpose and Use of Conferences, . . 808
Note, ... 808
CURRENT EVENTS, ... 809
BIRTHS, DEATHS, ... 810
NOTES, ... 811
SOME CONFERENCE REPORTS ON HAND, 811
THE GRADED COURSE, ... 811
COMMUNICATIONS:
Some Books for Christmas; As to Theology; Something to Do in Practical Philanthropy; How to Make Most Effective our Contributions to Southern Education; "Free Gospel Ministry," . 812
WHITEWATER QUARTERLY MEETING, . . 813
SOME SCATTERED MEMBERS, ... 814
ENGLISH PEACE SOCIETY TO PRESIDENT ROOSEVELT, ... 815
PHILANTHROPIC WORK IN PHILADELPHIA, ... 815
SWARTHMORE COLLEGE NOTES, ... 816
FRIENDS' ASSOCIATIONS, ... 816
BOOKS AND MAGAZINES, ... v
MISCELLANY: Edelweiss (Verse); A Call to the Mountains (Verse), ... vi
CALENDAR OF MEETINGS, ... vi

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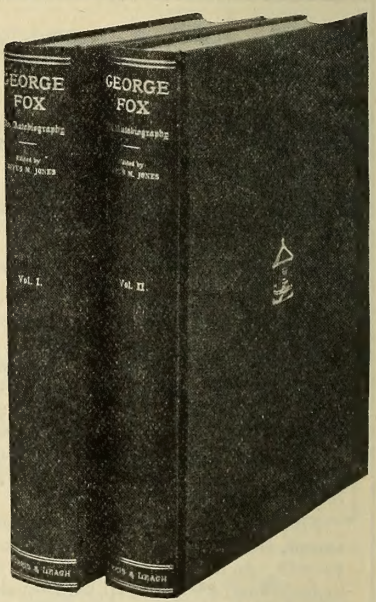
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FRIENDS' INTELLIGENCER

Established 1844. The Journal 1873. Young Friends' Review 1886

PHILADELPHIA, TWELFTH MONTH 17, 1904.

Volume LXI. Number 51.

GOOD WORDS.—LI.

Open to our young people a world of doing, and we shall open to them a world of living; and when we have opened to them a world of living we need have no further concern regarding whether they will go from us or stay with us, because they will stay.

—HENRY W. WILBUR.

Said at Toronto Conference.

LATE KNOWLEDGE.

Lifting mine eyes unto the hills from whence
My help doth come through the long summer days,
They throng enfolded with the silvery haze
Which seems more spirit than a thing of sense;
And lo, a wonder!—that they borrow thence
Clearness of outline: not the day-star's rays,
Illusion spoiling with their ruthless blaze,
So fix each hill, sharp, separate, immense.

And when to my death-hallowed friends there clings
A tender mist of unavailing tears,
That trembling veil such revelation brings
As never life's full glare; straightway appears
Divinely clear, seen in that softened light,
What life's hard blaze had hidden from my sight.

—*John White Chadwick, in the Outlook.*

GENERAL CONFERENCE OF FRIENDS' ASSOCIATIONS.

The autumn meeting of the Friends' Associations came late this year, a number of other important meetings in which Friends would be interested having taken up all the earlier Seventh-days. It turned out, too, that we could hardly have had a more wintry day. There was a driving snowstorm all day long; and yet a large number of Friends came out, and the meeting house at Trenton was filled. There were delegates from as distant meetings as Hopewell, Va. Pasadena, Cal., and Short Creek, O., were also represented, but this was by Friends traveling or temporarily residing in the East. Daniel Willetts, of Trenton, was clerk of the Conference, and Maud Rice, of Newtown, Pa., assistant clerk.

The speaker of the morning was Dr. Carl Kelsey, of the Department of Sociology of the University of Pennsylvania. In introducing him Daniel Willetts called attention to the development of the work of the Young Friends' Associations that is marked by this meeting. Most of them have gone through much the same course of study of the history and disciplines and ancient testimonies of the Society of Friends. This work, though sometimes dry and seeming out of place in our live modern time, had yet been necessary because of past neglect and may now be a sound foundation upon which to begin the actual work of young Friends, that of being real Friends in the midst of our own modern life. The Associations are now going earnestly and intelligently into the study of social conditions that they may know how best to go about the practical Christian work that lies before them to do.

Dr. Kelsey took up the subject of "The Relation of a Meeting to the Social Conditions of its Neighborhood." He spoke of the steps by which men have been coming up from savagery to civilization, and of some of the social problems of this progress that confront all civilized peoples to-day, dwelling particularly on the problem of poverty. The matter of almsgiving, of organizing charities, the causes of poverty, were discussed.

A good general discussion followed and continued as long as the time would allow. One Friend expressed the thought that in studying the problem of poverty, Friends, who are all comfortably above the poverty line, must remember that whatever the solution may be, it is not likely to be agreeable to themselves. They will probably suffer more or less by any remedy for poverty when it appears. It is likely to mean higher taxes, higher wages. We ought, then, to listen to any one who has a remedy—to the socialist, the single-taxer—and see if there is any good in what he has to suggest. We ought to give a hearing to the unpopular reforms, and, as Aaron M. Powell used to say, we ought perhaps to identify ourselves early with some unpopular reform and help to work it for the very best that is in it. It is from among these earnest reformers that the solution is going to come, not from any one of the isms, perhaps, but contributed to by each.

In the afternoon Dr. J. Russell Smith conducted what might serve as a model for a First-day School class in social study, or for a Young Friends' Association meeting, in a series of meetings. The subject of the model meeting was "The Problem of Giving." Four ten-minute papers were read and discussed. The subjects were: "Results of Indiscriminate Relief," "The Necessity for Co-operation in Giving," "History of Charities Organization," "The Friendly Visitor." After the class had discussed these subjects the discussion was thrown open to the whole meeting. There was a very helpful consideration of conditions in a city like Trenton and how to meet the problems of poverty in the community.

Given the unknown brooding above our heads, our limited intelligence, the grievous and contradictory enigma of human destiny, falsehood, hatred, corruption, suffering, death,—what can we think, what do? To all these questions a sublime and mysterious voice has answered: "Love your fellow men."—*Chas. Wagner.*

BERTHA VON SUTTNER.

The editors of the INTELLIGENCER have asked me to write some account of the Baroness Von Suttner, perhaps the most noted of the delegates to the recent Peace Congress in Boston.

As will be remembered, a number of these delegates, perhaps forty in all, accepted an invitation to visit Philadelphia as the guests of the friends of peace here, and spent three days, Tenth month 14th, 15th and 16th, in our city.

As a member of the committee appointed to look after their entertainment here, I happened to have the Baroness and her friend and associate, the Countess Potting, under my care, and I was privileged to become somewhat acquainted with the Baroness in the several hours I spent in her company during the few days mentioned.

I was much impressed with her strong personality, her quiet dignity, and apparent depth of character, coupled with her suavity of manner and Christian courtesy. I had been somewhat conversant with her career from the newspaper accounts, but have learned more concerning it since her departure, and a portion of her history I was privileged to hear from her own lips.

Bertha Von Suttner was the daughter of Field Marshal Kinisky, a noted soldier of the Empire, and a member of the old Austrian aristocracy. She was born in Prague, June 19th, 1843. Her father died soon after her birth, and she became the sole care of her mother, by whom she was most carefully educated. When she arrived at the proper age she was presented at the Vienna Court, and took a prominent place there, and while a member of the court circle she met the Emperor William I. It is stated that the aged Emperor was much impressed by her charms of manner and intellect, and they became correspondents, and letters are still extant testifying to the monarch's admiration of the fair Austrian.

In 1876, when she was thirty-three years of age, and in the midst of the brilliant life of the Court, she met young Baron Arthur Gundaker Von Suttner. He was seven jears her junior, and the attachment which sprang up between them met with the vigorous opposition of both families, but disregarding all influences they were married, and the story of the twenty-seven years of their happy married life is said to be only rivaled by the romance of the Brownings.

Disinherited, the young couple roamed from province to province, eking out a scanty existence, the husband working as an engineer, and the wife acting as cook and housekeeper. During these years of struggle and privation both the Baron and Baroness began literary work, and in it they achieved success and won fame as authors together. As freakish fortune would have it, after attaining success by their own efforts, she also came back into her own, and the enjoyment of her family fortune, and she was welcomed again into the aristocratic circles of Vienna society. But this brilliant circle soon found that its old favorite was a changed woman. She was found to have radical convictions and the courage to express them, and it was not long till she had earned the enmity of both Church and Court. During the years of privation and struggle her character had strengthened and developed, and the society favorite had become the radical reformer—she, the daughter of the famous soldier becoming known as the "Peace Angel of Europe." Her work, "Lay Down Your Arms," has been styled the "Uncle Tom's Cabin" of the peace cause. It was translated into three or four languages, and several hundred thousand copies were sold.

The report became general on the continent that



BARONESS BERTHA VON SUTTNER.
From an amateur photograph taken in Philadelphia in Tenth month, 1904.

it was her influence over the Czar of Russia that prompted him to call the first Peace Conference at The Hague.

I was privileged on Sixth-day, Tenth month 14th, to accompany her to Swarthmore College, thence to Bryn Mawr College, etc., and the next day to escort her about the city, visiting the University at noon, and taking a long drive through the Park in the afternoon, returning to the hotel for a rest, and then accompanying her to the meeting in the Drexel Institute in the evening, taking leave of her late that night, after spending some time with her after the meeting.

She had engaged in advance to leave for Washington early First-day morning, or she would have been one of the number of delegates who attended our meeting at Fifteenth and Race Streets that day, and I greatly regretted her absence on the occasion.

The Baroness remained in this country only about

ten days longer, sailing on the steamer "Deutschland," Tenth month 27th. I recall with interest a note I have from her written on the steamer, and mailed on arrival, in which she makes acknowledgment of the attentions paid her, and speaks of the "pleasant days in Philadelphia, and the hospitality and amiability which were lavished upon me in that splendid city."

To me the most interesting and instructive point in the career of this illustrious woman was the development of her character during the years of her struggle and privation, a development that probably would not have occurred but for the loss of fortune and position, which, however, it is pleasant to know came back after her crucial test and commitment by conviction to the cause of peace in Europe, and the avoidance of wars by International Arbitration, which beneficent cause is the most important which is claiming the attention of the civilized world to-day, and in which she has rendered such widespread and lasting service. I. H. C.

THE PEACE WOMAN OF EUROPE.

[Since writing the above, the following sketch written four years ago has come to me.—I. H. C.]

Baroness Bertha Von Suttner is known as the "Peace Woman of Europe." She is known to every one who is interested in the question of arbitration, has friends in every part of Europe, and has been received by and has met the most of the celebrated personages on the continent. Her work for universal peace among the nations has greatly strengthened the peace party abroad. Singularly enough, the Baroness is a daughter of a once famous warrior of the continent—Field Marshal Count Frans von Kinsky, of Austria. She was betrothed to Prince Wittgenstein, who lost his life in battle, and it was the horror of his end which largely influenced her to devote her fortune and talents to promulgating the doctrines of peace. Later in life she met the Baron Gundaker von Suttner, a man who entirely sympathized with her views, and whose wife she became. In 1882 the Baroness wrote her first book, entitled "The Inventory of a Soul." Later appeared her work, which created a sensation in Germany, France and Austria, "Lay Down Your Arms." This deals directly with the hard side of war, and the sham glories of physical victories, and is a powerful appeal for the substitution of arbitration for force of arms. As a result of her writings the Austrian Society of the Friends of Peace was founded, and its work has been of an influential character. She has a thorough knowledge of English literature.

A CLOSED MEETING HOUSE.

My attention was lately called to a "closed meeting house" in New Hampshire, where, fifty years ago, was a little Friends' meeting. It was an old-fashioned Friends' meeting house, standing on a hillside, overlooking a beautiful village of three churches, three stores, an academy and hotel, with a population of perhaps four hundred. At one end of the house, and a little in the rear, was a long shed for horses in stormy weather. For furniture within were rows of long seats with raised rails for backs, with a "high seat" and "facing seat" in front. There was an aisle through the middle, on one side of which sat the men and on the other the women. The stove in the center was a potash iron kettle, inverted and set on a circular brick wall high enough for a hearth, to protect the floor, and a sheet-iron door to receive the wood. All was plain wood, without cushion or carpet or paint. There were about a dozen families belonging to the meeting, scattered among the hills, from one to ten or twelve miles apart.

Our home was eight miles from the meeting, over a road up and down hill all the way. Twice in the week, summer and winter, the team was harnessed at nine o'clock, and we rode that eight miles to the meeting house, to meet other teams coming in from other directions, and sit down with from twelve to twenty, an hour or more, on those bare, uncushioned seats. There were two ministers (a man and a woman), who, with the elders, occupied the "high seat" as heads of the meeting. One or other of the ministers frequently spoke or offered prayer, and a few words were spoken by others; but there was always a long period of silence and hush of such stillness that the least sound could have been heard before a word was spoken, and sometimes the entire meeting was held in silence. I never heard singing in that house, and the sermons were not long, but always in the life, and no sermons ever heard since, however eloquent or learned, have impressed me like some I heard in those meetings, which have influenced all my life, and are as vivid in memory still as when I heard them in my youth. That meeting house seemed a Bethel to me, and I grew to look forward to meeting day with as much interest and longing as the hungry boy looks for his noon-day meal. Those ministers and elders and older members, one by one died, and most of the younger members moved away.

I am not familiar with the history of all who remained in the East, but among those who moved West seven became recorded ministers of the gospel, and with others were instrumental in building up large meetings in four States. One with his wife were many years principals in a Friends' Academy, and others taught in public schools. One with her companion were superintendents in Government schools among the Indians during three Presidential terms. Three were yearly meeting clerks. The nucleus around which has gathered members of eleven yearly and two continental meetings, and incorporated as "College Park Association of Friends," which has just held its thirty-first semi-annual meeting, in which were present twelve ministers, representing seven religious denominations and two universities, came out of that meeting.

Coming down to the next generation, I recall influential ministers in two yearly meetings. The principal of the Friends' School at Providence, the president of Whittier College, the president of the Board

of Trustees of Pacific College, and the wife of one of the professors in Penn College, are children of parents who grew up in that meeting. One with her husband are principals of a large Government school in the Sandwich Islands, exerting an influence upon a generation of children that will be felt in the islands in all the future. One is a bank president and member of the State Legislature. One is teller in another bank, and others have official positions in San Francisco and the State capital. Others have been presidents of the Woman's Christian Temperance Union, and influential workers in the Young Men's Christian Association and other associations of reform in seven Western States.

Children of the next generation are now being educated in Whittier College, Stanford University, Pacific College, Penn College, Westtown and other schools, who will perpetuate the principles and teachings which have come down to them through those who grew up and worshiped in that meeting.

A tree may grow old and die, but the life of that tree entered into its fruit, which takes root in other soil, and other trees grow from it. The life of the first kernel of corn lives in the blade upon which is now ripening the "full corn in the ear," to be again planted and each kernel to bring forth its hundredfold, wherever corn is grown.

The old meeting house still stands on the hillside overlooking the beautiful village, where it has stood a hundred years, but it is "closed." Many who toiled on rocky farms and worshiped in it lie in the graveyard across the road, enclosed with a half-buried, moss-covered stone wall, and overgrown with grass, but the influence of their lives entered into other lives, and has gone out into the world, permeating many lands and the islands of the sea; and the world is richer and better, and ever will be, for the lives, example and influence of those who three generations ago met together and worshiped often in silence in the now "closed meeting house."

How many modern "Friends' churches," with their pastors, organs, church choirs and music, will leave a better record? JAMES BEAN.

College Park, San Jose, Cal., 11th mo., 1904.

HOW CAN WE BE MORE EARNEST AND SINCERE IN OUR EVERYDAY DUTIES OF LIFE?

[Address of Edward A. Pennock before the Friends' Association of London Grove, Pa., Tenth month 23d, 1904.]

In considering any question such as this, I always like to get at the true, inner meaning of the words employed, for only thus can we be definite in our discussions and correct in our conclusions.

What is it, then, to be earnest? We speak of a man being in earnest, in contradistinction to the trifler, the mere time-server, or the man who has no aim in life. To be earnest or in earnest is to have a purpose and to be zealous in its pursuit. Yet we should hardly think of calling a man earnest whose purpose was to rob a bank, or defraud his neighbor, or knowingly engage in any pursuit that would injure his fellowmen. No, the earnest man must have some noble purpose and be zealous in its pursuit.

It appeals to me as a reasonable proposition, then, that no one can be earnest in the everyday duties of life unless he can find some high purpose in those duties, to which purpose he may unreservedly commit himself and all his powers. In other words, the earnest man must be certain of himself, he must be sure that he is not throwing away his life, with all its splendid possibilities.

Are our everyday duties such that we can give to them our best and find in them a purpose worthy of our highest ideal for ourselves? If not, then our first step must be to make them so. If there be aught in our everyday life that does not harmonize with our ideal of duty to God and man, then it behooves us to remove that before we can ever be in earnest.

As a part of this, I do not mean that we must suspend the performance of all the little things that go to make up a busy, everyday life, in the vain hope that thereby we may be fitting ourselves for some lofty mission. To be faithful over a few things still remains the best criterion of duty done. Rather would I have us exalt the commonplace and dignify the daily round of tasks that sometimes seem petty and trivial. The surest way to earnest living is to do all to the glory of God, to practise the presence of God in all our thoughts, feelings, hopes, prayers and acts. I know of no other way to be earnest than to find a divine purpose in every activity of life and then bring to it our best. If we have activities that seem in no way to further what we conceive to be God's intent for humanity, drop them. If we have other activities that are all right in their way, but apparently trivial, ennoble them, elevate them until they be co-operation with God, even if they be only plowing a field, or washing dishes, or sweeping a room. If there be a gift in us that we feel is not being properly cultivated, seek by all honorable means to find opportunity for its development. As far as possible simplify life, so that there may be some time and some strength each day for the unfolding of that in us which is of eternal worth. So shall we be sure of ourselves, able to see whither we are going and rejoicing in the way, yet everlastingly in earnest.

Now what is it to be sincere? The root meaning of the word is, "without wax," i.e., pure honey, unmixed with anything else. Sincerity is purity of purpose and motive. Can any motive be sincere that is not unselfish? It seems to me that it cannot.

Unselfishness does not mean, however, the neglect and condemnation of self. It means the consecration of self to the highest ends. "For their sakes I sanctify myself," approaches the best statement of pure, unselfish motive and method which we can formulate and live by. In it is suggested a line of development that may bring out the best that is in us and give a trend to our activities that will be along the lines of the greatest power.

To harmonize self-consecration with the everyday business of making a living is a problem we all have

to face. To succeed in business and make a living is certainly honorable. The measure of success and the cost at which it is purchased are the points at issue, which every sincere man and woman must face and settle. To gain millions and lose peace, dwarf the soul, and sacrifice our highest ideals, is manifestly foolishness and failure.

It is possible, however, it seems to me, to avoid both financial failure and soul ruin. To consecrate our business to the best service of the community in which we live, with the sincere desire to conduct it as a part of God's plan to make the world a better place to live in, not for one or two out of a thousand, but for all, would seem to me the highest ideal we can mention. In following this ideal, no sincere man will be required to neglect his own family in order to benefit another, but the lines of necessity and luxury may have to be drawn more closely than is customary.

To the earnest and sincere man a necessity is anything that contributes towards making him and his family better servants of the common welfare. A luxury is anything that contributes merely to selfish enjoyment and sensual gratification. To be earnest and sincere calls for fine discrimination sometimes, but if we only have the spirit we are capable of settling all questions of life and conduct.

As a final suggestion, then, I offer this: to be earnest and sincere calls for a close walk with God. It calls for a fuller baptism of his spirit of love and power. It calls for a lowly listening that will not mistake his voice. It calls for prompt obedience, in the spirit of "not my will, but thine be done." The earnest and sincere man is full of that divine enthusiasm that comes from a daily and hourly communion with the Spirit, which begets the knowledge that the everlasting reality, the ground of all souls and all events, is the God and Father of us all. To be earnest and sincere, we must assume this spiritual reality and live as if it were true. Thus shall we know it is true. In the act of faith our faith is enlarged and grows by use. Lofty meditation joined with action brings the life of certainty. This is the ground of all earnestness. It also brings sincerity, for the highest sincerity is abandonment to the Spirit of God, that we may become instruments of His love and wisdom.

In closing, I cannot do better than quote Edward Rowland Sill's little receipt for making everyday life more than a weary round, for making it rather a triumphant race to be won, in which the prizes are only for the earnest and sincere:

"Forenoon, afternoon and night,
Forenoon, afternoon and night,
Forenoon and—what!
The empty song repeats itself. No more?
Yea, that is Life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won."

The new man takes the old circumstances, and, bringing God to them, makes of them the new life.—*Phillips Brooks.*

THE DIVINE IN MAN.

To the inward vision it is light, to the heart it is love, to the spirit it is an awakening, and to all the being it is an inward glow and peace that passeth understanding.

The world needs this light. All those through whom it may shine should open the windows of their souls and let it pour in. He who refuses is not a friend to his God, to his fellow man or to himself.

The greatest words that Paul ever spoke were uttered near the end of his life when he said, "I have not disobeyed the heavenly vision." Those who have the heavenly vision must not disobey it. Though it leads them through ridicule, hardship, incessant toil, poverty and even martyrdom, they must follow the voice. If they thrill with the message they must speak.

The personality is nothing. If it gives the highest message it is only an instrument through which God pours a little of His truth. However imperfect the instrument may be, yet it has done its part if it utters the highest that is in it. The divine harmony is infinite. Enough for one man if he can catch even a single strain of that ineffable music and let it sound through him to the world.—*The Evening Gazette* (Sterling, Ill.).

THE POWER OF SILENCE.

This book was first published in 1895, but has been entirely rewritten, and the present edition* contains several new chapters. The style is much clearer than that of the old edition, though the spirit and general character of the earlier book have not been changed.

The title alone would naturally appeal to Friends, and though the book is not written for Friends more than for all other people, there is much advice and suggestion in it that, if applied to our stated periods of silence, must make them occasions of real spiritual benefit. Much of the teaching, too, is in line with Friendly thought. The nearness of God, and the fact that each individual soul must depend on its own divine revelation, are points emphasized, as well as the thought that our chief concern should be to make the most of the present opportunity, rather than look forward in a vague way to some far-off future blessing. It is actual conduct, not belief alone, that has to do with soul growth. Yet the relation between thought and action is clearly brought out.

The hopeful attitude toward life that the book inspires, and the meaning and value it gives to the perplexities and troubles and temptations that we must meet, will make it most helpful to all who give it thoughtful attention. N. S.

Baltimore, Eleventh month 21st, 1904.

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* The Power of Silence. A Study of the Values and Ideals of Inner Life. By Horatio W. Dressler. G. P. Putnam's Sons, New York. $1.35, net.

RESIGNATION OF ELIZABETH POWELL BOND.

It is with deep regret that the Board of Managers of Swarthmore College has to announce the resignation of Dean Elizabeth Powell Bond, in the retirement of whom from the very important position she has held at Swarthmore College for nearly nineteen years, the managers feel that words are entirely inadequate to express their deep sense of gratitude for her valued services. She has filled a unique place, caring as she has for hundreds of young people during a most difficult period of their lives with a home-like motherly care, not an institutional guardianship. While others looked after the physical comforts of the students, and still others worked to increase their mental equipment, it was her privilege to point them to the needs of their spiritual natures, as well as to guide them socially and morally. In her gentle way she has always endeavored to strengthen character.

She had gained courage and hope from her own life experiences, and her unfaltering trust fitted her to influence the young, sympathizing alike in their work and their recreation, cheerfully engaging in pastimes that must sometimes have been irksome to her that their youthful spirits might not be clouded prematurely. May a sense of duty well performed, and a consciousness of having inspired many to desire to live nobler lives and think higher thoughts, comfort her in the years to come, for surely her Swarthmore "children will arise and call her blessed."

ADULT SCHOOL LESSONS FOR 1905.

[Issued by the National Council of Adult School Associations. Published in *The Friend* (London) for Eleventh month 11th, 1904. This lesson scheme is issued on cards by the Orphans' Printing Press, Leominster, England, at 1s. 6d. per 100, or 3d. per dozen.]

SUBJECT: THE VOICE OF GOD.

I. FROM THE EARLIEST TIMES.

January:

1. The Voice of God in the Heart of Man, John i. 1-14.
8. A Hearer of the Voice—(Abraham), Gen. xii. 1-9; xiii. 1-12.
15. Obeying First Promptings—(Moses), Ex. ii. 1-15; Heb. xi. 23-27.
22. The Clearer Message, Ex. iii. 1-18.
29. Moses Learns the Goodness of God, Ex. xxxiii. 12-23; xxxiv. 1-8.

February:

5. No Uncertain Sound, Deut. xxx.
12. Joshua Obeys the Call, Joshua i.
19. The Still Small Voice—(Elijah), 1 Kings xix.
26. The Voice Resisted and Obeyed—(Jonah), Jonah.

March:

5. Isaiah Hears the Voice, Isa. vi.
12. Isaiah Proclaims the Voice, Isa. viii. 9-22; ix. 1-7.
19. The Voice Speaking through Adversity, Isa. lii. 13; liii. 1-12.
26. The Gospel of the Prophet, Isa. lv.

April:

2. The Voice Heard through John the Baptist, Matt. iii. 1-12.
9. God's Voice Triumphant, Matt. iii. 13-17; iv. 1-11.
16. Obeying the Voice Even Unto Death, Matt. xxvi. 36-46; xxvii. 24-50.
23. Easter Day—The Eternal Voice, Luke xxiv. 13-35.
30. The Voice in Us, Gal. ii. 19-21; 1 John iii. 1-11.

II. THE EVERY-DAY LIFE OF JESUS.

May:

7. A Glimpse into Christ's Childhood, Luke ii. 41-52.
14. The Life by the Lake, Mark i. 16-39.
21. A Sunday in Nazareth, Luke iv. 16-32.
28. Wayside Teaching, Mark ix. 30-37; x. 13-16.

III. THE PRINCIPLES OF JESUS PROCLAIMED.

June:

4. The True Happiness, Matt. v. 1-12.
11. The Value of Character, Matt. v. 13-20.
18. The Law of the Letter and of the Spirit, Matt. v. 21-37.
25. The Law of Love, Matt. v. 38-48.

July:

2. The Hidden Life, Matt. vi. 1-23.
9. The Parable of Nature, Matt. vi. 24-34.
16. Judge Not, Matt. vii. 1-5; John viii. 1-16.
23. Asking—Seeking—Knocking, Matt. vii. 7-12; Luke xi. 1-13.
30. The Tree and the Fruit, Matt. vii. 15-29.

IV. THE PRINCIPLES OF JESUS AT WORK.

(1.) The Principle of Freedom.

August:

6. Freedom from the Law (the Sabbath Day), Matt. xii. 1-14.
13. Freedom to Think (the Canaanitish Woman), Matt. xv. 21-28.
20. Freedom of Sonship (the Prodigal Son—a parable), Luke xv. 11-32.
27. Freedom to Worship (the Woman at Sychar), John iv. 4-29.

(2.) Principles of Labor.

September:

3. Fellow-workers with Christ, Matt. x. 24-31; xi. 28-30.
10. The Law of Increase (the Talents—a parable), Matt. xxv. 14-30.
17. Work and Wages, Matt. xix. 23-30; xx. 1-16.

(3.) The Principle of Service.

24. The Service of the Greatest (an example of Jesus), John xiii. 1-17.

October:

1. The Service of the Strong (the Good Samaritan—a parable), Luke x. 25-37.
8. The Service of the Weak (Friendship's utmost), Matt. xxvi. 6-13.

(4.) The Principle of Sacrifice.

15. The Earth is the Lord's, Matt. xix. 16-30.
22. Giving Ourselves (Levi the Tax-gatherer), Luke v. 27-32; Rom. xii. 1, 2.

(5.) The Principle of Forgiveness.

29. From Sickness to Health (the Man with the Palsy), Mark ii. 1-12.

November:

5. Forgiven yet Unforgiving (the Fellow-servants—a parable), Matt. xviii. 21-35.
12. Cleansed by Love (the Woman to whom much was Forgiven), Luke vii. 36-50.

(6.) The Principle of Worship.

19. Personal Attraction (the Disciple's First Step), John i. 35-51.
26. Acknowledging God (another step), Matt. xvi. 13-20.

December:

3. Seeing God (the reward of Worship), John xiv. 1-18.
10. The Worship of Praise (Jesus entering Jerusalem), Matt. xxi. 1-16; Rev. vii. 9-17.

V. OUT OF DARKNESS INTO LIGHT.

17. Waiting for Light, Psalm cxliii.; xliii. 3.
24. Christmas Eve—The Light of the World, Luke i. 77-79; ii. 1-20.
31. Walking in the Light, 1 Cor. xii. 31; xiii.; 1 John i. 5-7; ii. 7-11.

No special lessons have been set down on this sheet for the special Sundays observed by many schools, viz.: Missionary Sunday, March 12th; Citizen Sunday, October 29th; Temperance Sunday, November 26th; Peace Sunday, December 24th.

Christ comforted men for their sorrows with a positive consolation, which made even their sorrows a source of strength.—*Phillips Brooks.*

BUILDING UP A MEETING.

The Lord can, and does, send us workers from outside our limits who are very helpful, but it would be difficult to find many meetings which have grown up from small beginnings, or have taken on new life, where there was not the essential element of growth in the meeting itself—the one or two, whose zeal and confidence in God gave the life which must grow. These persons are usually not ministers; they have often quite limited gifts for service, but they have the faith that commands success. In other words, they are just common people like the rest of us, who are determined that their meeting shall grow.—*Interchange* (Baltimore).

HINTS FOR A PEACE DAY LESSON.

Golden Text: "He made of one every nation of men . . . on all the face of the earth.' Acts 17:

The parable of the Prodigal Son seems enough to make it quite clear that our Lord Jesus Christ came into the world, "not to destroy, but to fulfill" the original purpose of God for the world of men and women. When the prodigal came to himself, it was not to a new place that he traveled; it was to the Father's house which had been waiting for him all the time. When all the world comes home to God, we are sure that it will be just the same. Rev. 21: 24 (R V.), describing the City of God, says "the nations shall walk amidst the light thereof"; and 22: 3, "the leaves of the tree are for the healing of the nations."

For individuals and nations, Christ says (as in Rev. 21: 5), "Behold, I make all things new." Paul's words agree with this: "If any man be in Christ, he is a new creature" (or, "there is a new creation"). But why is a new creation needed? Because we have not recognized that we are "the offspring of God" (Acts 17: 29) and "made in the image of God" (Gen. 1: 27), and we have not lived in the spirit of children. Therefore the new nature (which is both old and new) must be received by men and by nations.

The first Christians found that they did receive such a new nature. They found this out specially in their relations with individuals; so that it could be said of them, "See how these Christians love one another." In 1 John 4: 19 (R. V.) this love is explained: "We love" (not only Him, but all men) "because He first loved us."

So Paul writes to the Thessalonians (1 Thess. 4:9): "Concerning love of the brethren, ye have no need that one write unto you, for ye yourselves are taught of God to love one another."

It is true that even for the early Christians, love was not yet made perfect; they sometimes had to be reminded that they ought to "love as brethren," and we still need to be reminded.

But if individuals have not remembered the law of love, nations, even so-called Christian nations, have forgotten it far more. Emerson once said: "Love as the basis of the State has never yet been tried." But it must be tried, if the City of God is to be established here on earth; for in that city, the Lamb is on the throne (Rev. 5: 6 and 22: 3).

Yet at the very beginning, Paul felt that not only within the nation, but beyond it, the law of love must hold; he felt that quite new relations were established by Christ's coming. He writes to the Colossians (Col. 3: 11), that now "there cannot be Greek and Jew, or Barbarian (non-Greek) and Scythian." Compare Gal. 3: 28. Why? Because God "made of one all the nations of men," and Christ came to make that oneness a reality for all.

Now that His light has been given us, we can see evidences of our brotherhood everywhere. Men are not naturally enemies; in the depths of their nature they are friends. We are built on that plan. God has made us "of one." We can pity, we can love, people of any and every nation, as we learn to know them, and as the new spirit of love takes away the hindrances which of course do exist. Individuals can go on increasing in this broad, generous love; statesmen can learn it; by and by nations will learn it, too, and act on it.

Do not let us say that nations must wait till all their people are truly Christian, before they begin to act on the Christian law. A small number of people, determined to be faithful to God's law of love, may influence the policy of a whole nation in this direction. And this must be done for England, and done soon, if we are to continue to be called a Christian nation. The law of kindness and mercy is not known only to ourselves; even Buddhists and Confucians know something of it. We are sure of this, because God Himself has put it into their hearts. And if we have a surpassingly powerful motive for keeping that law of which they know nothing, how can we be true to God if we do not show them that "we love because He first loved us?" How can we expect them to receive Christianity from us unless we do?

A thoughtful Chinaman once said, in returning a copy of the Sermon on the Mount which had been lent him, that the teaching was very good, but that he thought Englishmen and Frenchmen needed it more than his countrymen did. There are signs that this terrible reproach is beginning to be wiped away; that peoples and statesmen are learning a little of the fairness and humanity of Jesus Christ in international relations. But it is full time that we learned more than a little; and we can all have our part, not only in "prayer for universal peace," which the poet says "avails that blessed time to expedite," but in working for it. Prayer would be for us only a sham if we did not also do what we can, making our convictions felt, both in our influence on others, and wherever that is possible in political action, as voting for those who will promote a peaceful international policy, and arbitration instead of war, so endeavoring to "hasten the day of God," when the old evil or imperfect order shall be destroyed—that is, all in it that is evil, and therefore perishable—and when the new heavens and new earth wherein dwelleth righteousness shall be here; God's building, but we having had the great honor of acting as His day-laborers.—*War or Brotherhood?* (London).

FRIENDS' INTELLIGENCER.

EDITORS: LYDIA H. HALL, RACHEL W. HILLBORN, ELIZABETH LLOYD, R. BARCLAY SPICER.
BUSINESS MANAGER: CHARLES F. JENKINS.

PHILADELPHIA, TWELFTH MONTH 17, 1904.

Reading matter, for insertion the same week, must reach us not later than Third-day morning.

Please address all letters to N. W. Corner Fifteenth and Cherry Streets, Philadelphia.

THE PURPOSE AND USE OF CONFERENCES.

CONFERENCES, though not a disciplinary part of our organization, are about as firmly established in the usages of Friends as any meetings that we hold. They have arisen because we felt the need of taking counsel together, about the many things which we feel should engage our attention, in order to come up to the standard of an active and striving church. They serve two distinct purposes; one to give us more light and knowledge upon the subject which the conference for the day treats, the other to generate heat or enthusiasm to aid us in continuing a line of work about which we need, not so much larger knowledge, as added zeal. The first purpose is generally best served by one or more addresses from persons who have an understanding and grasp of the subject which the average man has not. This diffusion of knowledge is all important. We do not wish to work in the dark where light is attainable. We want, wherever possible, to have real knowledge of conditions from expert testimony instead of conjecture about conditions.

It is, however, of very little use to acquire knowledge and large understanding except as a means for greater personal efficiency. The employment of speakers to tell us how to go to work and what to work at, presupposes an intention on our part to do work. As we go about the thing we have chosen to undertake, we want to confer with other people interested in doing the same thing, to hear their experiences and suggestions, to give and receive sympathy in mutual discouragements, or congratulations upon our successful efforts, and to plan for the continuance of the thing we are doing. The second province of a conference is to afford this opportunity. Naturally the strictly educational part of our work can advance faster than the executive. It is a shorter road to learn what to do than to put into practice the things we know should be done. This suggests that we need more conferences to plan definite work and talk about what we are doing and are to do, than of the sort where trained speakers diffuse new light.

A ready speaker is always pleasant to listen to, and the ability of ready expression is one worth cultivating; but, after all, the men and women whom we want to hear from are the ones who are doing work of the kind we are interested in, or who have ideas as to how it may be done. The practical man of affairs is often an indifferent speaker, but we want to confer with him and plan with him. The feeling is more or less general among committees on conferences that the first essential of holding one is to procure the services of a good speaker. This may be the necessity of the time and place. It sometimes is. We would encourage all Friendly organizations to sometimes hear from the best speakers they can find. But we also believe that the main dependence for the usefulness of any series of conferences, such as are held by our Philanthropic Committees, ought not to be upon the occasional trained speaker, but upon the earnest, everyday people who can talk when they have something to say, and who ought to be in possession of thoughts which they want to express, if they are striving to transmit the electrical enthusiasm aroused by the expert speaker into a working dynamic current. We hope that, while we make use of able speakers to the limit of our ability and their time, that Friends everywhere will not forget that we need conferences where men and women with neither wit nor wisdom nor eloquence come together for counsel about things concerning which they hold a common abiding interest.

WERE a series of "revival meetings" announced to be held in one of our meeting houses we would all be more or less scandalized. The term "revival" has an unpleasant odor with us. It is a case of a good thing run into the ground. And then revival meetings, of the sort that still continued to be held in every nook and corner long after the days when the "great revival" had swept the land, have been irretrievably mixed up with the miserable remains of a once meaningful, but now long since obsolete, theology. Besides, there is that theory that we ought not to have periodical revivals, but ought to be so alive all the time that we should need no reviving. Altogether, perhaps, we had best find some new term for the thing that would do no harm in almost any of our meeting neighborhoods.

Such a series of meetings as were recently held in

Newell Dwight Hillis's Plymouth Church (Congregational), Brooklyn, by W. J. Dawson, of London, and in Springfield, Mass., by Bishop Vincent, of the Methodist Church, seem to open up new possibilities in present-day religious work. A writer in the *Congregationalist* says of W. J. Dawson's meetings:

The messages were direct, practical, ethical and spiritual. They abounded in literary and historical allusions, but the preacher spoke for a verdict. He asked his audience questions; he pleaded with them. Mr. Dawson does not believe or preach that men are saved by magic. He does not talk of a mechanical salvation. Salvation to him is a reasonable process, and being a Christian is a reasonable service. He does not reduce the Christian life to a system of observances. He does not discuss card-playing, theater-going, dancing, and the one hundred and one questions about amusement. Christianity is the idealization of all life. It is not the suppression but the consecration of all material delights. It includes all culture. It is the harmonious development of all of our powers. The New Testament is not a code of behavior, but a statement of basal principles. Every Christian must be his own statute maker.

Mr. Dawson does not preach either the old or the new theology, though there is no difficulty in discovering just where lie his sympathies. He is not emotional, save when he speaks of the wounded, grieving love of God. He is not funereal; often the audience smiles, occasionally they laugh—they laugh, however, at their own follies and inconsistencies.

As far as immediate results are concerned, they may seem disappointing. Very few stood for prayers, fewer remained for conference. Mr. Dawson's preaching starts them to thinking; the life of their soul and its relation to God are worthy of their serious attention, they feel, after they have heard him.

CURRENT EVENTS.

In the election of J. Pierpont Morgan to be president of the board of trustees of the Metropolitan Museum of Art at New York, Siegfried Lilienthal, one of the best-known art critics in Berlin, claims to see increased danger that the United States will strip Europe of her art treasures. He has, therefore, begun agitation for international action to prevent art objects going to the United States. He has obtained written views from leading art directors of Italy, France, Spain and Germany. With one exception they all favor laws to prohibit the taking of works of art from Europe to America. "The question is really serious," writes one. "It is obvious that our treasures of art will be more and more bought by American millionaires. One can see the time approaching when our richest collections will have been transferred to the United States." Another writes: "Unless we do something our sons will have to go to Chicago to see the jewels torn from the old crowns of European genius." On the other hand, a distinguished German writes: "If works of art go to the United States, it is in the interest of art. The rich men there who buy works of taste and genius, either at once or later give them to public galleries. All who see them are benefited and the world's pleasure in art is increased. If continentals have to go to America to see art it will do them good, for they will also see other useful things."

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The Russian authorities, learning that an anti-government demonstration in St. Petersburg was planned for the 11th, inserted in every leading morning paper, in black-faced type, a warning to the people not to congregate in the Nevski Prospect near the Kazan Cathedral. These warnings attracted seemingly the whole population to the broad thoroughfare, and long before the hour fixed, in spite of the pleadings of the police, the throngs were so dense that movement was almost impossible. At one o'clock a red flag was waved in the heart of the crowd. This was the signal for a hoarse roar, "Down with autocracy!" and the singing of the Marseillaise. Then like a flash squadrons of mounted gendarmes that had been hidden behind the cathedral and elsewhere, charged upon the crowd, striking mostly with the flat of their sabers, and dispersed it in ten minutes. Over 100 known agitators were arrested, many were severely wounded, but none were reported killed. Socialist demonstrations on a smaller scale have occurred elsewhere, all demanding that the war shall end. The conservative liberals fear that these uprisings will put a stop to the reform measures entertained by the government, but Prince Mirsky still hopes that important concessions will be granted.

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A joint report upon the progress of Philadelphia school gardens has been issued by the Civic Club, Civic Betterment Association, Public Education Association and City Parks Association. It is printed in pamphlet form and illustrated with pictures of gardens, some just planted, others in flower of a season's crop and others with school children at work in them. The object of the report is to widen the interest in school gardens by showing what has been accomplished in those thus far laid out. There are six such gardens in this city, two of which are in the care of the city. Councils appropriated $3,500 last spring for these two. The work has been so beneficial to the children that, the report says, every ward should have a school garden. It is urged that a course be provided in the normal schools for training teachers for garden work.

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The thirty-eighth anniversary of the Pennsylvania Branch of the Universal Peace Union was held in Philadelphia on the 6th. The attendance was small, and most of those present were past middle age. Hayne Davis, of New York, urged peace people to say less about the evils of war and expend their energies working for a congress of nations; when this is brought about there will be no more wars. Among the other speakers were Hannah J. Bailey, of the National Woman's Christian Temperance Union, and Rabbi J. Leonard Levy, of Pittsburg. The resolutions were in line with those adopted at the international peace conference in Boston.

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The report of the Secretary of the Interior has some encouraging statements concerning the Indians. Ten agencies have been abolished during the year, their duties now devolving upon bonded superintendents of Indian training schools. Instead of issuing rations to able-bodied Indians they are now offered work at $1.25 per day of eight hours, build-

ing roads, dams, etc.; if they refuse to work they must get their food as best they can. By this policy 12,000 Indians who have never worked before have become self-supporting. The report also gives the progress made in irrigation. During the two years since the passage of the irrigation act 39,956,040 acres have been withdrawn for irrigation purposes, of which 4,045,130 acres have been restored. The charge for irrigated lands is from $25 to $35 per acre.

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The English Admiralty, in planning a new distribution of its warships, proposes to withdraw all but two from our coasts, leaving one on the Atlantic and one on the Pacific seaboard. An Admiralty official says: "While the relations between the United States and Great Britain remain as they are, we do not need any warships over there. It is a waste of money to keep any there." In connection with this it is interesting to note that sentiment in England is in favor of an Anglo-American arbitration treaty that shall be much more far-reaching than the Anglo-French treaty.

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According to the annual report of Herbert Putnam, librarian of Congress, transmitted to both houses of Congress, on the 7th, the total number of printed books and pamphlets in the library is 1,179,713—78,791 having been added during the past fiscal year. In addition there were 95,954 books in the law branch of the library, 121,266 manuscript pieces, 75,861 charts, 384,418 pieces of music and 158,451 prints. During the year there were 103,130 copyright entries.

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The Naval Board asks Congress to order three battleships built this year, as only one was built last year, and their program calls for two a year for ten years. In addition to the battleships the plan calls for one armored cruiser each year, and four scout cruisers, besides some destroyers and torpedo boats. Should these all be built the United States navy would take rank next to the navies of Great Britain and France, but it is to be hoped that Congress will not grant the necessary appropriations.

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By employing Pinkerton detectives from Philadelphia, Governor Heyward, of South Carolina, has secured the arrest of five men for cruelly murdering a negro who had cursed one of them, and the men are now in jail awaiting trial. The Governor declares that negroes have certain rights which must be respected and says: "The better element of our State demands that justice be done and the guilty parties punished."

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Senator Stewart, on the 12th, introduced a bill to fix Presidential and Congressional salaries. It proposes to raise the salary of the President to $100,000 a year; that of the Vice-President and Speaker of the House of Representatives to $20,000 each, and that of each Senator, Representative and Delegate to $10,000. It is provided that the bill shall take effect Third month 5th, 1909.

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The German Socialists and Radicals in the Reichstag do not respond to attempts to rouse their race prejudice. They jeer the war makers, side with the people of both Russia and Japan, and have no fear of "the yellow peril."

BIRTHS.

BIDDLE.—At Millville, Pa., Seventh month 25th, 1904, to Dr. John William and Edna Eves Biddle, a son, who is named Charles Chandlee Biddle.

JONES.—At 987 North Sixth Street, Philadelphia, on the 1st of Eleventh month, 1904, to Howard E. and Florence L. S. Jones, a son, who is named David Forrest Jones. [In this notice last week the name of the father was incorrectly given.]

LIPPINCOTT.—At Riverton, N. J., on the 5th of Twelfth month, 1904, to Edgar and Eleonora Haines Lippincott, a son, who is named J. Edward Lippincott.

MITCHELL.—Eleventh month 26th, 1904, to David Terrace Mitchell and Pauline Matlack Scull Mitchell, a daughter, who is named Florence Scull Mitchell.

DEATHS.

AMBLER.—At the home of her daughter, at Bristol, Tenn., Rachel W., widow of Jonathan Ambler, in her 85th year; a member and elder of Little Falls Meeting, Harford County, Md. Interment at Little Falls.

FOGG.—At Salem, N. J., Twelfth month 8th, 1904, Mary S., widow of Aaron A. Fogg, in the 84th year of her age; a member of Salem Monthly Meeting. "Blessed are the pure in heart, for they shall see God."

MARSHALL.—Eleventh month 14th, 1904, after a lingering and painful illness, at the home of his son-in-law, William H. Richter, 1428 South Fifty-eighth Street, Philadelphia, William Humphrey Marshall, son of Ezra and Philena Cranston Marshall, of Chester County, Pa. Interment at Fairhill, Philadelphia.

MARSHALL.—Suddenly, Tenth month 28th, 1904, Deborah Walker Marshall, daughter of Sarah C. and the late Asahel Walker, of Sadsbury, Lancaster County, Pa. William Humphrey Marshall (her husband) survived her almost three weeks, being a great sufferer, for whom she had unceasingly cared, though herself in severe bodily affliction.

Seldom do we find combined so many virtues to embellish a rare Christian character. She was the embodiment of love, of hope, of patience, and of broad charity. Truly "may her children rise up and call her blessed." A dutiful daughter, an affectionate sister, a faithful loving wife, a devoted mother, and a loyal friend. Verily hath she inherited the legacy of "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Her own lines of sympathy to a dear bereaved relative seem singularly applicable to herself:

"Lift up thine eyes! Behold, behold!
The wearied sheep is in the fold.
Over the rugged path of thorns,
If the night was dark, the daylight dawns.
Though great hath been her anguish here,
And torturing pains for many a year,
How sweet God's promise, full and free,—
Loved wearied one, come unto me,
Enter thy rest, thy crown is won,
Dear patient heart, well done, well done!"

E. H. W.

PRICE.—On Eleventh month 9th, 1904, at her home, Winfield, Iowa, Mary E. Price, widow of Thomas C. Price, aged 78 years, formerly of Gunpowder Monthly Meeting, Baltimore County, Md.

PYLE.—On the 4th of Twelfth month, 1904, Mary B. Pyle, in the 76th year of her age; a valued member of Wilmington Monthly Meeting.

WEBSTER.—At his home, near Parkesburg, Pa., Twelfth month 6th, 1904, Jesse Webster, in his 63d year. Funeral at Christiana Meeting House. Interment at Bart.

ELIZABETH CADWALLADER DIAMENT.

She was the daughter of Yardley and Christiana Moore Cadwallader, and great-granddaughter of Joseph Moore, a missionary among the Indians, and a preacher in the Society of Friends. The missionary spirit was perhaps inherited, for Elizabeth Diament was for fifty years an active member of the Board of Managers of the Rosine Association of Philadelphia. She was regarded as the mother of the Home, and commemorative exercises were held to celebrate the close of her half century's work for unfortunate women. Through her kind and judicious Christian interest in these, scores of women have become useful members of society instead of being its outcasts. During all these years of service Elizabeth C. Diament attended carefully to the needs of her family, being one of the old-time housekeepers, in whose house kitchen utensils are made to shine, and everything for the table is made at home.

Her husband sympathized with her in her work, and opened his home to her friendless charges when they needed a shelter. To little fatherless children they opened both home and heart.

NOTES.

Attention of Friends is called to the fact that the regular semi-annual series of meetings held at Millville, Pa., convenes next week, as follows: Monthly Meeting, the 21st; Half Yearly Meeting, the 22d, and the General or Youth's Meeting, the 23d, all at 10 a.m.; Meeting of Ministers and Elders, the 21st, at 3 p.m. The presence of concerned Friends from other sections is always appreciated. K.

The Literature and Social Section of the Young Friends' Association of Philadelphia will hold its regular meeting for Twelfth month on Second-day, the 19th, at 8 p.m. The program will be as follows: Debate, "Resolved, That refusing to bear arms is compatible with patriotism." A recent visitor to New York city will give an account of the activities of young Friends there. "Impression of an American Student at Woodbrooke Friends' Settlement for Religious Study" will be given in readings from the letters of Arthur Dewees. There will be recitations and music. After the stated exercises there will be a social hour.

The Bible study meetings in Race Street Meeting House, under care of Young Friends' Association, at 7.30 p.m., First-day evenings, from this on to the second First-day in First month will work with the subject to be treated by Prof. Fenn, of Harvard University on that date in view. It will be "Jesus the Man in His Time." Next First-day, the 18th, the subject will be the "Boyhood and Youth of Jesus: Roman Rule in the Land at the Time." In meetings following, "Jesus' Life in Galilee" and the social life of the people, his life in Jerusalem and social condition of city life at the time will be taken up. After this the teachings of Jesus and his inner life as given in the parables, and "sermons" and all the "sayings" that have come down to us will be considered in three or four meetings. There has been a good attendance at these meetings, with about twice as many when Prof. Gilmore spoke. Those who do not attend the preparatory meetings cannot get as much out of the special addresses.

The *Interchange*, issued by Friends of the "other branch" in Baltimore, in giving an account of their yearly meeting last month, says: "The accommodation of out-of-town Friends was arranged on a new plan. The Institute Building, which has been used for dinners and teas and for committee and rest rooms, was rented to one of the business colleges rendered homeless by the fire, with the understanding that we were to have it for yearly meeting week. But the proprietor, having purchased two large houses about a square off for the purpose of remodeling for a school building, suggested that we use one of these, a four-story house in good order, fitted with heating, cooking and lighting arrangements. The idea of housing our visitors there instead of in boarding houses occurred to the committee, but the lack of cots and bedding was an obstacle until the plan of hiring those owned by the Park Place Friends [Park Avenue and Lawrence Street], and used for a similar purpose, was suggested. When they were asked to make the arrangement, their response was a very prompt and liberal offer to lend what we wanted without any charge, an offer which was made in such a very cordial manner that it was a pleasure to accept it. Over forty Friends were accommodated in the house, a Baltimore member being there as housekeeper, and everyone went there for dinner and tea. The result was so satisfying that the Institute may be fitted up next year to repeat the experience."

The spring term of Woodbrooke Settlement, near Birmingham, England, will commence on Sixth-day, First month 13th, 1905, and will end on Fourth month 7th.

PROGRAM OF LECTURES:

J. Rendel Harris, M.A., D.Litt.: "The Mystics": "Introduction to the New Testament": Advanced Greek Class.

Robert S. Franks, M.A., B.Litt.: "Isaiah XL.—LXVI.": "The Book of Revelation": "The History of Religion" (Comparative Religion).

A. Neave Brayshaw, B.A., LL.B.: "The Permanent Value of the Old Testament": "Antecedents and Rise of Quakerism."

Herbert G. Wood, M.A.: "The Early African Church": Elementary Greek Class.

George Shann, M.A.: "The Remuneration of the Agents of Production, Food, Labor and Capital": "Theories of the Moral Standard."

T. Bryan, M.A.: "The Republic of Plato": "The Stoic Idea of Citizenship."

Short courses of lectures will also be given by W. D. McLaren, M.A., on "Christ and the Bible," and by Annie H. Small, superintendent of the Missionary Training Institute of the United Free Church of Scotland, on "Aspects of the Life of the Modern Missionary."

Terms: 25 shillings per week.

A limited number of scholarships are available for suitable candidates at the discretion of the committee.

It is important that intending students should apply as early as possible.

Inquiries as to fees, scholarships and other matters should be addressed to the Warden, William Littleboy, Woodbrooke, Selly Oak, near Birmingham, England.

SOME CONFERENCE REPORTS ON HAND.

Cloth-bound copies of the Toronto Conference have been sent to the members of the Central Committee and to all whose names appear upon the program, to a number of libraries and to some of our English Friends. There are over fifty copies not yet distributed, and we should be glad to be informed of libraries where they will be appreciated. A few of the pamphlet copies are still undisposed of, and will be mailed to any address on receipt of fifteen cents in stamps. Address Publication Committee, N. W. Corner Fifteenth and Cherry Streets, care of FRIENDS' INTELLIGENCER.

Cloth-bound copies are for sale at the Friends' Book Association for $1.00 each, and pamphlet copies for 15 cents each.

THE GRADED COURSE.

[The following letter was sent out some time ago by the Conference Committee on First-day Schools. The complete Outline of the Graded Course is now being sent out, and will be in the hands of all officers and teachers by First-day, the 18th. The committee hopes to receive at once orders for next year's lesson leaves from all the schools.]

In accordance with the plans which met with the approval of the Central Committee and of the General Conference at Toronto, the First-day School Committee will hereafter, beginning with the first of the year 1905, issue lesson leaves and lesson helps, designed to make effective the graded or consecutive course of study prepared for use in our First-day Schools. It is proposed first to forward at once to all schools a complete outline and analysis of the course as it has been arranged, in sufficient quantities that each teacher may have a copy. The immediate, careful consideration of this outline is urged, and it will be apparent that it is intended to have, not merely a temporary value, but a permanent service. As it will be impractical to issue at once the customary series of lesson leaves for all the proposed grades, the First-

day school committee will, with next year, begin the issue of three series of leaves.

(1) A study of the History of the Hebrews and Jews as found in the Old and New Testaments—a two years' course, designed for classes of twelve and thirteen years of age.

(2) Moral and Ethical Lessons based on (a) The Prophets and their message, and (b) the Gospel Message—a two years' course designed especially for classes of sixteen and seventeen years of age.

(3) Lessons on the History of Friends—especially the evolution of their Testimonies—a course for Adult classes, a continuation of the series of lessons on the History of Christianity now being issued.

The chief purpose of this present letter is to announce that with the beginning of these new series it seems desirable and necessary to prepare a complete new mailing list, consequently all orders for lesson leaves now on file will be considered as expiring with the last quarter of 1904. Schools are therefore urged to carefully consider the number that will be required of each series, as indicated above, in order that on the one hand there may be a sufficient quantity, and on the other that there may be no waste on account of over supply, and to forward their orders to Eliza H. Worrell, 140 North Fifteenth Street, Philadelphia, Pa., so that they may be received not later than the 25th of Eleventh month, 1904. It must be appreciated that hereafter a series of lesson leaves, instead of being ephemeral in character, to be used once and cast aside, assumes rather the nature of a text book to be used possibly for several years, if there be successive classes requiring work in the grade for which they are intended.

Primary lessons adapted to this work will be found as heretofore in the "Scattered Seeds," and the "Bible Hero Studies" issued this past year should be retained for the use of older classes in the primary grades.

Please bear in mind that beginning with the first quarter of 1905, lesson leaves will be supplied only upon the requests freshly received at this time, and that schools which may not be in session at this season of the year should promptly report their needs as stated above in order that they may have their supply when required.

HERBERT P. WORTH,
Chairman of Committee on First-day Schools.

COMMUNICATIONS.

SOME BOOKS FOR CHRISTMAS.

To the Editors of FRIENDS' INTELLIGENCER:

Dear Friends: May I make a suggestion for a few Christmas books, chiefly for those who may not know of the many good books now in the market. For children I wish to recommend "Is There a Santa Claus?" by Jacob Riis. Of course, Friends' children have been taught that the story of Santa Claus was a sort of fairy tale, and that it really meant the spirit of love, which expressed itself in loving and giving; that any one having that spirit could play Santa Claus. So we were not deceived, and yet enjoyed the funny story of "the night before Christmas."

This little book is charming, and children, old and young, will enjoy it. It should be read in the family circle, as many other generally interesting books should. If we want our children to care for good reading this practice should be kept up. Teachers say they can always pick out the children whose parents have read to and with them.

Our own children, now growing grey, often refer with pleasure to the stories and poems and books read together when they were young children at home, when "The Young Folks" and "The Children's Hour" and "The Children's Friend" were their prized magazine, the older ones remembering with pleasure many articles in "The Atlantic Monthly," read by or to father and mother. Those were precious evenings spent around the lamp before the open fire. The effect is to be seen in their own families now established in their own homes much on the same plan.

Another book that is most wonderful and instructive is Helen Kellar's little book entitled, "Optimism." Surely if she can be optimistic and hold faith and trust as a sure possession, we who have all our physical senses ought to feel rebuked for ever feeling distrustful. Her "Life" is a most interesting book also.

"The Simple Life" and other books of Charles Wagner are so well known that it is hardly necessary to speak of them. Yet if any have not read the first, especially, they should not fail to secure one copy at least, and as many more as they may wish for gifts. It is published in cheap form, yet in good type and well bound. I really would like to buy a large number of "Optimism" and "Simple Life" to circulate freely. They make a library in themselves, and will doubtless influence many lives for good for the future.

In poetry Mary Burt's "Poems That Every Child Should Know" contain old and prized verses that we and our children knew and loved, as well as some later ones of value.

Of course, there are fine selections by other compilers, but the old simple ones are not so fully included, I think.

Being a teacher she has had long experience, and has learned what poems have been of most beneficial influence upon children. This is a small list, it is true, but others may add to this.

I was very glad to see Walter Pater's "Marius, the Epicurean" so carefully reviewed. I know one person who says when she feels the strenuous atmosphere of to-day about her too intensely, she takes up that book, and is carried into a world of deep reflection and serenity which calms her spirit, and restores her to a sense of the serene and quiet spirit of the early Christians. The style itself is restful, though totally unlike most of our modern philosophical books.

Those who care for that sort of literature will find Walter Pater's "Child in the House" one of the sweetest books. I use the adjective, as it appeals to me. It is not a child's book at all, but the child who grew up in his own heart, with the quaint influences about him. David Swing said that he considered "literature the highest of all the arts." Neither music, painting or sculpture appeals to me as a gem of literature does, and I consider this small book of Pater's a real precious gem.

I would be glad to hear other suggestions from those more widely read and familiar with literature in general. One's life is so full of work and care in these days one needs to spend one's reading time upon the best literature attainable.

The *Craftsman* for November has a most interesting and valuable address by Charles Wagner upon his books, and how he came to write them, too valuable to miss.

His mission to this country should bear much fruit, and I believe it will. He is one of the leaders of this period, and there are so few and so needed.

There is a comfort in the thought, however, that so many people recognize a true leader, though they may not be qualified for leadership themselves.

With sincere interest in your efforts to furnish the best in your paper—our paper—and with good wishes for you and your readers for the coming year, I remain most cordially your friend,

H. A. P.

Glencoe, Ill., Twelfth month 10th, 1904.

AS TO THEOLOGY.

Editors of FRIENDS' INTELLIGENCER:

Dear Friends: In looking over the paper of this date I see an article by O. Edward Janney, entitled, "Where We Stand as to Theology," which I was surprised to see you had published.

The clause ending, "theological garret"—[issue of Twelfth month 10th, page 789]—is the part I call your attention to, which to me is wild and erratic, a doctrine unsound, if you please, and should not, in my opinion, be found in our Friends' paper, because it is un-Friendly and can do no possible good; on the other hand, may do much harm.

If he or any other Friend holds such views I shall not interfere, but I do take exception when they are published in FRIENDS' INTELLIGENCER or otherwise publicly promulgated.

I have always been an interested reader of the paper, and have taken many opportunities to increase its circulation, but with such articles as I have above referred to I cannot unite, and was impressed that I should give expression to this effect.

Sincerely your friend,

SARAH B. FLITCRAFT.

Chester, Pa., Twelfth month 10th, 1904.

SOMETHING TO DO IN PRACTICAL PHILANTHROPY.

Can you not help me to give some comforts to some families I have known for a year who are very destitute at this time? Shall I tell you of them? First, two single women, past middle life, one an invalid. They have a very hard time, never have enough to be comfortable. Another, a daughter, not very strong, has an invalid mother and insane sister. She is the sole support. They are nice people, who make such a brave attempt to keep a clean, decent home. Another widow with three children, who has nothing but what she earns, only when the boy of fourteen can get jobs. Another mother and daughter; neither well. Mother can just hobble around the room. I could go on and multiply cases. If the members of country Young Friends' Associations and First-day Schools would give five cents' worth each in things from the farms, we could render substantial aid, and no one feel heavily taxed. Contributions can be sent to the Guild at any time, as the matron, Elizabeth Baring, is always there when I am not. There is never a day but some cases of suffering come to my ears. Of course, many are not worthy to be helped, and it requires much thoughtful, painstaking care to weed out. When I am in doubt I call in help, and try to be very careful. I know that we all have a great many demands made upon us at all times, and most especially at this time, but let us all give our mites and reap the reward that comes from feeling that we have done what we could. With very grateful thanks for all past co-operation,

EMILY WILBUR, Superintendent.

Friends Neighborhood Guild, 151 Fairmount Avenue, Phila.,
Twelfth month 11th, 1904.

HOW TO MAKE MOST EFFECTIVE OUR CONTRIBUTIONS TO SOUTHERN EDUCATION.

I received recently from Anna M. Jackson, of New York, a letter addressed to her in 1896 by the undersigned, while I was engaged in work among the colored people of the South at Schofield School, accompanied by a request that the portions possessing public interest be sent to FRIENDS' INTELLIGENCER for publication.

During 1896, and for some time previously, we had been receiving so many inquiries respecting colored men who were collecting funds in the North, ostensibly for schools in the South, and our investigations so uniformly proved these collectors to be either unworthy of confidence or downright frauds that I felt moved to sound the following warning, now condensed into a single paragraph, against the giving of money for the purposes indicated through any except the responsible channels provided by the meetings:

"We deplore the ease with which money is obtained in the North by colored men, armed only, in many cases, with letters of introduction from interested Southern white men, for schools which do not exist or which are unworthy of support. Although apparently strongly endorsed we have generally found upon investigation that these collectors were irresponsible. In none of the cases referred to us has the money been properly used."

The education of the colored people of the South is now a well-established, organized charity. It is perhaps in greater need of financial assistance than the majority of similar organizations at our doors, yet the risk of careless giving to the cause is quite as great. "To give alms is easy; to give so as to produce manhood is difficult," says the *Outlook* in a late article on "Helping the Negro to Help Himself." In an editorial on "Unwise Charity," the Philadelphia *Ledger* stated not long ago that "it is easy for some people to make a gift of money, but it is likely, unless the money be given into wise and experienced hands, that it may fail of its object."

These remarks are in direct line with our experience. The society has under its especial care two ideal institutions for assisting the colored people to greater usefulness, both directed by experienced heads and limited only in the extent of their work by the small means at their command. As I have more than once said, in the years gone by through these columns, the only open door for the black man of the South to full citizenship and manhood is through the trades. Manifestly, therefore, the most effective way to help him is to run the established plants for industrial training to their full capacity. I would urge now, as I did eight years ago, the wisdom and necessity of concentrated effort. ROBERT BENSON.

"FREE GOSPEL MINISTRY."

The article, Eleventh month 6th, in the INTELLIGENCER, under the above heading, does not explain the matter as fully as I think it should. The question is, "What does a free gospel ministry signify?" Does it mean that we must adhere to the old sayings and doings as recorded in our Bible and New Testament, or are we at liberty to speak the truth, or that which each individual mind conceives to be the truth? In my view, "free gospel ministry" should not be confined to that which has been considered gospel, but to that which appeals to reason, our conscience and the inner light of the individual of the present era. We want a "free gospel ministry" that will satisfy present conditions.

I understand Friends have always borne testimony against a hireling ministry, and I see no reason to withdraw that testimony, but we should have liberty of thought to work out advanced ideas and methods that have come to us through education and enlightened reason. Friends have progressed far beyond the original ideas of the founders of our society, and, in many instances, our book of discipline has been amended to meet present conditions; facts have been established, and the truth has reached a higher plane through the knowledge we have gained by experience and freedom of thought. Friends in the past were not confined to the letter. When I was a boy Sunday Schools teaching the "letter" were unknown. We were taught to think for ourselves and listen to the "still small voice" within, that taught as never man taught; so our minds were free, not clogged by any theological ideas imposed upon the world by priestcraft, and to-day we cannot shut our eyes to the light of science that is being shed abroad in the world, as by it the inner light is more fully developed. We discard none of our principles, we only rise to higher development, and to "go ahead with our activities," we must accord liberty of thought, which is the mainspring to activities in all the walks of life. Of course, we do not want any "hireling" to expound the so-called scriptures. We have sufficient intelligence to examine them for ourselves when we arrive at the age of maturity, and decide between truth and error, as they may appear to the reasoning mind; when we come to study real facts in the laws of nature, the hireling might be necessary to explain those laws by which we are governed, as we know we are endowed naturally with minds capable of fathoming and understanding them. We want to be taught how to live healthful lives, rear healthy offspring, build homes to protect us in storms, and avoid pestilence, and live beyond want, and to be guided in the paths of peace, virtue and pleasure, in this world right here.

If we pay hirelings, let us pay for the useful in this world and have no fears of the future. We want more truth, more light, more consideration bestowed upon us right here by our teachers, and not so much of what occurred amongst the ancients some thousands of years ago.

If all our ministers and hirelings would devote their talents to the wants and necessities of this life, great good would undoubtedly follow. We have too much stress laid upon beliefs and faith in them, that neither appeal to conscience nor reason.

We all know that every advance the light of science and free thought have made has been challenged by the Church from the days of Constantine to the present, and the same dispositions adhere to most of our religions to-day, and such is the "gospel ministry," and yet science has steadily pursued its way, and its ways are those of pleasantness and all its paths are peace.

Baltimore. E. L.

WHITEWATER QUARTERLY MEETING.

HELD AT PENDLETON, IND.

Our quarterly meeting is held here once a year. The Meeting of Ministers and Elders was held at 8 a.m., Seventh-day, Twelfth month 3d, with the usual number in attendance. Elwood Trueblood and wife, of Blue River Meeting, Southern Indiana, and Davis Furnas, of Waynesville, Ind., were present.

At 10 a.m. quarterly meeting convened, with a

good attendance. Besides the visiting Friends mentioned, Sydney Furnas was present. At the noon hour a recess was given to partake of a lunch in the basement. At 1 o'clock Friends again assembled for the business of the quarterly meeting. In addition to our general business, information was given of Friends' Boarding Home, which is being built at Waynesville, Ohio. The building is enclosed, and it is thought will be completed by spring, if possible. At the close of the quarterly meeting the First-day School Association was held. Reports from our different schools were read. At the close of business literary exercises, consisting of essays and declamations by the classes of our First-day School were rendered, and well appreciated by all.

First-day morning, at 9.30, our First-day School convened, and most of our friends in attendance at the quarterly meeting were present, giving us encouragement by their presence and counsel. At 11 o'clock the meeting for worship gathered. Our meeting house was mostly occupied.

After a bountiful repast, at 2 o'clock, we met again for worship.

At all the meetings much good counsel was given by our visiting Friends and others, which was gratefully received by the large audience that gathered at every meeting. We appreciate these annual gatherings, as our members from our six monthly meetings mingle with us in our meetings and our homes, renewing the strong friendship and love that so conspicuously bind Friends together and make us a united band.

Among those that appreciate it are our dear young people, who take such an active part in our First-day School and meetings, in the lunch room, in the social circle, and in our homes, occupying their various fields of usefulness so nobly and so efficiently. Thus has closed in the outward (but not spiritually) what is thought by many to have been the grandest quarterly meeting ever held here, or in our memory, for the receptive spirits have garnered, we trust and hope, life that will take root, that will germinate and bring forth grand results.

John L. Thomas.

Pendleton, Ind.

SOME SCATTERED MEMBERS.

A LETTER FROM CALIFORNIA.

Before leaving New York, in Ninth month, to make our home in this beautiful city, I made a great deal of inquiry to know whether any Friends lived here. I could not learn of any. Soon after getting here I heard of one who belongs to the Twelfth Street Meeting of Philadelphia, and that she was a regular attendant of the Presbyterian church. I went there early, one Sabbath morning, and asked the pastor if any Friend attended the church. "Yes," he replied, "there is one lady, and she is the 'salt of the earth.'" He had me seated by her, and on being introduced she greeted me cordially, and soon asked me which meeting I belonged to. I told her, and added, "Thee belongs to the Orthodox side." She said, "Yes, but it doesn't make any difference." She spoke of its being pleasant to hear the "thee," as she so seldom heard it since her husband's death, several years ago. She came to see me in a few days, and I feel that I have a Friend to rely upon. One day I went to the door and found a man asking for "scissors and knives to grind." I saw he was of a different grade from most "scissors grinders" and entered into conversation with him. He told me his name and that he was from Ohio, and in talking about churches mentioned that his mother was a Friend. I said, "And I am a Friend," whereupon his face lighted with such a pleased smile, he straightened his tall form, and with a gentle dignity he extended his hand, and said, "I am so glad to meet thee; I love the old-time Friends, but I resigned my right of membership several years ago, in Pasadena, because they turned to church ways and paid their minister, and people could not sit where they pleased because 'pews' were taken by certain ones. I believe in the 'free gospel ministry.'" I told him of the new Friends' meeting that has been established in Pasadena, and he was glad to hear of it. He said it might seem strange to me that he should be in such a business, but he said he had been well off and then lost his wife and his money and had become a wanderer. His children want him with them, but he prefers to be free and live in any city he fancies. Now he has a little cottage here surrounded with flowers, and does his own cooking and work. He is past the "three-score-and-ten" age. He knows the Friend I met in church, but has not told her he is a Friend. He is a very sensitive man.

One day my husband went to Baptist church, and while conversing with an old man he told him I was a Friend. The old man said he had once been a Friend, and he must come right away and call on me. He was here in less than two hours, and with tears in his eyes he held my hand and told me how very glad he was to greet me. He was a birth-right member of our side in Massachusetts, but "married out" and was disowned, so he went with his wife among the Baptists. He was glad to learn that people are not disowned for marrying out now. He said he had never lost his love for the principles of Friends, and that all through his life (he is now past seventy-eight) he had remembered hearing the queries read in meeting when he was a lad, especially the one recommending the frequent reading of the Scriptures in the family. Said he, "Oh, what comfort I have found in reading the Scriptures in the family." He feels sure that I cannot find any more Friends or Friendly people among the residents here.

Many times, on learning that I am a Friend, people have made remarks showing the great respect they have for our Society, and their faith in the integrity and uprightness of our people.

So I have felt more than ever what a privilege it is to be a birth-right member, especially, and I also feel it is very necessary for us to realize the responsibility it is to be a good member and keep up the reputation we have as a Society. One needs to keep close in the shadow of the Heavenly Father's love and lead a cir-

cumspect life in every way. The Presbyterian pastor feels quite honored to have in his congregation the only two women Friends in the city. Although we do not wish to resign our birth-rights and become full members, he is quite willing to recognize us as congregational members.

I feel it right to have a "church home," so I shall attend there, with my husband, who was brought up a Presbyterian.

If any Friends come to this delightful place, to see its many attractions, I will be glad to welcome them to our cottage, at 1710 Bath Street, or to answer any inquiries by mail. SARAH M. BIRD.

Santa Barbara, Cal.

ENGLISH PEACE SOCIETY TO PRESIDENT ROOSEVELT.

[From the *Herald of Peace* (London).]

Advantage has been taken of Dr. Darby's visit to the United States to present to the President on behalf of the Committee of the Peace Society a Memorial in favor of an Anglo-American Arbitration Treaty, together with a special copy of the newly-issued and enlarged "International Tribunals," which was handsomely bound in red morocco and adorned with an illuminated address.

The Memorial, which was also beautifully illuminated and covered in white silk, was as follows:

To the HONORABLE THEODORE ROOSEVELT, PRESIDENT OF THE REPUBLIC OF THE UNITED STATES OF AMERICA.

HONORED SIR:

Your Memorialists, the Executive Committee of the Peace Society, 47, New Broad Street, London, E.C., which is the oldest existing organization for the promotion of Peace and Arbitration, for which it has labored nearly a century, desire respectfully to ask your special co-operation, as Head of the American people.

They are glad to perceive that for some years there has been a great and growing feeling of friendliness and goodwill between the people of the United States and of Great Britain; and they believe this to be a genuine expression of a deep-rooted desire for perpetual amity between the two nations.

A similar feeling, as you are aware, has manifested itself between the European peoples, among whom there now exists a strong public opinion in favor of the further development of the work done by The Hague Peace Conference, in which your Government took such a prominent and useful part, by the more general establishment of Permanent Arbitration as a rational substitute for the bloody arbitrament of war.

As the result of this growth of public opinion and also through the initiative of prominent rulers, treaties and agreements have been formed to give expression to this desire.

The movement in Europe has been partly the outcome and partly the concurrent development of that which began some years ago between the United States and Great Britain; and, though the final result has in this instance lagged somewhat behind, a vigorous agitation still continues in favor of a treaty for the settlement of all differences between the two countries.

Instances of the beneficial influence of agreements between them have already occurred which show what must be anticipated from the completion and ratification of a treaty to that end. The advantages are so manifest that we need not presume to remind you of them; but, feeling that the exercise of your unparalleled influence as Head of the State would contribute very substantially to its speedy attainment, we most earnestly solicit your personal sympathy, and your co-operation in the achievement of such a grand and desirable result.

Signed on behalf of the Executive,

ROBT. SPENCE WATSON, President.
CHARLES C. MORLAND, Chairman of Committee.
WALTER HAZELL, Treasurer.
W. EVANS DARBY, Secretary.

PHILANTHROPIC WORK IN PHILADELPHIA.

REPORT OF QUARTERLY MEETING'S COMMITTEE.

Four conferences have been held under the care of this committee.

Two each on the subjects of temperance and improper publications.

Of those on temperance one was held in the hall at King of Prussia, to which the laboring class in that locality was especially invited; the second at Wayne, Pa., in connection with the W. C. T. U., Jesse H. Holmes being the speaker. Much satisfaction was expressed.

Both of those on improper publications were held in the Valley Meeting House. At the first, owing to illness, the speaker was unable to be present or to send word in time; the young Friend who had made the arrangements read Isaac H. Hillborn's address on the "Views and Testimonies of Friends," and it proved to be a very satisfactory occasion. At the second Francis H. Green, of West Chester, gave an instructive address.

Arrangements were made by which Dr. O. Edward Janney, of Baltimore, gave a purity talk to the older boys at our Central School in Third month last. He feels that judicious talks on this subject to young people would prove of inestimable value; we therefore recommend to teachers and committees having charge of schools, that the subject of social purity receive some attention. Pamphlets on this subject have been distributed, some in the West, and others among the students of the Medico-Chi and Hahnemann Colleges. Three copies of one book and two of another on this subject have been placed with the secretary of the University of Pennsylvania Y. M. C. A., to be loaned to undergraduates. He reports the books are being used, and expresses his appreciation of our efforts in this direction.

Twelve copies of the *Philanthropist* are secured for the use of the committee.

We entered our protest against Reed Smoot's right to a seat in the Senate of the United States.

We also wrote to our Senators at Washington, D. C., urging the passage of the "Hepburn Bill."

The work at "Friends' Neighborhood Guild" continues to grow.

The various departments heretofore reported, First-day and Sewing Schools, Kindergarten, Manual Training and Savings Fund Departments, and all the evening classes, are still actively at work.

The First-day School and Evening Classes are limited only by the number of Friends willing to give of their time and talents.

We have received contributions of 150 books. These we loan as a circulating library, which is being used by many in the neighborhood. Many boxes of pamphlets, magazines and pictures have been received, and over 10,000 distributed.

While the increasing use of the Savings Fund Department encourages us, it must not be lost sight of that many of the houses in that locality shelter from two to five families, some of whom take boarders or lodgers. In many of these so-called homes there is nothing bright or pleasant, so the magazines and pictures sent to us by those who no longer need them are eagerly accepted and used.

Many visits have been made in these dark squalid places, carrying helpful, tactful suggestions, encouragement and comfort, among the sick, whether of mind or body.

Many articles of partly-worn clothing have been judiciously distributed. Employment for several persons has been secured.

A hammock given to us has brought untold comfort to one poor sick woman, longing for a breath of fresh air, as it enabled her to be out in the court in front of her home.

We have also received a box of soap.

The Mothers' Meetings have grown, both in numbers and interest, the average attendance being forty. Even when our faithful superintendent was away on a much-needed vacation, they came every Sixth-day evening, when the "Flower Mission" folk were there with their labor of love. (This is conducted by the yearly meeting's Philanthropic Committee.) Lectures upon all subjects pertaining to the care of the body and of the home have been delivered gratuitously by physicians, as well as talks on various subjects, and some entertainments have been freely furnished by Friends and others.

We have a dressmaking class for them on Fourth-day afternoons, taught by a Friend (who has volunteered her services). There are seven eagerly accepting this instruction, and more ready for the opportunity as soon as they can save the money necessary to purchase the calico for a dress.

The "Little Women's Meeting" is another new feature. Sixteen girls come after school on Second-days to learn to darn, mend and to make buttonholes. They also make scrapbooks and leaflets for the sick children in the hospitals and elsewhere.

We have opened a branch of the "Fuel Savings Society," $150 having been deposited by these poor people in sums varying from ten to twenty-five cents each week, which gives them the double advantage of securing coal during the winter at one dollar less than regular retail price after having paid for it, or rather saved for it, in small amounts during the warm season of the year.

The most painful thing we have to do is to turn so many children away, for our work has so enlarged that we are much cramped for room in many of the departments.

Our superintendent has written from time to time, both to the INTELLIGENCER and *Public Ledger*, of our needs, and one party sent $50, and afterward $100 (both anonymously, to be acknowledged through the *Ledger*) as a nucleus of a building Fund. Later a Friend in Chicago, and another in Coatesville, each sent $1 to be added to this fund. She has also received several contributions to the general expenses.

In connection with the flowers there have been sent jellies, preserves, fruits, etc., which have been used among the sick.

We ask the quarterly meeting for as liberal an appropriation as it sees its way clear to make. In addition to the sum granted by the meeting, we collect each year from Friends and others the balance necessary to carry on this work, which last year amounted to $1,250.21. This involves much time and labor, independent of the work for which we are appointed, and we are hoping the time will come when we will have sufficient endowment to enable us to give all our time and thought to the questions of helpfulness and uplift. By the distribution of the residuary of two estates we have been awarded $1,500, which we had hoped to have invested as the beginning of our endowment fund, but we have been obliged to use a portion of it for current expenses.

Recognizing that alone our efforts would accomplish little, we desire to express our thankfulness to all who are assisting us, whether by material contributions or by the giving of self; especially to our superintendent, Emily Wilbur, who spends her whole time in giving physical comfort and spiritual uplift to all in the neighborhood, who come in contact with the "Guild."

Could we but awake a willingness on the part of each one to see for himself the condition under which our future lawmakers, as well as our future home-makers, are being trained, we feel sure there would be no further need for us to appal for sufficient funds and consecrated workers to assist us.

The query frequently arises: Could so much wretchedness and ignorance abound if we "loved our neighbors as ourselves"?

On behalf of the committee,

ANNA K. WAY,
ANNA N. LUKENS,
Clerks.

SWARTHMORE COLLEGE NOTES.

On the morning of Fifth-day, Twelfth month 8th, Dean Bond addressed the students in Parrish Hall, her subject being, "Summer Days in England, Swarthmore Hall."

On Sixth-day morning, before a number of the students, Dr. Appleton read selections from Shakespeare's "Henry IV."

The third one of the Swarthmore College lecture series took place on the evening of Sixth-day. A good audience was present to enjoy hearing F. Hopkinson Smith read selections from his own writings.

The semi-final debate of the Intercollegiate Debating League of Pennsylvania between Swarthmore and Franklin and Marshall was held on the evening of the 9th inst., at Lancaster. Swarthmore won with the negative side of the question: "Resolved, That the railroads of the United States should be owned and operated by the Government."

The Young Friends' Association was represented by Dr. Holmes, Caroline Lukens and Ralph Jackson at the conference of Young Friends' Associations held in Trenton on Seventh-day, the 10th.

The Class of 1907 received the Class of 1908 in the college parlors on Seventh-day evening.

Dr. Holmes led the college Bible class on First-day morning. The discussion on college spirit was continued from last week.

At First-day meeting, after the students' texts, Dean Bond read a paper, her subject being, "A Christmas Thought."

H. S. T.

FRIENDS' ASSOCIATIONS.

HORSHAM, PA.—The Young Friends' Association held its regular monthly meeting on First-day afternoon, Eleventh month 27th, at 3 o'clock. The meeting was opened by a Bible reading by Ella Parks. The portion of the Discipline relating to Arbitration was read by Anna Moore. Florence Williams recited a beautiful poem entitled, "The Enchanted Harp." Charles Paxson read "His Gift."

Elizabeth Lloyd gave an address, in which she enlarged on three of the queries. First, "Do you maintain a faithful testimony against all forms of lotteries and gambling?" She said that it was the custom of very many neighborhoods to play games for prizes and to encourage in various ways the gambling spirit. She thought Friends should set the example of refusing to join in such games, for there is no doubt that the playing for prizes is demoralizing.

Secondly, she dwelt on the query, "Are Friends careful to live within the bounds of their circumstances?" She said we should ask ourselves whether we can afford to use as much as we do for our own enjoyment and comfort, and whether we do not owe more than we give to philanthropic work. We should be careful how we invest our savings, endeavoring to encourage those corporations which we know to be trustworthy rather than to try to get a great interest for our money.

Another query which is closely allied to the last is: "Do you take care of such members as need aid and assist them in business if they are capable of it?" She did not think this should apply only to the members of our own society, but we should be willing to lend a helping hand to those willing to help themselves. Indiscriminate giving is not a good thing, and she advised all meetings if possible to send delegates to attend the class on philanthropy which meets in Philadelphia every Seventh-day afternoon.

In the discussion which followed many views of playing games for prizes were given. Some of the younger members contended that it depended very much on the spirit in which it was done, but others thought that the pleasure of the game itself should be enough without working for a prize.

James Q. Atkinson spoke of the efforts the government was making to suppress all gambling.

Elizabeth Lloyd said that the boys in the street were often arrested for doing what educated and refined people were doing in their parlors, simply because the gambling of the former was done in public while that of the latter was done in private.

Edith Hallowell recited Van Dyke's "The First Christmas Tree." The association adjourned until Twelfth month 18th, instead of the last First-day in the month, which is Christmas day.

OXFORD, PA.—The Young Friends' Association held its regular fortnightly meeting at the home of Harry C. Thomas, on Penn Avenue. The attendance was much larger than usual, the rooms being crowded, and all present manifested much interest in the exercises and entered into the

spirit of the occasion. Burgess Stubbs, the new president, called the association to order promptly on time. After reading of scriptures, and the minutes, several committees were disposed of. Truman Coates, M.D., read a carefully-prepared paper on "The Object of Young Friends' Associations," which was very favorably commented on. Current events were served in an attractive form by Lewis H. Kirk, Jr. A recitation, "How Sam Bought the Sorghum Home," by Emeline Swayne, in a humorous style, pleased the audience. The discussion on the essay and other papers read were brief. A long list of new members was reported. At roll-call most of those present responded with appropriate sentiments. The musical part of the entertainment, which came after the meeting had closed, opened with a selection on the piano by little Mary Pugh, that was received with applause. A bright piano solo by Lewis H. Kirk, Jr., was well interpreted. The violin and piano duet by T. K. Stubbs and Lena Thomas was rendered with unity, ease and expression, that won hearty approval. A good social time was held after the program, and the young folks enjoyed themselves thoroughly. The association adjourned to convene at the home of Dr. Truman Coates, on North Third Street, Fourth-day evening, the 14th, 1904. The Executive Committee merited the many thanks and congratulations it received for a complete success.

Newtown, Pa.—The Young Friends' Association held its regular monthly meeting at the home of Martha I. Heyd, North Chancellor Street, on Fourth-day evening, the 7th. The subject of peace claimed attention. The president being absent, Vice-President William Smith opened the meeting by reading the 35th Psalm.

Anna Worthington opened the literary program by reading a paper on the Universal Peace Union, of which Alfred Love is president. This union edits *The Peacemaker*, distributes much literature and is awakening much interest in the work. Remarks were made by S. J. Reeder, Franklin Packer and others. "What is the Outlook for Peace?" was answered by Sara J. Reeder, who feels the outlook is encouraging. The subject was discussed by Prof. George L. Maris, Edward S. Hutchinson and others.

Current events were given by Sue Blaker, showing the countries that are willing for arbitration. A portion of President Roosevelt's message in regard to The Hague Conference was read. The Discipline was represented by Abbie B. Rice.

Esther Slack stated that the Yardley Friends want the Newtown Association to hold a meeting in their meeting house. The association will gladly comply with their request. It was left for the Executive Committee to make arrangements.

After a brief silence the association adjourned to meet the 4th of First month, 1905, at the home of George C. Worstall.

Chester, Pa.—The Young Friends' Association met at the meeting house Twelfth month 9th. The president called the meeting to order by requesting a period of silence. Charles Palmer read the 40th chapter of Isaiah.

Joseph Paschall gave a very interesting talk on current events; discussion followed. One speaker said he was present at the annual meeting of the Pennsylvania Peace Society and heard Wayne Davis' address, which held forth the idea that peace would ultimately prevail when all the nations of the world had united in one nation.

Sarah B. Flitcraft concluded her paper on "Travels in Europe," which the audience much appreciated, and through the president expressed hearty and sincere thanks.

After she answered questions which were asked, the meeting adjourned with a time of silence.

S. B. F., Cor. Sec.

Solebury, Pa.—The Young Friends' Association held its meeting for Twelfth month on the 11th inst., with a good attendance, considering the snow.

Vice-President Agnes B. Williams convened the meeting, and Edna Wood read an excellent minute of the last meeting. It was reported that Harriett Ely Marshall, Martha B. White, Eastburn and Ellen K. Reeder, Anna Kitchen, Florence K. Blackfan and John S. Williams had attended the general conference of Friends' Associations, at Trenton, N. J., on the previous day, and were well pleased with the program presented.

An interesting account of the addresses given and papers read was given by Martha B. White. Alice R. Price gave a list of familiar poems and prose essays, with brief mention of their authors. Harriett E. Marshall read that portion of the Discipline which relates to Civil Government. Richard Roberts favored the children with a historic poem, and Ethel Fell gave appropriate current topics.

A synopsis of the second meeting, held in Philadelphia, in the interest of practical philanthropy, was given by a delegate. John S. Williams briefly reviewed some of the sentiments expressed at the conference the previous day that had especially pleased him.

A thoughtful, logical paper on "The Known and Unknown" was presented by Eastburn Reeder. Dr. Marshall, R. M. Price and others approved of the sentiments therein expressed. At the meeting on First month 15th, Ella B. Carter will discuss literature; Agnes S. Ely, discipline; John S. Williams, history; Beulah Hurley, current topics.

Columbus, O.—The Young Friends' Association was held at the home of Isaac Stanton, First-day Twelfth month 4th, 1904. The meeting was opened by the chairman reading a portion of the 7th chapter of Matthew. After a brief silence a memorial of our beloved friend, Isaac W. Butterworth, was read, and the secretary directed to send a copy to his wife and children.

A committee was appointed to present to our next meeting the names of suitable persons to serve as officers for the ensuing year. Charles B. Galbraith read a Chautauqua Conference paper entitled, "What Friends Have Contributed to Literature."

A beautiful selection was read by Hannah Davis, the thought conveyed being that we should strew the pathway of the living with flowers, and if we can see any good in our neighbor tell him, so that his path may be brighter, and his load lighter, as he journeys on toward the end.

The association has met regularly the first First-day of each month for more than a year, and we feel that we have cause for much encouragement, with an attendance of twenty-two members at this meeting.

A very few years ago there were only known to be two or three Friends living here, but since the organization of this meeting a number of Friends and Friendly people have been found to be residing here, professors and students being among the number.

After a season of silence the meeting adjourned to meet at the home of Alfred Butterworth, First month 8th, 1905.

J. E. Carpenter.

BOOKS AND MAGAZINES.

The *Atlantic Monthly* contains a hitherto-unpublished poem by Whittier, written by him in 1883 for a fair held in aid of a little Episcopal Church at Holderness, N. H. The opening article, by S. M. Crothers, reminds us that Christmas must attend to a great deal of unfinished business before its mission can be entirely fulfilled. William James sends his striking speech at the Boston Peace banquet. There is a study of Emerson, by the late Henry James, Sr., and the opening paper on "The Warfare of Humanity," by Andrew D. White, in addition to several other readable articles.

The story of the remarkable rejuvenation of rural North Carolina, in this month's *Review of Reviews*, will be read with great interest by members of farming communities. Character sketches are given of four "men of the month," Chief Engineer William Barclay Parsons, of the New York Rapid Transit Commission; President David Rowland Francis, of the Louisiana Purchase Exposition; Chairman George B. Cortelyou, of the Republican National Committee, and Governor-elect William L. Douglas, of Massachusetts. Walter Wellman shows the importance of the part now being played by the United States in the general world movement for peace.

An article on "Wills and Will-Making" by no less an authority than an Associate Justice of the United States Supreme Court, Hon. David J. Brewer, is one of the important features announced to appear in *The Youth's Companion* during 1905. This is but one of some fifty similar contributions by men and women who are experts and authorities in some special branch of knowledge. Besides these there will be seven serial stories of the widest variety and interest, two hundred and fifty short stories by the cleverest and most popular of American writers of fiction, all in addition to some thousands of anecdotes, fresh bits of humor, character sketches, poems, notes on current events and happenings in the world of nature and science, the weekly article on the care of the health, children's page, and so forth. The *Companion* "Carnations" Calendar for 1905 is given to every new subscriber for 1905.

In the *North American Review*, William Garrett Brown says that the immediate peril of the negro is that the white man is gradually ousting him from occupations in the South that formerly belonged to him exclusively. Juan Sumwhong gives a Filipino view of the situation in the Philippines, and asks the Americans to show by their deeds that their final object is to give to the Filipinos a government by Filipinos. W. D. Howells writes in his own delightful way of English feeling toward the Americans as he finds it. W. A. Dunning, Professor of History in Columbia University, contributes an able review of "A Century of Politics."

The *Southern Workman* contains articles concerning backward races in Cuba, Porto Rico, China, Mexico and Africa, as well as others on the Indian and Negro here at home. Roscoe Conkling Bruce, of Tuskegee Institute, contributes "A Plea for Negro Trade Schools in Cities," and "The Negro Physician" offers some interesting facts which throw light on a phase of the puzzling race questions of the South.

For FRIENDS' INTELLIGENCER.

EDELWEISS.

FROM THE GERMAN OF HERMANN LINGG.

Upon the cliff so wondrous high,
Where snow and ice thy comrades are,—
The eternal stars forever nigh,
Thou bloomest above, a charming star.
From other flowers so far thy home
No spring's sweet breeze may to thee roam.

Where storms around thee wildly sweep,
Where the wild chamois leap the rocks,
Where eagles scream, and thunders deep
Forever roll, and avalanche shocks
Along the cliff thy pulse would chill,
There, sweet and pure, thou bloomest still.

At even, ere the sun had set,
I saw thee on the mountain bleak
With quiet radiance watch him yet
As he withdrew from peak to peak,—
Thou Moon, that with a sister's kiss
Wouldst bid farewell and nod and bless.

So will the noble heart ere deem
It joy to dwell with Heaven so near,
Like thee to leave the valleys mean
And seek, though lone, the sky's bright cheer;
From sweetest earthly joys would flee
To bloom above in purity.

Swarthmore, Tenth month 29th, 1904. B. S.

A CALL TO THE MOUNTAINS.

A LETTER TO JOHN BURROUGHS.

I called you once to the sea,
Come now to the mountains;
Climb the earth's ramparts with me,
Drink deep at her fountains.

On the food that you love make merry;
Forget grind and grief
In the red and the tang of the berry,
The bronze of the leaf.

Chestnuts are ripe on the bough,
And the burrs all are bursting;
For a tramp with you, John, I vow!
I am hungering and thirsting.

Come, John, or you'll be to blame;
The birds wait your biding.
One of them, hearing your name,
Flashed forth from its hiding.

. . . . . .

John of Birds, tarry not till
The first wild snow-flurry;
Voices of forest and hill
Cry hurry and hurry!

—*R. W. Gilder, in the Critic for Twelfth month.*

CALENDAR OF MEETINGS.

FIRST-DAY MEETINGS.

Philadelphia.—

Under care of Philadelphia Monthly Meeting:

Fifteenth and Race Streets, 10.30 a.m.; First-day School, 11.45 a.m.

Thirty-fifth Street and Lancaster Avenue, 11 a.m.; First-day School, 10 a.m.

Under the care of Green Street Monthly Meeting:

Fourth and Green Streets, 10.30 a.m.

Germantown, 10.30 a.m.

Frankford, 10.30 a.m.

Fairhill, 3.30 p.m.; First-day School, 2.30 p.m.

Under joint care of Philadelphia Monthly Meeting and of Green Street Monthly Meeting:

Seventeenth Street and Girard Avenue, 11.00 a.m.; First-day School, 9.45 a.m.

Merion, Pa.—

10.30 a.m.; visiting Friends are conveyed free of charge by hack from Narberth Station, on the main line, P. R. R.

New York City.—

East Fifteenth Street and Rutherfurd Place (between Second and Third Avenue); 11 a.m., 3.30 p.m.

Brooklyn.—Schermerhorn Street (between Smith Street and Boerum Place); 11 a.m.

Washington City.—

1811 I Street, Northwest; 11 a.m.

(Continued on page vii.)

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CALENDAR OF MEETINGS.

(Continued from vi.)

Chicago.—

Athenæum Building (26 Van Buren Street, near Wabash Avenue); 11 a.m.

12th mo. 17th (7th-day).—Girard Avenue, Philadelphia, Young Friends' Association in the meeting house at 8 p.m.

12th mo. 17th (7th-day).—Class in Practical Philanthropy in Y. F. A. auditorium, 140 N. 15th St., Philadelphia, at 2.30 p.m.

12th mo. 18th (1st-day).—Meeting of Friends of White Plains, N. Y., at home of William Moore, 78 Fisher Avenue, at 11 a.m.

12th mo. 18th (1st-day).—West Philadelphia (Thirty-fifth Street and Lancaster Avenue) will be attended by the quarterly meeting's Visiting Committee, at 11 a.m.

12th mo. 18th (1st-day).—Peace Day, as decided upon by agreement of peace organizations.

12th mo. 18th (1st-day).—Cornwall Friends' Association at the Seamon Homestead.

12th mo. 18th (1st-day).—Peace Conference in Doylestown Friends' Meeting House, Pa., at 3 p.m., under the care of the Philanthropic Committee of Bucks Quarterly Meeting. Interesting papers and addresses.

12th mo. 18th (1st-day).—Peace Conference at New Garden Meeting, Pa., under care of the Philanthropic Committee of Western Quarter, at 2 p.m. Address by Floyd Starr, president of Michigan Loyal Temperance Legion.

12th mo. 18th (1st-day).—Henry W. Wilbur will address a philanthropic meeting in meeting house, Chester, Pa., at 2.30 p.m. Subject, "Some Things That Get Printed."

12th mo. 18th (1st-day).—Henry W. Wilbur will speak in meeting house at Darby, Pa., on "A Prophet of Progress," at 7.30 p.m.

12th mo. 18th (1st-day).—"Efforts to Purify the Church," the subject at Junior Conference, Girard Avenue, Philadelphia, at 9.45 a.m.

12th mo. 18th (1st-day).—Bible study meeting in Race Street Meeting House, Philadelphia, at 7.30 p.m. "The Boyhood and Youth of Jesus: Roman Rule at the Time."

12th mo. 19th (2d-day).—Literature and Social Section, Young Friends' Association of Philadelphia, in the auditorium, 140 N. 15th St. Debate on "Peace and Patriotism," "Activities of Young Friends in New York City," Arthur M. Dewees' letters from Woodbrooke, England; recitations, music.

12th mo. 21st (4th-day).—Philadelphia Monthly Meeting at Race Street, at 7.30 p.m.

12th mo. 22d (5th-day).—Green Street Monthly Meeting, Philadelphia, at Fourth and Green Streets, at 7.30 p.m.

12th mo. 22d (5th-day).—Fishing Creek Half-Yearly Meeting at Millville, Pa., at 10 a.m.; ministers and elders, day before, at 3 p.m.; youths' meeting, day following, at 10 a.m.

12th mo. 22d (5th-day).—Visiting Committee of Salem Quarterly Meeting will attend meeting at Mickleton, N. J.

The following anecdote was published in the *Christian Guardian* in 1837:

"A gay young spark of deistical turn, traveling in a stage-coach, forced his sentiments on the company by attempting to ridicule the Scriptures, and among other topics, made himself merry with the story of David and Goliath, strongly urging the impossibility of a youth like David being able to throw a stone with sufficient force to sink into the giant's forehead. On this he appealed to the company, and in particular to a grave gentleman of the denomination called Quakers, who sat silent in the corner of the carriage. 'Indeed, friend,' replied he, 'I do not think it at all improbable, if the Philistine's head was as soft as thine.'"

WASHINGTON.

Holiday Tour via Pennsylvania Railroad.

December 27th has been selected as the date for the Personally-Conducted Holiday Tour of the Pennsylvania Railroad to Washington. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the new Corcoran Art Gallery. Rate, covering railroad transportation for the round trip and hotel accommodations, $13.00 or $10.50 from Trenton, $11.50 or $9.00 from Philadelphia, and proportionate rates from other points, according to hotel selected. Rates cover accommodations at hotel for two days. Special side trip to Mount Vernon.

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Charles L. Hopkins, District Passenger Agent, Southern Railway, 828 Chestnut Street, Philadelphia, will take pleasure in furnishing all information.

HORSE INTELLIGENCE.

A Boston gentleman connected with the National Tube Works sends us the following, for the truth of which he vouches:

My friend was a ship-builder; his shipyard was some miles from his house, which distance he had to cover on horseback. He had a white horse that had served him long and faithfully in this capacity.

One day his horse fell, for some cause that I do not remember, and he was thrown to the ground and severely cut on the head.

He was unconscious for some time, and when he "came to," found the horse standing by him.

After a while he gathered himself up and attempted to mount the horse, but every time he tried fell back.

Finally, the horse walked to the side of a large rock which stood near. The gentleman crawled along to it, and after hard work got on the horse, and then the horse walked slowly and carefully home with him, the rider being in a semi-conscious condition. The family removed him from the horse on his arrival home and put him to bed. He was a long while recovering from this accident, and one day when convalescing, the horse, being brought to the window where the gentleman sat, showed unmistakable signs of pleasure at seeing his master once more. The gentleman is still living and can corroborate this true horse story.—*Our Dumb Animals.*

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